

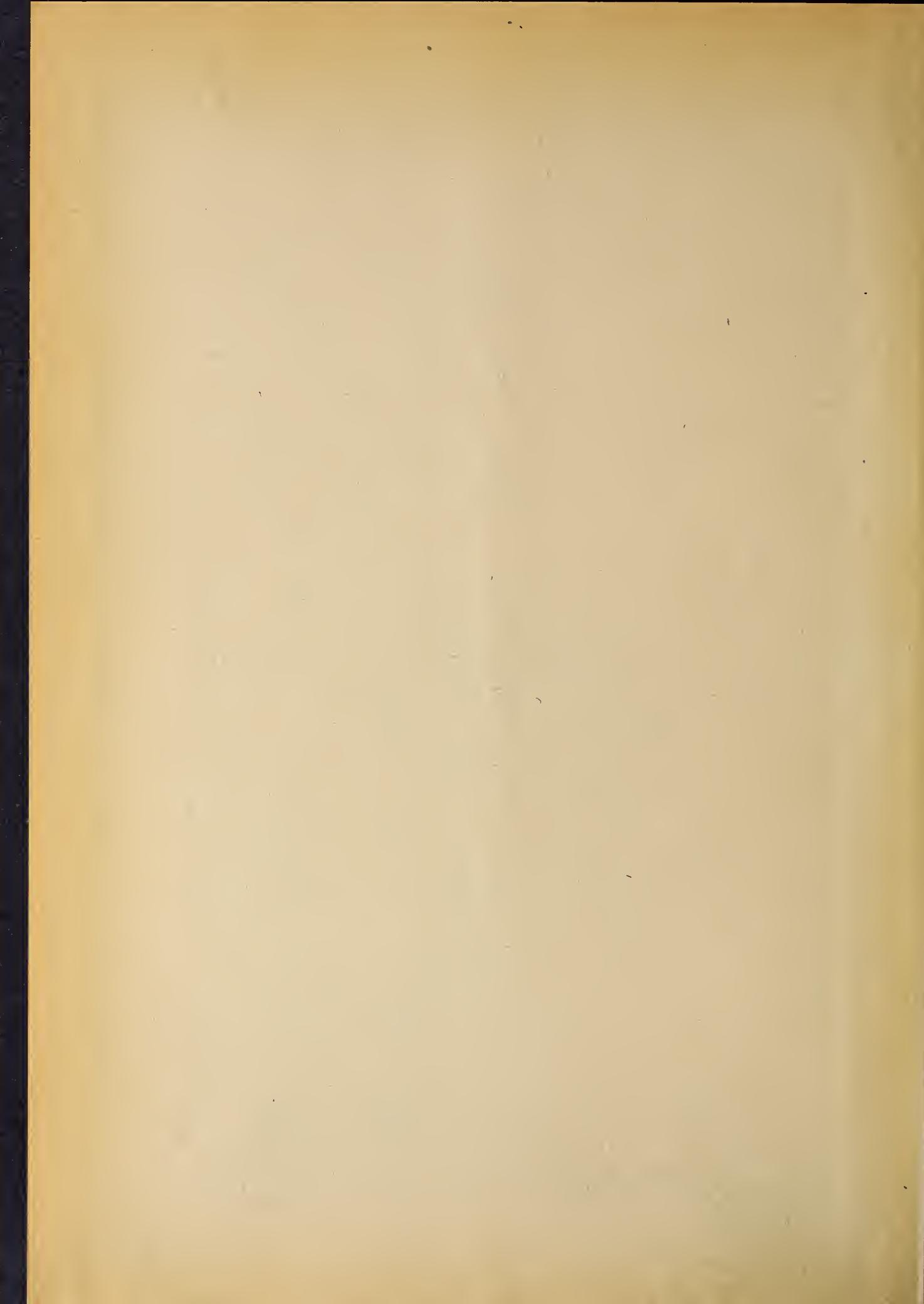
"Grace and Truth"

A BIBLE STUDY MAGAZINE

FOR CHRISTIAN MEN AND WOMEN EVERYWHERE



VOLUME EIGHTEEN





"GRACE AND TRUTH"

"THE TOPICAL BIBLE STUDY MAGAZINE OF AMERICA"

INDEX



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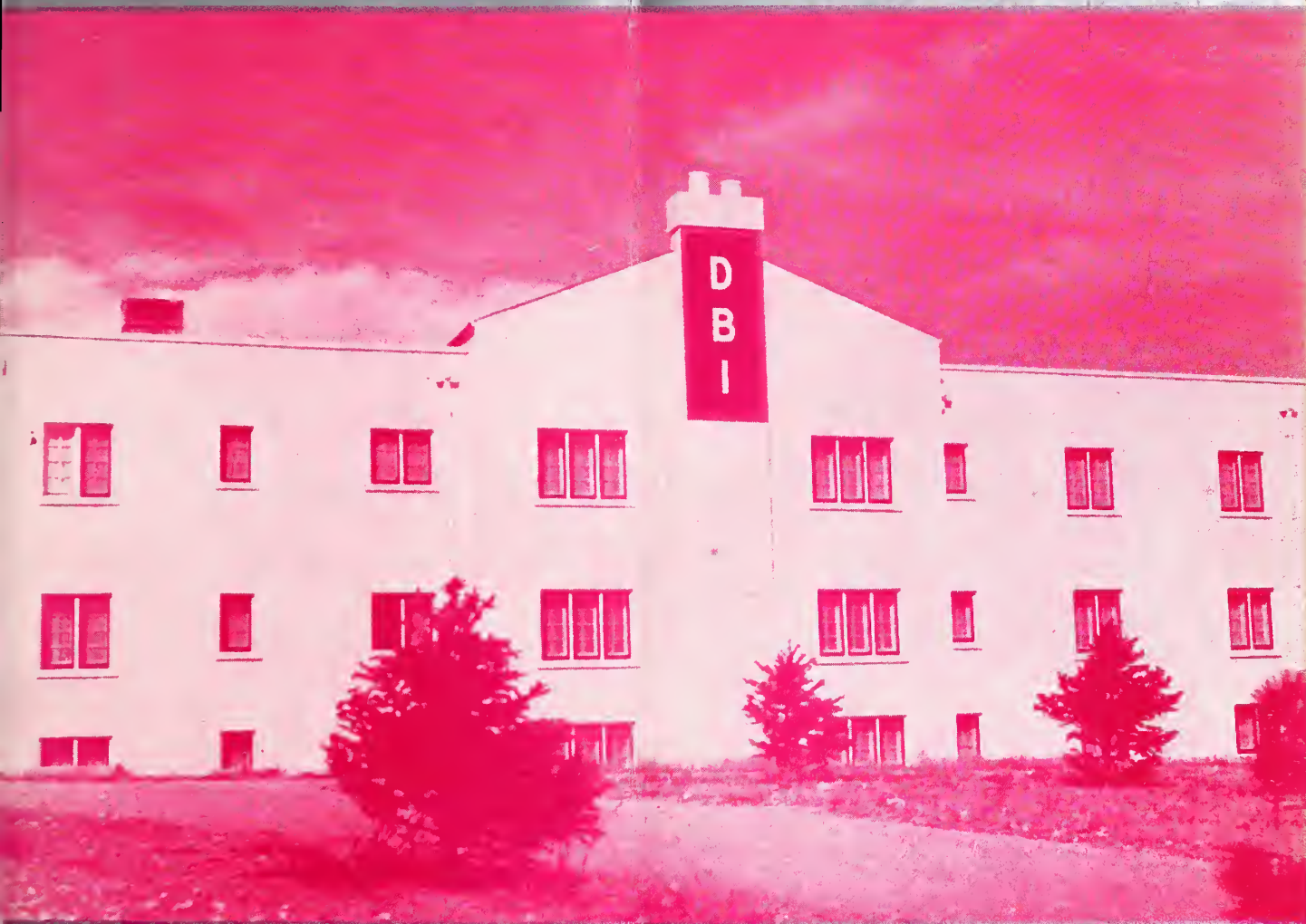
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GRACE AND TRUTH

SILVER JUBILEE NUMBER

FTON L. FOWLER EDITOR

BROOKES HALL -- D. B. I. CAMPUS



OFFICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

January

1940

D. B. I. SILVER JUBILEE YEAR

1930



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1914

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1939

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November 22, 1939

The Board of Directors
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Attention: Mr. Herbert D. Buchenau, Secretary

My dear Brethren:

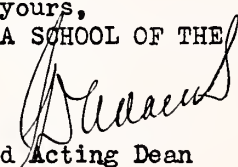
The Directors of the Philadelphia School of the Bible rejoice with you in that you are completing twenty-five years of ministry in the training of young people for God.

What a blessed experience has been yours, and ours, as we have gone through this time. No doubt, to you as to us, come these heart-warming letters from graduates all over the world, thanking God for the Denver Bible Institute, and thanking God for the Philadelphia School of the Bible.

We trust as God enables you to make young people usable for His service, that He takes these usable ones and thrusts them out to the ends of the earth.

May God meet all of your needs, give you joy in ministry, send you a host of students, keep you true to His Word, that as you walk in His ordered steps for you, He may be delighted in your way, Psalm 37:23.

Faithfully yours,
PHILADELPHIA SCHOOL OF THE BIBLE


Chairman and Acting Dean

JDA:BH

Nineteen hundred thirty-nine, our Silver Jubilee Year, was also the Silver Anniversary of the Philadelphia School of the Bible. Our hearts were warmed by the receipt of the above letter of congratulation from the Chairman of the Board of Directors of the Philadelphia School of the Bible, during our twenty-fifth anniversary year.

"GRACE AND TRUTH"

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VOL. XVIII

January, 1940

No. 1

Official Organ of
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of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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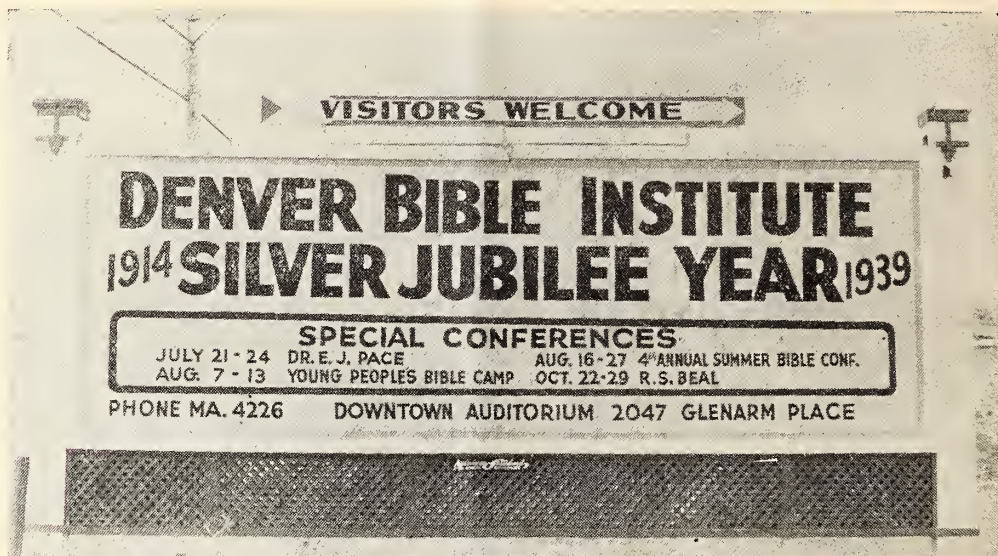
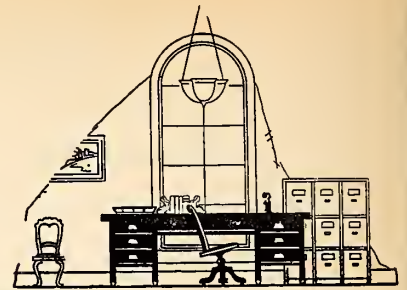
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THE DENVER BIBLE INSTITUTE PRESS

Box 1617

Denver, Colorado

AS THE EDITOR SEES IT



Tourists on U. S. Highway, No. 40, saw our big signboard "dressed up" this way during the Silver Jubilee Year

SILVER JUBILEE NUMBER

THE Pauline admonition, "forgetting those things which are behind," refers to sinful habits or faults which are under the blood and ought to be forgotten. It does not include the blessings and victories concerning which we need to be reminded. It is with this attitude that we set aside an issue of "*Grace and Truth*" devoted to a resume of the accomplishments and triumphs of our Silver Jubilee year. A prospective student, in writing to a certain seminary not long ago, asserted that he did not want as his Alma Mater a school that might go "broke." The twenty-fifth anniversary of D. B. I. is proof enough of God's faithfulness in keeping her from spiritual or financial "bankruptcy."

EDITOR GOES SOUTH

"YOUR heavenly Father knoweth that ye have need of all these things." Spoken by our blessed Lord, this promise is as real today as when it was given. A recent demonstration of this is the provision made by the Lord of a much-needed rest for Clifton L. Fowler, the founder and Editor-in-chief of this magazine. For some time the victim of poor health, recently augmented by a fractured hip, Brother Fowler was in serious need of a rest in a milder climate. So impossible did such appear, however, that he did not think of asking God for it. But God knew his need and supplied it at the right time for the necessary length

of time. He is now in Florida, having left Denver by auto about January fifteenth, and will remain there resting and writing until the severity of the winter has abated.

Our readers would doubtless like to know a little secret about the editor, and so in his absence we will let you in on it. The series of studies running currently in the magazine entitled "Building the Dispensations," now published in book form, were all written by the editor after his accident last March, and we know that they were produced amidst much pain and suffering. The fine reception which has been accorded this new Bible study book, even at this early date, is eloquent testimony to the overruling grace of God. We are reminded of the words of Joseph:

As for you, ye thought evil against me; but God meant it unto good (Gen. 50:20).

The adversary lost another skirmish.

—E. E. L.

PRAISE

At an evening praise meeting, Mr. Moody said: "We don't thank and praise God half enough. That is one reason why so many of our churches are so dull and gloomy. When churches get into a backslidden state, they hire singers to stand away up in some organ loft and praise God for them. How can we expect God to give us further blessings if we don't thank Him for what He has given us? There ought to be more

of thanksgiving in our prayers, and there ought to be more of thanksgiving from the heart in our singing. One of the best ways to wake up a church and start a revival is to hold a praise meeting.

Mr. Sankey said that a little incident that had occurred in his home in Brooklyn last Christmas, while he was in San Francisco, was fraught with a lesson to him and all Christian believers. His little boy awoke about four o'clock in the morning and got up to see what was in his stocking. He found a box of paints and a little book. Said he, "Jesus knew just what I wanted," and went off contentedly to sleep. When he arose at the usual time, he was shown in a lower room a whole tree full of presents for him. He was satisfied with the trifles which he thought were all he was to get, and what was the joy of the mother to lead him into the place where greater things were prepared for him. When Christians are grateful for what they have already received, the Lord delights to give them far greater blessings.

—*Gems from Northfield*

HOW MUCH DO YOU EXPECT?

An old prospector, placer mining in Cherry Creek within the city limits of Denver not so very long ago, was casually asked by an onlooker if he were finding anything. His reply was: "About all I expected to find."

Needless to say, he was not finding much gold. He was not expecting to find much. His attitude was somewhat like that of the fellow with the warped philosophy of life who said, "Don't ever expect anything and you will never be disappointed." Even the man who is not a Christian, if he has a more or less balanced outlook on life, recognizes the folly of that sort of an outlook. The world recognizes the necessity of high aspirations if one is to succeed.

But the unbeliever does not have the wonderful Source of expectation that you and I as believers have. His expectations are based on his own ability, or on luck, or on other human beings. The world speaks of faith, but the word does not have the same meaning to the man who knows not God as it does to us. To

him it means faith in one's fellow-man, or faith in self. The Psalmist recognized the futility of faith that goes no farther than that. He said, "It is better to trust in the Lord than to put confidence in man" (Ps. 118:8).

You and I, who are sons of God, have a wonderful heavenly Father in Whom should be centered all our expectations. It was William Carey, that great missionary to India, who said, "Attempt great things *for* God; expect great things *from* God." God's Word rebukes us for our niggardly expectations of the Father when it says, "Ye have not, because ye ask not" (James 4:2).

Let us not, through low expectations, lose out on blessings; hindering God in His loving desire to bless us. The apostle Paul tells us "He is able to do *exceeding abundantly* above all that we ask or think" (Eph. 3:20). Dr. Walter Wilson points out that the verse we have just quoted is almost always misquoted as follows: "He is able to do exceeding abundantly above all that we *can* ask or think." The "can" is not in the verse. The thought is that He is able to do abundantly above all that we *do* ask or thing. You and I fail in our expectations.

Let us expect great things from God, and we will not be disappointed.

—E. G. L.

REV. OSCAR WAGO CALLED HOME

FROM Lakeland, Florida, where he had gone to regain his health and in an effort to prolong his ministry, Rev. Oscar Wago, itinerant missionary of the American Board of Missions to the Jews, was called into the presence of the Lord on January 2, 1940.

Mr. Wago was born in Europe and educated at the Universities of Vienna, Berlin, Paris, and Zurich. By profession he was an automotive and aeroplane designer and served as a Major in the German army during the World War. After the war, he came to America and worked at his profession for several years.

One day toward the latter part of 1932, Mr. Wago wandered into the Pittsburg Mission of the American

(CONTINUED ON PAGE 35)



PANORAMA OF CAMPUS

Torrey Hall at the left—Brookes Hall in the center—Chapman Hall at the extreme right. Ideally located 4 miles west of Denver, its spacious 40 acre campus affords room for expansion.



D. B. I.'s FIRST BUILDING. A former plumbing shop, as it stands today at 32nd Ave. and Meade St., Denver. The first D. B. I. classes were held here.



D. B. I.'s SECOND BUILDING. Located at 2460 Welton Street, a vital part of the growth of D. B. I.

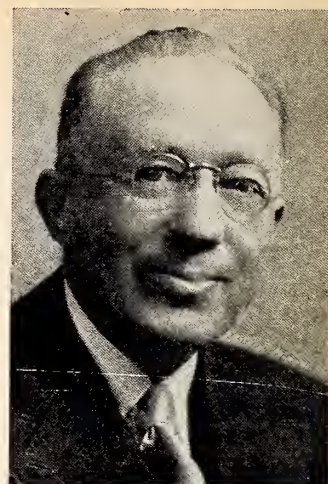


DBI's THIRD BUILDING—2047 Glenarm Pl., as it looked in 1923—still useful.

Looking Backward

by
A. H. Yetter

Accurate, but brief and intensely interesting to friends of D. B. I., is this history by Mr. Yetter



Clifton L. Fowler
Founder & President Emeritus
of the Denver Bible Institute

THE man on the white hospital bed almost gasped at the words of the woman who stood at his bedside. His surprise was a happy one, for the woman, a widow with three children, had just informed him that the Lord had burdened her and her children to assume full responsibility for the monthly rental of a residence to be used as a dormitory for the Denver Bible Institute. To the convalescing man, this news was cheering evidence of the hand of God. For some time he had been deeply burdened to start a Bible Institute in Denver. When he opened his heart to another Christian worker concerning the leading of the Lord, his soul was almost crushed by these unexpected and discouraging words: "Fowler, you cannot have a Bible school without a man who has money, and a man who can teach the Bible, and you haven't got either. Cut it out, Fowler, cut it out." As you readily can see, therefore, the words of this devoted widow were as balm to Clifton L. Fowler's heart. Shortly after this, another one of God's stewards pledged a definite amount toward the rental of a store building to be used for Bible Institute classes. These two encouraging incidents were taken as "dew on the fleece" and on October 26, 1914 the Denver Bible Institute day school was formally opened.

Years prior to this, God had been graciously preparing Clifton L. Fowler for the great task of founding the Denver Bible Institute. The first step was his conversion which took place in the following manner.

Two young men stood in the shadow of the big trees on Finney Avenue in St. Louis. They had attended a meeting in the Y. M. C. A. Now as they stood there, a soul, yes, many souls hung in the balance as the seconds slipped by and the midnight hour drew near. With heart raised to God in prayer the personal worker was finally rewarded by the yearned-for decision as Clifton L. Fowler accepted the Lord Jesus Christ as his personal Saviour. Though only eighteen years of age, so revolutionary was the change in his life, that he left his employment at the bank where he had worked for seven years and

obtained a position at the Y. M. C. A. There he became an inveterate personal worker having caught a glimpse of Calvary and the need of souls. But under the strain of heavy work and jealousy-prompted persecution his health broke. Even in this, however, the hand of God was evident as we shall see.

Denver was recommended to Brother Fowler as a place where he might regain his health and here he was brought face to face with the question of life-service in the following way. He was attending a meeting at the Trinity M. E. Church when the leader, Mr. W. W. Hamilton, made this challenging assertion: "You young people are afraid to tell the Lord He can have your lives to do anything He pleases with them." This remark went like an arrow into the heart of Clifton L. Fowler, so he asked two other young men to remain after the service to pray. That night Clifton L. Fowler surrendered his life for service to the Lord Who redeemed him with His blood on Calvary.

Soon the Lord led Brother Fowler into the truth of the personal and premillennial return of the Lord Jesus Christ through the study of Dr. Scofield's book, "Rightly Dividing the Word of Truth." Then one afternoon, three of his friends talked with him successively concerning the eternal security of the believer. Being convinced of the scripturalness of this teaching, Mr. Fowler happily accepted it as God's Truth.

With these changed doctrinal views, it was quite normal for Clifton L. Fowler to leave the Methodist Church and associate himself with the Galilee Baptist Church of Denver.

It was in the home of the pastor of this church, Rev. Joshua Gravett, that the Lord first burdened the heart of Mr. Fowler to establish a Bible school in the city of Denver as they knelt together in prayer. But some further years of preparation intervened before the actual establishment of the Denver Bible Institute.

Some of these years were spent on the Western Slope in Colorado, first as assistant pastor of the Palisade

(CONTINUED ON PAGE 31)



As the student body increased, this building at 1816 Sherman Street became a necessity as the first girls' dormitory, and adequately and comfortably met the need.



BROOKES HALL TODAY. D. B. I.'s largest building as it looks from U. S. Highway No. 40. The Neon sign, donated by the class of '38, is clearly visible. As an administration hall and girls' dormitory, it is indispensable.



This building at 1476 Pennsylvania (since demolished) was the first separate dormitory leased by the school for married couples and men students.



CHAPMAN HALL TODAY. With their new coat of stucco, these attractive twin units serve admirably as chapel and dining room at the Campus.

The Board of Directors



Left to right: H. A. Davis, A. H. Yetter, H. D. Buchenau, F. D. Hall, C. R. Lindquist, E. E. Lott, C. L. Fowler, O. C. Ramey

BY E. E. LOTT

A vital part of the function of dear old D. B. I. is the wise counsel and judgment of the duly constituted Board of Directors. The personnel of this Board has changed through the twenty-five years of its operation and the deepest of appreciation is herewith expressed to the former members who sacrificially labored together on that Board for the furtherance of the Gospel at this school.

The present Board whose picture graces this page has remained unchanged for over a year and has worked together with a unity and harmony that only Christ Himself could inspire. One director, Dr. Richard S. Beal, of Tucson, our only non-resident member, was unable to be with us when the picture was taken. In fact, he has attended only one or two meetings because of the distance between the two cities. However, we have, as a Board, leaned heavily on his advice. Mr. Buchenau, our efficient secretary, has kept Dr. Beal supplied with duplicate minutes of all meetings and consequently he is well informed as to the inside workings of the Institute.

It has been my privilege to serve on the Board for five years and I feel it my duty and privilege to write a personal word about my colleagues.

President Emeritus Fowler has been ill much of the time and consequently many of the monthly sessions of the Board have been held in his home for his convenience. His deep knowledge of the Scriptures coupled with years of experience as Dean and President of D. B. I., makes his vote and counsel as a director invaluable.

Vice President, Attorney H. A. Davis, is also our Legal Counsel. Such a combination as this is rare in Christian work—a godly Christian lawyer serving as elder in a large church, President of a foreign mission board and Vice President of a Bible Institute. We cannot do without a man like Mr. Davis.

President C. Reuben Lindquist left a business career to tend the Lord's business. As student, Supervisor of Men,

Dean, and now President, he is peculiarly equipped to direct the Institute's affairs. No other man aside from the founder is so well qualified by experience to perform the job placed on his shoulders.

Mr. Herbert D. Buchenau, our Secretary, is a careful and efficient scribe. His minutes are pleasingly pointed. Mr. Buchenau is a local bank clerk, and also a graduate of our Evening School.

Mr. F. Donald Hall operates a wholesale oil company, but finds time in his busy program to serve as Treasurer and co-signs every check for the Institute. A contractor by trade and a thorough businessman, Mr. Hall's judgment is highly respected by every member of the Board.

Mr. O. C. Ramey is also a contractor, but at present a real estate operator. Every institution needs the level headed counsel of successful Christian businessmen and Mr. Ramey is exactly that.

Rev. A. H. Yetter is a local pastor, instructor at the Institute and a graduate of the Day School course. Solidity of life, ministry and an endowment of spiritual gifts recommend him to the rest of us as a valuable fellow director.

Dr. R. S. Beal, mentioned above, is not a new director, for he has served other terms in past years. A college classmate of the founder, he has an enviable record of successful pastorates, fruitful ministry, and fearless standing for the Truth.

There are two reasons why a school should have an executive Board. First, because the responsibility of operation is too great to be borne by a few "inside" officers, and, second, because the outside supporting Christian public needs the moral assurance of business safety derived only from a legally formed and functioning Board of Directors. God has been good to us in raising up able men to meet this need of the Denver Bible Institute. Unpaid here—but not hereafter.



God's Reply to Modernism

BY THE EDITOR

*Admittedly incomplete, yet in this short history we have
the story of the rise of Bible schools in the United States.*

—E. E. L.

IN THE realm of the teaching of this age, Satan's master-stroke and climax heresy is Modernism. This wicked system of theories has found its way into the classrooms of our colleges and universities, and, from thence into our pulpits. God's reply to Modernism is the calling into being of the Bible Institute movement and giving to the Bible Institutes the task of fostering and stimulating a program of militant Fundamentalism and world-wide evangelism.

For over a hundred years prior to the 1870's, Satan had been marshalling his mighty intellectual forces and slowly but surely developing the ideas of the higher criticism and Modernism, although in the last analysis this so-called Modernism was as ancient as heathen philosophy. This development of thought was brought to a head and climax in Germany by Wellhausen in 1878 in his important work which systematized higher critical concepts and applied the evolutionary theory to the study of the Bible. His book was clever, subtle, scholarly, subversive, and consequently destructive. Because of its foundational character, the impact of the Wellhausen teaching has been felt, one way or another, in practically all colleges and universities. Although Wellhausen's name has been forgotten by many, his theories and his views have become the companion of the theories and views of Karl Marx and these two sets of ideas, blended into one, have become the dominant note in thousands of student discussion groups throughout the world. Students of the history of the deadly modernistic movement of this age, are united in recognizing Wellhausen as the scholar "who securely laid the foundation for the entire reconstruction of biblical knowledge." Wellhausen was Satan's king-pin in his Modernism campaign. With the adversary of souls bringing into prominence this system of thought which is so cunning as to deceive its thousands, yea, its millions—will God remain indifferent? The answer is, "No."

While the school of literary, historical, evolutionary thought was developing in Germany, God was bringing simple faith in the things of the old Book to a fuller and clearer expression in America. The outstanding

leader of the Gospel movement of those days was D. L. Moody, God's man for the climax hour. It was in 1886 that Moody, led by the Spirit of God, founded the school which is now known as the Moody Bible Institute. The Moody Bible Institute became the example and the leader of the Bible Institute movement of the world.

It is vital that we specially observe the two dates. Wellhausen's epoch-making book, which systematized Modernism, was given to the world in 1878. Only eight years later, in 1886, the Moody Bible Institute was founded. When Satan threw down the gauntlet, God prepared for the battle. When Satan brought Modernism to its finest expression, God prepared for the proclamation of the message of His love. When Satan clarified Modernism, God opened a Bible Institute.

Following the founding of Moody, other Bible Institutes began to spring up in many places. Here are a few of them, the names of their founders, and their opening date:

- The Moody Bible Institute
Founded by D. L. Moody in 1886
- The Practical Bible Training School
Founded by John A. Davis in 1900
- The Providence Bible Institute
Founded by E. W. Kenyon in 1900
- The Northwestern Bible School
Founded by W. B. Riley in 1902
- The National Bible Institute
Founded by Don O. Shelton in 1907
- The Bible Institute of Los Angeles
Founded by F. C. Horton and
Lyman Stewart in 1908
- The Bible Institute of Pennsylvania
Founded by W. W. Rugh in 1913
- The Philadelphia School of the Bible
Founded by C. I. Scofield in 1914
- The Denver Bible Institute
Founded by Clifton L. Fowler in 1914

And this list does not include them all by any manner
(CONTINUED ON PAGE 34)

DBI'S PRACTICAL WORK

By Leland E. McClellan

THE practical work of the Denver Bible Institute students reaches far and wide into various realms of service with much time devoted to the work of evangelism. The purpose of this article is to show the work that is being done in soul winning by our students. The aim of each student training at the Denver Bible Institute is to go forth into the great harvest field to reap a harvest of souls for our Lord. Although the curriculum of the school requires diligent application, still there is ample time given to allow each student the opportunity of giving forth the Word of Life. This makes it possible for the students to put into practise the teaching they acquire in the classes. Let us give you a bird's-eye view of the work that is done by discussing it from four different aspects: I. The Aim of Service; II. The Field of Service; III. The Results of Our Service; IV. Personal Responsibility to this Service.

I. THE AIM OF SERVICE

THE aim of all true Christian service is to "preach the Word." Without the Word of God, there is little use or purpose in such service. It is through the Word that the person of the Lord Jesus Christ is revealed. Students are taught, here at the Denver Bible Institute, to use the Bible. They are exhorted to appropriate it to the needs of a lost and dying world, as well as to let its truths sink deeply into their own hearts and lives. Each student is urged to center his message around the only Book in the world from whence comes wisdom and life.

As the students go forth in the power of His might and with the power of His Word, one of their chief objectives is to reach the lost with the Gospel of the Lord Jesus Christ. Everywhere are the unsaved, and everywhere the students seek to point souls to the Saviour. However, this is not their only aim. They seek also to comfort and strengthen Christian people with whom they constantly come in touch. These things they aim to do in regular assignments and personal interviews. As they go about their duties, often they come in contact with souls to whom the Lord can make them a real blessing.

The aim, then, of the practical work of the Denver Bible Institute is to preach the Word, rightly dividing it, and to give forth its message of salvation to the lost and dying, and its message of comfort and strength to Christian people.

II. THE FIELD OF SERVICE

THE field is the world. The students of the Denver Bible Institute enter service in all parts of the

world after graduation. While they are in school, however, their field of service is limited to the radius of Denver and vicinity. Sunday is a big day at the Denver Bible Institute. Students and faculty members alike go out to assignments at various places, and everyone is kept busy living and giving forth the Word of Truth. Wednesday is another big day. Various shops, laundries, and homes are open, presenting gracious opportunities for service. These are not the only days that offer opportunities, however. Almost every day in the week brings forth a chance for testimony to someone.

There are seventeen regular places of Sunday assignments. This does not include calls for temporary help from various Churches and Missions all over the City of Denver, and surrounding country. Some of the assignments call for as many as ten students, while others require only one or two. The following will give you an idea of the scope of Christian work carried out on Sunday alone here at this school: Adams City, Bear Creek, Berean Fundamental Church, Boulevard Baptist Church, Mt. Hermon Baptist Church, Burlington Fundamental Church, Campus Gospel Center, Central Presbyterian Church, Grand View Community Church, Ohio Avenue Congregational Church, Colorado State Children's Home, East Lake, West Lake, Littleton, Mt. View Baptist Church, and Pleasant View. These assignments consist of teaching Sunday-school classes, preaching, song leading, choir directing, conducting Junior Church services, and conducting Sunday-school exercises. In all these seventeen places of Sunday assignments, the students are privileged to open the Bible to hungry hearts, and to encourage and strengthen souls by preaching, singing, and living the Word.

On Wednesdays, services are held in various laundries, jails, shops, hospitals, missions, and on the street, as well as in homes. At noon, half hour services are held in laundries, shops, and on the street. In the afternoon, child evangelism classes are held in the homes of Christian people. In the evening, jail and often mission and hospital meetings are conducted. Some of the places open to the testimony are: Denver Steel and Iron Works, Ideal Laundry, Lantz Laundry, Jefferson County Jail, Citizen's Rescue Mission and a street meeting on Nineteenth and Larimer. There are eight evangelism classes. On Tuesday classes are held in various Tubercular Sanatoriums and Homes. Only eternity will reveal the results of these precious contacts with souls, in the "highways and byways."

(CONTINUED ON PAGE 34)



DBI'S FUTURE OUTLOOK . . .

BY H. H. STEWART

Mr. Stewart, '37, President of the D. B. I. Alumni Association is not a prophet but he presents several excellent reasons for a bright future here at dear old D. B. I.

ONE of these days D. B. I. is going to have an abrupt ending. Classes, routine work, and all activities will be instantly halted in their progress, for "in a moment, in the twinkling of an eye" is the time allotted for the final exit of the children of God of the Body age. So in a nutshell we have D. B. I.'s future outlook or rather uplook, for being caught up to glory will be the triumphant and exhilarating finale to a life of service which is oftentimes accompanied by discouragements and disappointments. "But that is understood," may be the rejoinder of my reader, "with the proviso, that D. B. I. still exists at that day." Incidentally that is the definite implication of this introduction. Whether the Rapture of the Church be near, as we most decidedly believe, or whether it is somewhat distant, there are several reasons why we believe that God will perpetuate this testimony until the catching up of His saints.

The first reason we believe that God will do this is because of *His great faithfulness*. Jeremiah's lamentations over the Babylonian captivity and the subsequent pillage of his beloved Jerusalem did not keep him from crying out to God, "*Great is Thy faithfulness.*" While D. B. I. has had testings and trials innumerable, yet He has never suffered His faithfulness to fail. Since He is a God Who changes not, His faithfulness will be the one thing that this school can depend upon every step of the way until faith is swallowed up in the blessed reality of His presence. But until that day, and ever after that, D. B. I. can shout with the Psalmist: "I will sing of the mercies of the Lord forever: with my mouth will I make known Thy faithfulness to all generations" (Ps. 89:1).

The second reason I believe that D. B. I. will continue to train young people for the most glorious service on earth is because of the *truth* taught here. D. B. I. stands unflinchingly and unequivocally for the truth. Sharp lines of distinction are drawn between truth and error. Probably there are those who criticize and say that D. B. I. is too meticulous in the proper division of the Word. Some have even hurled the accusation of "Bullingerism" at the school (which is not true). However D. B. I. spares no effort to properly interpret, classify, and correlate the Scriptures. For this reason the graduates have been greatly used in helping to liberate souls ensnared in false teaching. A young man who has read extensively from the works of our outstanding Bible teachers, and who at one time had attended another Bible school had this fine word of com-

mendation as he was finishing his work at D. B. I.: "There is one course which is offered here for one quarter (two months) which is worth the entire four-year course. This truth is the Dispensationalism vs. Individualism Principle of biblical interpretation. I do not believe it is so clearly taught any where else."

The Bible is not only taught clearly here; it is taught intensively. It is the only textbook in most of the principal courses and in practically every course the Book is used to some extent. At the completion of the four-year's work the student is required to pass a memory examination of some one thousand verses of Scripture.

D. B. I. truly magnifies the Word and the Psalmist has said: "For Thou hast magnified Thy Word above all Thy name" (Psalm 138:2). God will honor His Word and He will honor those who honor His Word.

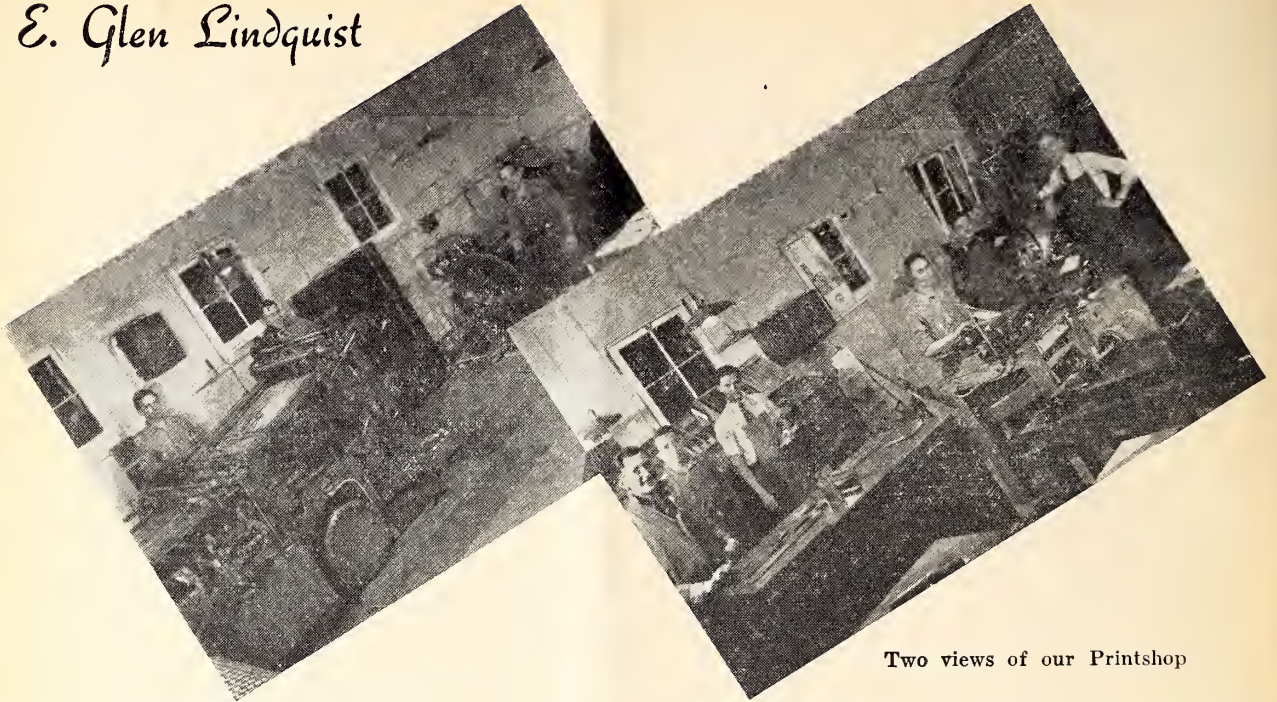
Surely as one looks at the great *need* in the world today he cannot help but predict a bright future for the institutions who are training young people to go out and minister to these great needs in the souls of men. Space and time will permit mentioning only a few of these needy places, but we trust that narrating a few of these urgent appeals for help will grip the souls of the readers with a new appreciation for the work of training lives for His matchless service.

A young couple, graduated from this school, doing mission work in the Belgian Congo recently made a short itinerary through some native villages to carry to them the blessed old story. In this three week evangelistic trip they visited twenty-nine villages. In some places they conducted as many as three services in one day. In one village three hundred seventy-seven people attended the services for the day. The faithful work of this couple was rewarded by eager and earnest response with some professing to accept Christ even though this was the first time they had heard the Gospel. Then too, this presentation was of necessity handicapped for the missionaries could not adequately express themselves, having studied the language for only a short time. But despite this the same question confronted them everywhere—"Can't you leave us a teacher?" Let me here quote from their letter: "At Lumembi, Npinga, Ngodi, and many of the other Basongola villages the people were asking that we leave teachers with them. Oh, that we had them to leave! . . . All that we can do is tell them that we cannot send one yet, but that

(Continued on page 32)

Forward Steps in Our Printing Department

E. Glen Lindquist



Two views of our Printshop

OUR Silver Jubilee Year was a year of real progress in the printing department.

One of the most outstanding forward steps of the year was the moving of the printing department to the Campus—an answer to a ten-year prayer. For a decade after the day school was moved from our downtown location to the Campus, the printing department remained in the city, because of lack of suitable buildings at the Campus to house our printshop, and also because of the expense involved in the move. Consequently, for those ten years the printing department was eight miles away from the school—and since our printing is done with student labor, it meant transporting the printshop men eight miles to work daily, involving transportation expense and loss of time on the road, thus militating against efficiency. Though plans for the move went forward for years, it was not till February, 1939 that the Lord permitted us to realize our plans.

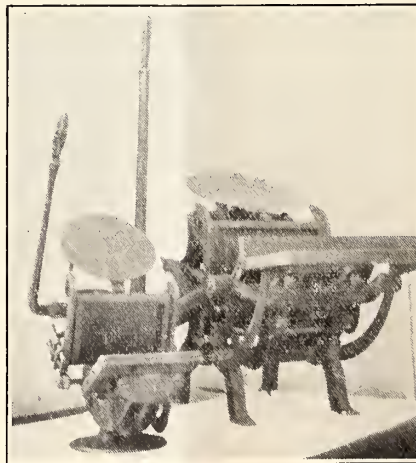
As has already been stated, one reason for the delay in moving was the need of adequate buildings to house the printing department itself and also the necessary offices needed. This need was met by the provision of property adjacent to the Campus on which was a well constructed 30x60 building which adapts itself wonderfully to the housing of the new printshop. Also on this property was a dwelling which adapts itself equally well to the housing of the offices necessary in carrying on

a printing department. That took care of the housing problem. As to the expense of the move, we moved the entire shop ourselves, including the heavy machinery, thus making a substantial saving on the moving cost.

For some time we have felt a real need of a smaller and faster automatic press to replace the old hand-fed press that we had in the downtown shop. The Lord made it possible for us to make this needed improvement in equipment at the time of our move—the logical time to do this, as we saved transportation expense, having the new press (rebuilt, but in first class condition) installed at the Campus. This new piece of equipment has greatly increased our efficiency and capacity, making possible the printing of more tracts, booklets, and books. With the new press we printed our first full-size book, Clifton L. Fowler's *Building the Dispensations*, which we could not have undertaken with our old press.

Since moving to the Campus, in answer to prayer, the Lord has sent so much job work from pastors, missionaries, churches, and friends that we have had to turn down part of it. This has been the Lord's provision to meet the additional cost of new equipment and the inevitable expense of setting up the new shop.

Since our Campus move, we
(CONTINUED ON PAGE 33)



These hand presses were used by C. L. Fowler for printing tracts, etc., in the early days of the printing department

A Resume of the D. B. I. Silver Jubilee Bible Conferences

BY C. REUBEN LINDQUIST

WHAT could be more appropriate in commemorating the Silver Anniversary of the Denver Bible Institute than to feature special Bible conferences throughout this historic year? This was the idea which prompted and inspired the inauguration of a series of Silver Jubilee Conferences during the year of nineteen hundred thirty-nine.

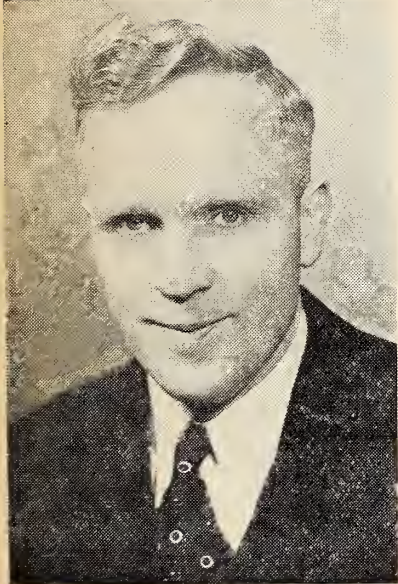
As a result, the twenty-fifth anniversary of the Institute will be remembered as a year of special blessing, largely due to the inspiration which came through the various conferences. While each conference was planned so as to give variety, the predominant theme emphasized in each conference was Bible study, the ministry for which the school was founded and the purpose for which it exists.

The first in the series of Silver Jubilee Conferences was a campaign held from March 5th to 12th combining evangelism with Bible study under the leadership of Evangelist V. F. Anderson, then of Phoenix, Arizona. Through the effort and cooperation of the evangelistic department of the Institute, a large territory in the vicinity immediately surrounding the Institute's downtown building, was canvassed with students extending personal invitations to the services, at the same time passing out Gospel tracts. While the visible results of this initial conference were not as large as we had hoped for, we did feel that the way had been paved for rich blessing in the conferences which were to follow.

The second conference, March 28th to April 2nd, with the Rev. P. H. Kadey, pastor of the Flint Gospel Tabernacle of Flint, Michigan, as speaker, will long linger in our memories. Unique in that his messages were forcefully illustrated with colored chalk drawings, hence indelibly impressed upon the mind, his ministry brought lasting blessing. All of the meetings were well attended, and his message dealing with the Jew in the light of Bible prophecy, drew an especially large hearing. While some came to scoff and to jeer, many were blessed as they witnessed once again

(CONTINUED ON PAGE 30)

Left, top to bottom: V. F. Anderson, P. H. Kadey, E. J. Pace; Right, top to bottom: W. P. Whittemore, Andrew Telford, W. L. Wilson



Building the Dispensations

BY THE EDITOR

- Seventh Installment -

The fifth age, the age of the Mystery, the Church which is His Body, is drawing to a close. And alas, the Church is a failure. The spiritual democracy which God put in motion to be tested out during the age has failed in its earthly mission. It is true that the glorious *Standing* which God has bestowed upon every member of the wondrous Body of which Christ is the Head, has remained strong and solid and impregnable, because the mighty doings of God never fail. But in their *State*, the members of the Body have ignominiously defaulted in their responsibility to the blessed Head in heaven, and brutally failed to be true and loyal to their fellow-members of the Body on earth. The great world-wide missionary task of the Church is tottering to its complete collapse; the burning evangelistic fervor of the Church is simmering out into masquerade parties, and steak fries, raffles, amateur theatricals and Communist-inspired youth and pacifist movements. The vital love of member for member has been displaced by murmurings and bickerings, personal animosities, and self-seeking and a bitterly unforgiving spirit. The spirit of Christian love is regarded in many circles as a sign of a weak character. The tears of repentance of the yester years have frozen into icicles of formality, indifference, and rebellion.

The Church can look back upon the holy life and record of many an outstanding saint. Here and there throughout the Church age godly men have risen to bear aloft the banner of the risen Head. There are many bright spots in the transcript of the fifth age. The record is not wholly black.

But in her outstanding God-given responsibilities the Church has failed. The end of the age and the coming of the Lord is at the door and the God-given missionary task is incomplete, separation from worldliness has not been maintained, love of the brethren is languishing and well nigh gone. Grievous wolves

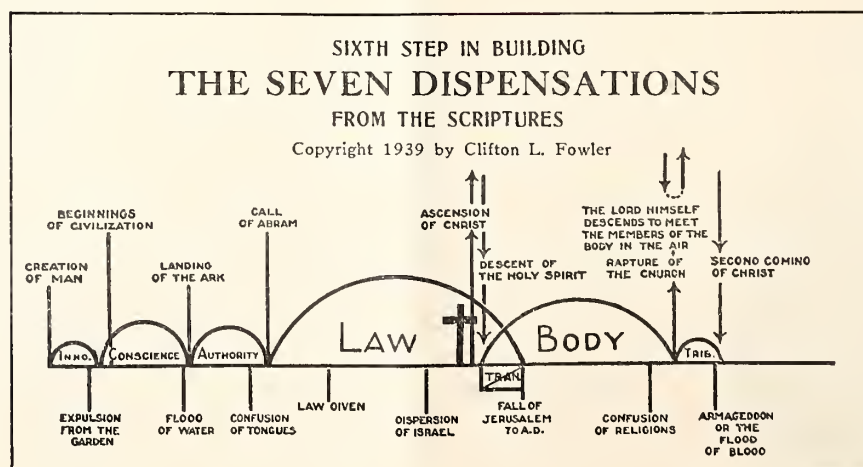
have entered the flock. Evil doctrines, personal animosities, individual ambitions, violent schisms, and unclean practises have rocked and racked the Church to her foundations. Meanwhile the hour of the Rapture draws near at rapid pace. The Church will soon be "caught up," and her dispensational opportunity removed forever.

Is there anything that can be done to strengthen the things that remain?

Yes. God is calling the individual members of the Body to a new conception and realization of the importance of the prayer life. He is inviting His own into intimate acquaintanceship with Himself through utter abandonment to the Word of God. The Holy Spirit of God is stirring the souls of the saints to new heights of holy living. Personal evangelism is the crying need and the glorious open door of the hour. Little can be done to reform the visible Church on earth. She is wedded to her idols. But much can be done by a mighty army of consecrated individual members of the Body who catch the glorious challenge of the zero hour of the Church and joyously carry on until they hear the trump and the shout. Revival fires are waiting to be kindled in thousands of towns and villages and hamlets through the speedy and consecrated service of individual members of the Body. Who will cast himself upon God crying aloud, "Here am I, send me"? The day is far spent. The King's business is in awful need of haste!

Wherefore comfort and encourage and stimulate one another with these words.

The sixth dispensation will extend from Israel's covenant with the Antichrist to the Battle of Armageddon and the Second Coming of the Lord.



THE sixth dispensation is still in the future in spite of the fact that some teachers have advanced the unsupported idea that we are in the Tribulation already. We have seen in the discussion of the Body dispensation that the closing event of the fifth age is the Rapture. The Rapture of the Church is the end of this present "day." The "night" immediately follows the "day." The awful "night," which shall come after this present "day" of the Church, is the "night" of satanic propaganda, Antichrist manifestation, and divine judgment which Jesus called, "the tribulation" (Matt. 24:21, 29).

In the Old Testament it is appropriately called the time of "Jacob's trouble" (Jer. 30:7). Our first task in the study of the sixth dispensation is to learn the opening event of the age.

There are those who say that the Tribulation is not a separate age, but is only the closing period of the Church age. If this were true, then the end of the Church age and the end of the Tribulation would be the same and the Church would pass through the Tribulation. This is not true for the following scriptural reasons:

First: The Church age and the Tribulation age are separate and distinct ages because Paul's inspired teaching to the Thessalonians clearly separates them. The Church period is "the day"; the Tribulation, "the night"; and the coming Kingdom, "the Day of the Lord" (I Thess. 5:1-8). The believers of the Church age (the day) are told in so many words that they are not of the Tribulation age (the night), when Paul lays down the dictum: "We are not of the night" (I Thess. 5:5). This inspired and satisfying setting forth of the last three ages makes the confusion of the Church age with the Tribulation age logically impossible.

Second: The Church age and the Tribulation age are separate and distinct ages because of the widely different endings prophesied for each of these ages. The Church age is to end with the Rapture in which the righteous are to be "caught up" and the wicked are to be left to go through the horrors of the Tribulation (I Thess. 4:16, 17). But the end of the Tribulation is to be in radical contrast with the end of the Body age. At the end of the Tribulation, the wicked (the tares) are to be taken out first (Matt. 13:30), but the righteous shall be left to be gathered into the "barn" (Matt. 13:30), which Jesus specifically teaches is the symbol of the Kingdom (Matt. 13:43). Our Lord calls the end of the Tribulation "the harvest." His words in Matthew 13:39 are: "The harvest is the end of the world" (Gr. *aion*, age) and the context clearly demonstrates the age spoken of to be the Tribulation. Thus we see the contrasting endings of the Body age and the Tribulation age make the mixing of the two ages a self-evident absurdity which any earnest and prayerful student would gladly avoid.

Third: The Church age and the Tribulation age are separate and distinct ages because of Christ's words to the tree which represents Israel—the fig tree.

Jesus said definitely, "Let no fruit grow on thee (the fig tree) for the age" (Lit. Gr. of Matt. 21:19). The age of Israel's fruitlessness is the age of the Body. The Tribulation age cannot possibly be a portion of the Body age because Israel is not fruitless in the Tribulation, but rather through the ministry of the 144,000, the Elect Remnant who are all Israelites (Rev. 7:4-8), Israel shall bear, during the age, blessed and glorious fruit for God in a mighty whirlwind evangelistic campaign covering the nations of the globe. The confusion between the Church age and the Tribulation age is completely broken down by this passage in Matthew 21:19, because it lays down a clear line of demarcation between Israel's fruitless age and the other ages of her history. Israel is indeed bearing no spiritual fruit during this present age of the Church, but she shall bear wondrous fruit for God in the coming age of Tribulation. God has clearly separated these two ages. That which God hath put asunder, let no man join together.

Fourth: The Church age and the Tribulation age are separate and distinct ages because the Holy Spirit explicitly refers to the Church period as an "age," and in other places just as explicitly refers to the Tribulation as an "age." In Ephesians Paul refers to "this age" (Eph. 1:21), and in II Timothy He says, "Demas hath forsaken me, having loved this present age" (II Tim. 4:10), and in Titus he tells that the grace of God teaches us to "live soberly . . . in this present age" (Titus 2:12). In these and other passages Paul calls the Body dispensation an age. Because Paul speaks of the whole Body of Christ as "we" and "us," we quickly and easily trace the history of the Body to its dispensational culmination, for there it is that Paul declares, "*We* shall not all sleep," "*We* shall all be changed," "*We* . . . shall be caught up," "*We* (shall) ever be with the Lord." Thus we see that the Body dispensation ends with the Rapture. It is the period from Pentecost to the Rapture that Paul calls "this present age."

The Scripture also calls the Tribulation an age. In Matthew twenty-four the disciples say to Jesus, "What shall be the sign of Thy coming, and of the end of the world (Gr. age)?" The thing we should make sure of is, What age are they talking about? Christ's answer to the disciples' question concerning the end of the age covers two solid chapters (Matt. 24; 25). He does not mention the Body, or the Body age in the entire two chapters. His answer in both of the chapters is a frank and clear-cut discussion of the end of the Tribulation. In the course of this illuminating discussion Jesus twice says that the period He is speaking of is the Tribulation (Matt. 24:21, 29), and specially refers to the fact that the days of suffering shall be short (vs. 22). He is letting us know that the Tribulation shall be a short time as compared to other ages. It becomes instantly evident that both Jesus and the disciples clearly understood that the coming Tribulation period was to be recognized as an age, even though the Lord, in grace, had decreed that it should be short.

Certain important facts concerning the sixth age emerge from the foregoing study. These facts will assist us in the remainder of our investigation of the sixth age. The facts are:

1. The Tribulation is definitely spoken of in Scripture as an age.
2. The Tribulation is a separate and distinct age from the Church age.
3. The Tribulation follows immediately after the Church age, just as the night comes immediately after the day.
4. The Tribulation is terminated by a terrible judgment which Jesus speaks of as "the harvest."
5. The Tribulation is an age whose close is marked by the removal of the wicked from the earth, and the leaving of the righteous upon the earth to enjoy the Kingdom.
6. The Tribulation is an age in which God brings Israel back into the center of the picture, and once more lays on the shoulders of that nation her gigantic evangelistic responsibility of getting the Gospel to the Gentile nations. Israel's fruitlessness is ended. When the Tribulation arrives, the "fig tree" will have passed completely through her age of barrenness.
7. The Tribulation is an age which, because of awful sufferings, Jesus declares shall be made short.

Perhaps the most striking of these seven valuable and tremendously significant facts is the important place Israel will be given in the Tribulation. When God opens the doors of the sixth dispensation the Church will have gone to be with her Lord in the heavens, and God will resume His special dealing with the Jew, and also will go back to His practise of getting the Gospel to the Gentile nations through His chosen people Israel. This does not mean that God will commit the Tribulation dispensation to Israel in the same sense that He did the Law age, but that He is going to give Israel, through the 144,000, an opportunity to perform her blessed evangelistic task which she so sorely neglected in the fourth age.

The discovery that the Tribulation will have this Jewish accent, instead of belonging in the Church age, becomes immediately valuable in the building of the dispensations. Because we now know the Jewish character of the sixth age, it is logical to turn to Jewish prophecy to ascertain the opening event of that age, rather than turning to the Holy Spirit's message to the Church as found in the Pauline Epistles. We know full well that the Holy Spirit can reveal truth concerning any dispensation in any other dispensation except when it is God's purpose to temporarily withhold revelation, but the fact nevertheless remains that the likely and normal place to find information concerning an age

in which the Gospel is proclaimed by Israel is in Jewish prophecy.

We consequently turn to a Jewish prophet whom Jesus specially referred to when He was teaching on the Tribulation. The prophet thus honored by our Saviour was Daniel. (See Matt. 24:15.) Since Jesus drew on Daniel for tribulation prophecy, we confidently turn to the same source for further teaching on the subject. We shall not be disappointed.

The *subject** of the book of Daniel is the future dispensation of Tribulation which shall come upon Israel. Though many other items and facts bearing upon Israel's miraculous history, both past and future, find expression in this wonderful book, yet the foundational theme of the entire prophecy is the awful time of trouble which yet awaits the chosen nation. The *key thought** of the book is that the long desired Messiah will return and Israel shall be blessed with Kingdom glory as soon as the Tribulation is overpast. The book of Daniel is God's special Old Testament textbook on tribulation prophecy.

In the ninth chapter of Daniel occurs the famous prophecy of the seventy "weeks" or four hundred ninety years. Four hundred eighty-three years of this prophecy have been marvelously fulfilled, leaving seven years unfulfilled. The closing day of the four hundred eighty-three year period was the day of the so called triumphal entry of Jesus into Jerusalem.[†] But at this point a gigantic gap occurs. The seven remaining years are still, at the present hour, unfulfilled.

We learn from Daniel that it is during these seven unfulfilled years of the four hundred ninety year prophecy that Antichrist's activity is to take place, and the Abomination of Desolation set up in the Holy Place. We learn from Jesus that it is in the period of the Tribulation that Antichrist's activity is to take place and the Abomination of Desolation set up in the Holy Place. And we learned from Paul's teaching to the Thessalonians that it is in the night of spiritual drunkenness and apostasy that the manifestation of the man of sin, the Antichrist, shall take place and awful blasphemy be manifested.

Things equal to the same thing are equal to one another. Paul's "night" which comes right after the "day" of the Church, and Christ's predicted "tribulation," and Daniel's seven unfulfilled years are all exactly the same period.

It at once becomes manifest that the opening date of the unfulfilled seven years is the opening date of the Tribulation. Daniel gives us the future event which, when it takes place, will start the momentous and long anticipated seven years of Tribulation unrolling their agonizing days.

The opening event of Daniel's unfulfilled seven

* The subject of a book in the Bible is the special fact in divine truth which God is accenting by revelation in that book. The key thought of a book in the Bible is the particular fact concerning the Lord Jesus Christ, God's Son, and our Saviour which is found set forth in that book.

† Full and valuable discussion of the 483 years will be found in "The Coming Prince" by Sir Robert Anderson.

years is the confirming of a covenant between "the prince that shall come" (Dan. 9:26), and the "many" (Dan. 9:27). Or to state it in more familiar language, the confirming of a covenant between the Antichrist and the nation of Israel. In this compact, the Antichrist will covenant to protect Israel in the resumption of her ancient worship for the period of the seven years. But before the seven years are half expired, wicked ambition surges within his bosom, so that when exactly three and one-half years have passed, he violates the covenant, stops the daily sacrifice which Israel shall be carrying on under the covenant's terms, and sets up in the Holy Place the horrid image of himself and demands the worship of his followers. The regimentation brought about by the dictators of this present evil age is terrible, but under the dictatorship of the Antichrist in the Tribulation, regimentation of even the religious life and conduct will pass into utterly unheard of extremes of cruelty and blasphemy (Dan. 9:27; 8:12; 11:31; Rev. 13:1-18).

As God committed the second dispensation to the wicked man, Cain, and his family, so God will commit the sixth dispensation to a wicked man, the Antichrist, and his followers. The Antichrist is the coming Superman. He shall appear in the sixth dispensation and six is the number of man. The Antichrist is given the number 666 which immediately suggests that he shall be associated in a trinity, and this is indeed the case. The trinity of which the Antichrist is a part, is the blasphemous trinity which shall stand in the Tribulation as Satan's hideous plagiarism on the Triune God. As the second person of the false trinity, Antichrist will stage a mock death and resurrection and will arrogate to himself divine honors and take the headship in a world-wide false religion. He will also assume political leadership with the most extreme and extravagant dictatorial powers. It is a foregone conclusion that the Antichrist's dispensation will end in failure.

While Antichrist is putting over this gigantic program of sin and wickedness, the Jewish remnant will be scattered among the nations of the world telling the Gospel story. The glorious result of this widespread sowing of the Gospel to the nations is shown in Revelation 7:9-17. There we learn that a mighty multitude which no man can number from all nations and kindreds and people and tongues will stand before the throne of God testifying to a mighty salvation. This countless multitude is instantly recognized as the mighty throng of those who will be converted to faith in Jesus Christ through the preaching of the Elect Remnant in the Tribulation. The elder who speaks to John identifies them when he says according to Revelation 7:14, "These are they which came out of the Great Tribulation" (Lit. Gr.). This means that the countless multitude from every nation and kindred and people and tongue will receive the blessing of regeneration sometime between the covenant with the Antichrist and the termination of the Tribulation. Since all Bible students recognize that regenerating the souls of lost men is the outstanding operation of the Holy

Spirit, it becomes immediately self-evident that the Holy Spirit is not withdrawn at the Rapture of the Church. The idea of the withdrawal of the Holy Spirit from the earth during the Tribulation is not taught in Scripture. From the beginning hour of human sin to the end of the dispensations God has had and will have but one way of saving a soul. That one way takes the operation of the Holy Spirit bringing conviction and applying the finished work of the Lord Jesus Christ to the sinner's heart. The Scriptures do not reveal one moment in the world's history from Eden to the Great White Throne when regeneration is impossible—hence the Holy Spirit is not withdrawn during the Tribulation, that troubled age when human need will be so great. But rather, the blessed Third Person of the Trinity will be present in full saving power during the coming age of satanic activity, bringing glorious regeneration to the souls of lost men who hear the Gospel under the preaching of the 144,000.

The governmental principle being tested in the sixth dispensation is dictatorship. Already, as this present age is drawing to its close, we find the dictator idea coming to the forefront. At least three great nations of Europe have accepted the leadership of dictators. This is a striking case of "coming events casting their shadows before." The mind of mankind is being prepared for the receiving of the world-dictator, and the stage is being set for his appearance. The Antichrist, so frequently predicted in God's Word, is the anticipated ruler who shall require worship for himself, the Satan-empowered deceiver of the souls of mankind, and the dictator of the nations of the world. The dictatorship principle shall find its fullest expression in him (Rev. 13:4-8).

The close of the dispensation will show forth mankind in terrible confusion as the kingdom of the Antichrist totters to its fall. But it must be remembered that the principle of dictatorship is not in itself a wrong principle, any more than the other principles of government which have been tested during the unfolding of the ages are wrong principles. The weakness lies in the fact that during the dispensational tests these principles have been administered by fallen man. In other words, it makes a lot of difference who the dictator is. Dictatorship in the hands of the right man would be marked by glory and wonder and blessing and honor. Government would be perfect and the souls of men would find the living God sufficient for eternal life and for strength to live in freedom from the power of sin. May God speed the day when the *Right Man* shall come out of the glory and take up His power and reign.

The end of the Tribulational dispensation is described in the latter part of the Revelation. Certain kings dispute the authority of the Antichrist. His kingdom becomes divided against itself. Babylon, the Antichrist's mighty commercial capital, will be destroyed. When Babylon has been destroyed, the Antichrist, with great choler and by means of the cooperation of his

(CONTINUED ON PAGE 36)



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute
Rose Encinas, Home Secretary



SCHOOL ENLARGING

"Everything is going along quite well here," says Mr. Lindquist in his letter of October 24. "The school is now going strong in the new shed. I made seats and benches accommodating forty children and we put in another row today to accommodate four more. Miss Johnson says they need more to receive the afternoon school, so we will have to fix up another room with seats. The shed is 15 x 50 feet, and the room they are using now is 15 x 20 feet, so there is still a space of 15 x 30 feet to be fixed up.

"I was able to get fifty of Miss Burke's translations of Mark at Shabunda, so the teachers are using them in the reading classes. They are teaching in Kilega, so they are leaving me in the dust in the language.

"Kitele says that the Jansens are doing almost perfectly in the language, especially Mrs. Jansen who seems to have a great aptitude for languages."

In a letter dated October 28, Mrs. Jansen says, "We are enjoying our work immensely because we know that it is bearing fruit for eternity. We have seen many lives turned unto the Lord, and many more are coming still. We have begun the school, teaching the more advanced classes of boys ourselves. The beginners are taught by a native who is a fairly good teacher. It is sometimes difficult for us to get across to the pupils just what we would like to impart to them, but the children make the best of our broken speaking and are extremely happy now that the whites are teaching them."

Mr. Jansen also writes that he is enjoying teaching in the Bible School. "By teaching the Bible in the school," he says, "we are training our young converts to go out into their own villages and take to their own people the 'Mesagu Mesoga' as the Balega call the 'Good News.' When taught, these Christian natives are able to reach many that we white people would be unable to reach."

GARDEN WORK

Mr. Jansen has charge of the agricultural work as well as the evangelistic work. In his letter of October 30, he says, "We are trying hard to raise some garden truck, as everything in the way of food stuffs that we were used to eating at home is shipped into the Congo and is consequently high-priced. In fact, it is too high for us to eat very much of it. Now is the beginning of the rainy season and we have a better chance to grow things. The seeds we have are from America, and climatic conditions, as well as soil, are different here. So it takes a lot of experimentation and patience to raise vegetables in a foreign land. It is just as hard to raise vegetables here as it would be to grow bananas in Colorado."

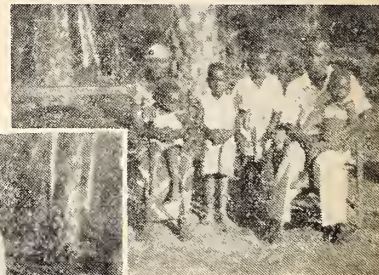
PLANNING FURTHER ITINERATING TRIPS

Mr. Jansen further says, "The Lord willing, I hope to make a trip to the southwest and southeast of our territory, taking the Light of the 'Glad News' to those who as yet sit in darkness. I hope to make this trip in January, as the rainy season will let up a little, and Kipoy travel will be less difficult. It will also be better for open air meetings."

BUILDING NEWS

Concerning the building activities, Mr. Lindquist says, "The Jansen house is looking real nice, although I have not gotten the outside doors made yet, or the outside walls whitewashed. But the whitewashing on the inside is practically finished and it looks very nice. There is such a good job of

Right: Kitele, our native preacher, and his family



Left: Muquamo, stone mason and carpenter and his family

mudding on their house that the walls are practically as smooth and hard as plaster.

"We are now working on a mud house for girls. We have seven girls here now and I am making a building 12 x 50 feet with four rooms 10 x 12 feet, and an open space 10 x 12 feet in the center for their fires. Mrs. Amie will use one of the end rooms for a maternity ward, temporarily.

"I have enclosed the veranda on the ladies' end of the Club House, making two offices for them, which they needed badly. They like their offices very much.

"I have also enclosed one end of my carpenter shop with mud walls, so I have a place to keep my tools now. I have a cupboard with tools that the natives may use outside by the big work bench. Muquamo has a key for that as well as I."

AN ADDITION TO THE STATION FAMILY

"Our head deacon, Sa Muliminua, announced the arrival of his fourth child last night. Mrs. Amie, aided by the two Bampende women (wives of Kitele and Muquamo) was in attendance. It is a girl, and Mrs. Amie estimates that she weighs nine pounds.

"The two Bampende women seem to be acclimating themselves very well. The children are getting along quite well, although Kitele's youngest boy is very poorly from worms and complications. Simona is his name, and we wish you would pray for him."

HEALTH CONDITIONS

It seems that every so often our missionaries are stricken with an attack of malarial fever. In his letter of November 14, Mr. Lindquist said that Mr. Jansen had been sick with a cold and fever for several days, and that Mrs. Amie had also been in bed for several days with a liver attack. They were both up again, but quite weak. Miss Johnson had a siege of fever too, but recovered from it quickly. Mrs. Jansen and Mr. Lindquist were feeling quite well.

The climatic conditions are exceedingly difficult for our missionaries to get adjusted to, and we need to bear them much in prayer before the Throne of Grace. We bespeak the continual prayer of our constituency that our missionaries may be kept strong in body in order that they may be able to carry on for the Lord without physical handicaps. "Effectual fervent prayer . . . availeth much."



IN THE HARVEST FIELD

Conducted by
Florence Taft Fowler

It will be of great interest to the friends of Miss Anna Thorell ('25), missionary to Venezuela under the Orinoco River Mission, that the Lord has provided her furlough and she is at her brother's home in Omaha, Nebraska, for a time of rest.

We are happy to announce the news that has come concerning the recent ordination of Mr. Forrest Morningstar, former student. The First Baptist Church of Elkhart, Indiana, of which the Rev. David E. Gillespie is pastor, called a council which met on October 6 to examine and ordain our brother for the Gospel ministry. Eleven churches were represented in the examining council which expressed satisfaction with the unusually fine response from our brother as to his doctrinal positions, and testimony of his conversion and call to the ministry.

We rejoice in this fuller opportunity which has come to him for a wider ministry of the Word. In two recent pastorates he has been faithfully proclaiming the truths of the Book and we pray the Lord's special blessing upon his continued ministry with Mrs. Morningstar (nee Ruth Carter) at Henry, Illinois, where they are now serving the Fundamental Bible Church.

Miss Emalou Anderson, class of '38, writes from Window Rock, Arizona, where she works with the Navajo Indians:

We had a very merry and wonderful Christmas. At our Pine Springs outstation we had about 250 in attendance, at Crystal about 175, and 57 here at Window Rock. We also had Christmas meetings in the Government Sanitorium and we had a good response. Then we had a meeting at Hunter's Point day school and there were about a hundred in attendance . . . The devil worked hard to thwart our efforts but we believe it was a very profitable time anyway . . . In a couple of days I'll be going to Pine Springs outstation for two or three months. Will you pray for me? It is a hard field.

Shall we accept the challenge? May the Lord teach us to be faithful in intercession for our dear co-laborer in the most difficult task of winning the Navajos to the Saviour.

The Rev. ('31) and Mrs. ('33) Clifford Nixon (Mrs. Nixon was Miss Ruth Nathan) write from Rudyard, Michigan, 23 miles from Sault Ste. Marie on the Canadian border where Mr. Nixon is pastor of the Bible Witness Tabernacle—an independent church—and another church twenty miles distant. The letter says, in part:

The Lord is blessing both works abundantly and we praise Him . . . It is an inspiration to see the building full on Sunday evening. The building (at Rudyard) seats 100 in the main part. Many of the folk come a long way to attend. Some even come from the Soo.

It is a delight to again hear from the Nixons and we rejoice with them in such fine opportunities to proclaim the love of the Saviour to hungering hearts.

Recent word has come that Mrs. Darrel Handel, nee Ruth Whaley, class of '38, underwent an operation a few weeks ago and is recovering nicely at her home in St. Louis.

In December, Mr. ('38) and Mrs. (E.S. '37) Laurel Inabnit moved to Belgrade, Montana, where the Lord has

opened a new field of service for them and has given them an encouraging beginning in ministering the Word.

Mr. and Mrs. Gayel Bender, former students, are happy in their service for the Lord at Duncan, Arizona, where they are continuing with a building project for the church, in the midst of many problems.

Mrs. Mary Takamine Agatsuma, class of '33, writes from Nagoya, Japan, where she is assisting her husband in his pastorate. She has also been afforded opportunities to speak at meetings of other churches.

Rev. and Mrs. Wayne Robertson, former students, in their new church at Prescott, Arizona, are happy and enthusiastic about their work. The members are co-operative and eager to enter into the program of their pastor and his helpmeet.

CAMPUS NEWS FLASHES

Dinner with all the "fixin's" for the staff members and students who remained at the school, a heart-lifting thanksgiving time following the meal, parties and social times, in addition to the several Christmas programs conducted under the D. B. I. missions, were the events of the busy holiday season.

Several members of the staff and student body visited home-folk and relatives. Rev. and Mrs. E. E. Lott were at North Platte with relatives over the holidays; Miss Anna Benthien returned to the home of her aunt and uncle in St. Louis; Mr. Charles Johnson visited his mother and other loved ones at Yuma, Colorado. He held meetings at Abarr, Colorado and at Joes, Colorado where Mr. S. V. Iverson, Evening School student, is pastor. Mr. and Mrs. Leland McClellan were at Fostoria, Ohio, with Mr. McClellan's parents; Misses Lucille Boday and Nell Owens, students, returning with them, visited home-folk in and near Fostoria; Mr. Harold Loving, student, visited his home in Elkhart, Indiana. Other students were: Miss Mary Etta Peek and Miss Eleanor Lieb from Rev. Joseph Wright's church, who were with their loved ones in St. Louis. Misses Vera Trogola, Olive Ellis, and Alice Leonard returned to their homes. Misses Edith Cook and Eleanore Baltar, and Bob Mitchell were at their homes in Indianapolis, Indiana. The Rev. Dallas Renn is their pastor. John Barre was at his home in Norwalk, Ohio.

Welcome visitors at the Campus during the vacation period were Miss Lorean Love, class of '35 and Miss Betty Hess ('38). Miss Love returned to her work at Bozeman, Montana, where she is forced to continue secular employment but where the Lord is giving her opportunities to sow the seed of the Word in lives from day to day. Miss Hess continues her nurses' training at Denver General Hospital, and seeks to magnify the Saviour.

Our beloved President and Dean, the Rev. C. Reuben Lindquist, and Mrs. Lindquist, on a vacation and deputation trip, were at Albuquerque, New Mexico, and held a meeting in the Grace Church, unaffiliated, where the Rev. Warren A. Allem is pastor. (Mrs. Allem is the sister of Rev. Joseph Wright of Edgemont Bible Church, East St. Louis.)

The Lindquists continued on to Tucson for the holidays with Mrs. Lindquist's loved ones. On New Year's Eve, Dean Lindquist spoke at the Watchnight service in the First Baptist Church at the invitation of the pastor, Dr. R. S. Beal, member of the Board of Directors of D. B. I.

Following the Tucson visit they held services in Houston, Texas, where openings were secured through Sylvia Blake, former student. The Lord's blessing attended our Dean and his wife all along the way and we rejoice that He was magnified and exalted through their testimony in all the contacts they were privileged to make for His Name.

Mr. Tolbert Welch, former student, now living at Caddo, Oklahoma, pastor of three churches in Oklahoma, was a visitor at the Campus recently, and brought his wife and eight-months-old son, who, the father says, "Plans to be a D. B. I. student some day." We are glad for Mr. Welch's zeal in preaching the Gospel.

At the inspirational hour on January 6, staff and students were much blessed by the testimony of the Rev. J. S. Otteson, missionary, home on furlough from India. Rev. Victor Nyquist, Denver, pastor of the Swedish Covenant Church, and a friend of brother Otteson, was also our guest and added to the inspirational time by his message in song.

THE EDITOR'S MAIL BAG



In another place in this issue will be seen the cause for rejoicing among the "Grace and Truth" staff. Surely the Lord has worked in answer to prayer, and through the enthusiastic "boosting" of members of the family new members have been added from month to month. We thank each and every one who has so faithfully sought to do his or her bit to spread the news of blessing received through the perusal of "Grace and Truth."

APPRECIATE "BUILDING THE DISPENSATIONS"

Indiana: Thank you for the wonderful book on "Building the Dispensations."

I have already covered about half of the book and found it inspiring as well as true. I also wish to say that "Grace and Truth" is the most wonderful magazine I have ever seen. I use it in teaching my class of boys.

Ohio: Enclosed is \$1.50 for my renewal of "Grace and Truth." I certainly have enjoyed reading it this past year and feel that I have been helped spiritually. I hope I am not too late to receive the book "Building the Dispensations."

Kansas: Enclosed \$1.50 for the book "Building the Dispensations." Also extend my subscription to the "Grace and Truth" another year according to your offer in the December issue. We are starting a study of Dispensations in our Bible Study and plan to use this book. We read the "Grace and Truth" from cover to cover and think it is wonderful.

Pennsylvania: Enclosed you will find a check for \$1.50 for the renewal of "Grace and Truth" for another year. Even though my subscription does not expire until February 1940 I want to take advantage of your special offer of "Building the Dispensations" with renewals. I have been taking your magazine for quite a number of years, and enjoy it as much as ever. It is certainly splendid for the preparation of the Sunday-school lessons.

Massachusetts: I am renewing my subscription to your magazine "Grace and Truth" for another year, and wish to take advantage of the offer of the free copy of the book, "Building the Dispensations." I have enjoyed the magazine much. It has helped me in many ways.

GREATEST IN PRINT

Florida: "Grace and Truth" is the greatest Bible study magazine in print.

ATTRACTED BY SAMPLE

Pennsylvania: I received a copy of your publication at the . . . Bible Conference. This is the first copy I have ever seen and I think it is very fine and have decided to subscribe. Have been in a class—as teacher—studying the Dispensations and I would be very glad to start my subscription with the July number, as I have the June number as a sample copy. I realize that I am rather late in the year to ask for July, and, of course, will expect you to send just what issue you have, to start my subscription. I am sure I shall get much help if all numbers are as good as the sample.

We give below the testimony of a new member of the family:

Thank you for sending the sample copy of the "Evolution Number." The next day a call came from a college student for material on this subject and I sent the magazine on to him. Please begin the subscription with the "Evolution" issue, as I wish another copy on file.

INDISPENSABLE

Texas: Please find enclosed \$1.00 which apply on my subscription to your magazine "Grace and Truth" which is most helpful and almost indispensable to me. It has strengthened me in my faith and has taught me Bible truths that I could not have gotten otherwise.

Colorado: "Grace and Truth" is so helpful to me . . . I do not see how I could get along without it.

ENJOY EVERY COPY

Missouri: Please send my "Grace and Truth" to . . . We have moved. We enjoy every copy and anxiously await its coming each month. We certainly appreciate the study of the Sunday-school lesson as set forth therein.

Wisconsin: I do enjoy the reports of the Berean African Missionary Society as given in "Grace and Truth," and I usually look for that the first thing. "Grace and Truth" is very inspirational and helpful.

Indiana: We always enjoy our "Grace and Truth" and have taken it these many years. It is a wonderful little magazine. The Bible study is so good.

REFRESHING AND STRENGTHENING

China: It was with deep joy that I read your letter of September 11 telling me that through the kindness of . . . I shall receive "Grace and Truth" for still another year. I always look forward to the arrival of "Grace and Truth" as it has been a real blessing and help to me and my fellow workers. Each copy brings new refreshing thoughts, strength, and uplift to the soul, and helps us so much to teach our dear Chinese Christians. May God's continued blessing rest upon all who help in the issuing of the magazine.

Congo Belge: Would you kindly forward the enclosed letter to . . . who has so kindly made it possible for me to receive "Grace and Truth" for another year. As I have already told this dear friend, I do appreciate her kindness very much indeed and am very grateful to have the magazine month by month. Not the least interesting feature for me is the B. A. M. news, for I spent eight months in the same "pension" as Mrs. Amie and Miss Johnson and Mr. Lindquist in Brussels. You can guess how eagerly I turn to their page in the magazine! But this is but one of the many good things which I so eagerly read and enjoy. My only regret is that "Grace and Truth" is not issued every fortnight!!

Latvia: Please receive my many thanks for your great kindness to me, and many thanks to that friend by whose great kindness I have received your magazine "Grace and Truth" free. Now in view of these distressing times, I beg of you not to forget me next year. I suppose it is difficult to meet the expense, but I have no other way to receive the magazine. Praise the Lord till now we are free to receive what you have sent of your literature, so please do not forget me and do what you can for me at this time because the night is at hand and our Lord is coming soon.

The last three testimonials expressing pleasure, and blessing and helpfulness received through gift subscriptions made for missionaries are a challenge to Christians to minister to God's servants on fields afar. What a privilege it is to bring refreshing from month to month to these missionaries laboring in a desert wild.

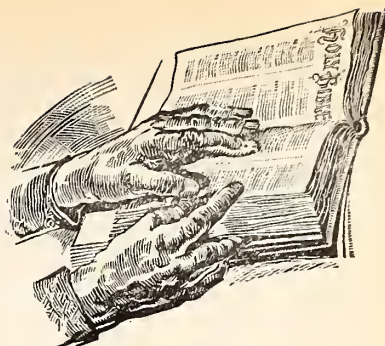
Wisconsin: I trust that soon, again, I shall be able to send in another bunch of subscriptions . . . There is none that takes the place of "Grace and Truth."

Colorado: Enclosed find list of eleven subscribers for your magazine. I am so happy to encourage my friends and co-workers to subscribe to this wonderful magazine which is the best I have ever read. I only hope it will grow to mean as much to them as it does to me.

Canada: I am writing just to say how much I like "Grace and Truth." It is really the best Christian publication I have found. My son who is a second year student at Briercrest Bible Institute subscribed for "Grace and Truth" and also enjoys it very much. As I am a teacher in the Sunday-school here, I find the lessons very helpful.

BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson



THE CHRISTIAN'S NEW POSSESSIONS

Romans 5:1-11

- I. A NEW PEACE
"Peace with God"
Vs. 1
- II. A NEW POSITION
"Grace wherein we stand"
Vs. 2
- III. A NEW PROSPECT
"Hope of the glory of God"
Vs. 2
- IV. A NEW PROGRAM
"Rejoicing in tribulation"
Vs. 3
- V. A NEW PORTION
"The love of God . . . in our hearts"
Vs. 5
- VI. A NEW POWER
"The Holy Spirit . . . given unto us"
Vs. 5
- VII. A NEW PLEASURE
"Joy (of) God"
Vs. 11

—C. E. G.

THE CHRISTIAN'S RACE

Hebrews 12:1, 2

- I. A WITNESSED RACE
"We are compassed about with so great a cloud of witnesses"
Matt. 5:16
I Pet. 2:12
Titus 2:7
Ps. 27:11
- II. AN UNBURDENED RACE
"Let us lay aside every weight, and the sin which doth so easily beset us"
Eph. 4:22
Rom. 6:11-13
- III. A STEADFAST RACE
"Let us run with patience"
I Cor. 15:58
Ps. 78:7, 8
II Pet. 3:17
- IV. A PERSONAL RACE
"The race that is set before US"
I Cor. 9:24
Ps. 5:8
Joshua 24:15
- V. A GUIDED RACE
"Looking unto Jesus the author and finisher of our faith"
Matt. 4:19
Ps. 5:3
Ps. 48:14

—E. G. L.

WAR

- I. THE CAUSE
Lust
James 4:1
- II. THE CURSE
Death
Rev. 19:19-21
- III. THE CURE
Knowledge of the Lord
Isa. 11:9; 2:4

—A. H. Y.

THE SUBJECT OF ISAIAH 53

Isaiah 53:1-12

- I. THE SENSITIVE ONE
"A tender plant"
Vs. 2
Matt. 2:13
- II. THE SORROWING ONE
"A Man of Sorrows"
Vs. 3
Matt. 26:37, 38
- III. THE SMITTEN ONE
"Smitten of God"
Vs. 4
Matt. 26:31
John 18:23
- IV. THE SUFFERING ONE
"He was wounded"
Vs. 5
Matt. 17:12
Zech. 13:6
- V. THE SIN-BEARING ONE
"The Lord hath laid on Him the iniquity of us all"
Vs. 6
Heb. 9:26-28
- VI. THE SILENT ONE
"He opened not His mouth"
Vs. 7
Mark 14:61
- VII. THE STRICKEN ONE
"For the transgression of My people was He stricken"
Vs. 8
Luke 23:33
- VIII. THE SINCERE ONE
"Neither was any deceit in His mouth"
Vs. 9
I Pet. 2:22
- IX. THE SUBMISSIVE ONE
"It pleased the Lord"
Vs. 10
John 8:29
- X. THE SATISFIED ONE
"And shall be satisfied"
Vs. 11
John 17:8
- XI. THE SUCCESSFUL ONE
"He shall divide the spoil"
Vs. 12
Rev. 11:15

—H. K. D.



THE DAYS OF YOUTH

"Come Quickly!"

By Florence Taft Fowler

"Laws-ee, honey, yo' doan ketch me prayin,' 'Lawd, come quick.' No Ma-am, Miz Tifney." Liza Jane, responding to the remark she had just heard, shook her head and rolled her black eyes heavenward beseechingly, as if to persuade the Infinite One to refrain from making an appearance that did not appeal to her.

"Why, Liza Jane, you don't mean that you don't want to be raptured with the rest of the believers who will be 'caught up' into the presence of the Saviour at the end of this age?" Mrs. Tifney inquired as she observed the anxious expression of the colored woman who sat at lunch in the kitchen.

"Yo' see, Miz Tifney, it's jes' this-a-way: Sho! I'se wantin' to go wif de Lawd's folks when de Lawd come foah us, but, ah jes' doan want Him t' come till mah folks gits saved. Mah ole man, he ain't come t' de Lawd yit. Sho doan want none o' mah kinfolks t' go into de Tribalashun 'cause dey won't have no chance—no, ma-am, Ah sho don't!" Liza Jane spoke with finality as she munched on a piece of ginger bread Mrs. Tiffany had served her the moment before. Then smacking her great thick lips, a smile of appreciation broke over her black face as she exclaimed, "Miz Tifney, dis yeah lasses-bread sho am out o' sight!"

"Well, Liza Jane," returned Mrs. Tiffany, "You are rapidly putting it out of sight in the proper place. I'm glad you like it. Perhaps there will be a piece you can take home to Tom when you are through with your laundry work."

"Um-m-m, thank yo', Miz Tifney," answered the black woman, beaming, and chuckling all over her two hundred pounds of avoirdupois. "My Tom sho do lak lasses-bread. Ah sho tak' it along."

A few moments later, Mrs. Tiffany, having finished lunch with her daughter in the next room, stepped to the door as her laundress was consuming the last morsel of her share of the 'lasses-bread. "Liza Jane," she asked, "I was just wondering if you would like to take a little time today, as soon as you finish your work, and come into the dining room for a little Bible study. Frances and I are planning to look up some passages from Scripture on the subject we were discussing as we were getting lunch when I spoke of 'praying for the Lord to come quickly.'"

"Laws-ee, I'se been wantin' foah a right smaht spell t' have yo' show me some moah things outen de Bible—some things yo' white folks knows, us col'od folks doan have no chance t' lurn."

"It has been some time since we had time to talk about the Word. But, you have learned rapidly, and I know you enjoy it," replied the generous Christian woman.

"Ah sho does. I'se soon done wif de washin'," replied Liza Jane as she waddled down the basement steps to her unfinished task. Forty-five minutes later she made her appearance at the kitchen door in a clean gingham dress she had worn when she came to work in the morning.

The three were soon seated about the table. Frances smilingly placed a large Bible, well suited to her size, in front of the colored woman who smiled broadly and remarked, "Jes my size, aint it, Honey?"

Then she rolled her eyes toward the ceiling, and closed them as she prayed in a low tone, "Lawd, heah we is be-foah de Book. We cain't undastan' lessen Yo' open ouah undastandin'. Lawd show us de troof. We's countin' on Yo' Lawd." She had learned her lesson well and in all sincerity, and Mrs. Tiffany and her daughter, realizing the hunger of her eager heart, bowed their heads and humbly said the 'Amen' as Liza Jane came to the end of her petition.

"Mother, in looking over these notes I took at evening school last night, it seems that Dr. Buell has the same idea Liza Jane has: that after the Rapture occurs when all the Christians are taken out of the world, there will be little or no opportunity for people to be saved." Frances looked perplexed.

"Yes, I'm sure Dr. Buell and many others feel that way, Frances, but as I've studied the Scriptures, I believe they have no ground for their conclusion," asserted her mother with conviction as she turned the pages of the Bible open before her. "Now, I think we better get down to business," she continued, "for I know Liza Jane will want to be going home after a while to get supper for Tom. Don't forget, Liza Jane, to take the rest of that lasses-bread he likes so well."

"Miz Tifney, yo' knows ah cain't fo'git that." Again a broad smile wreathed her shining black countenance.

"Mother, here's a verse that helps," said Frances, eagerly:

He is the Rock, His work is perfect: for all His ways are judgment; a God of truth and without iniquity, just and right is He" (Deut. 32:4).

Liza Jane looked puzzled. "What zat got t' do wif de Lawd's comin' What zat mean?"

"Well, Liza Jane, it's hardly fair to you to burst into the middle of things without explaining, is it?" replied Frances. "Mother and I were discussing this point before you got into the subject a while ago. We were saying that when people say they don't want the Rapture to occur until a lot more people get saved and that they think people will have little opportunity to be saved in the coming age of the Great Tribulation, those who feel this way are really accusing God of being unjust. They are saying in reality that God is more merciful and gracious to people now than He will be in the future."

"Oh, no, Miss Frances, ah ain't sayin' 'at de Lawd ain't de same to evahbody, 'cause de Book say—it say, He ain't no respectah o' pussons; it say: 'He's de same yistahday, today, and fo-ebah.' The colored woman pleaded for the honor of her Lord with deep feeling.

"Of course, Liza Jane, you believe that God is just to everyone in every age as this verse in Deuteronomy says: 'He is without iniquity; just and right is He,' assured Mrs. Tiffany as she continued, "Here's something interesting, Frances, in Revelation 7:9, 13, 14:

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

All Bible students agree that Revelation is a book concerning the future age. Notice what it says: 'a great multitude which no man could number'. There are countless numbers. Then it tells who they are: 'These are they which have come out of great tribulation' or 'the great tribulation' as the Revised Version translates it. It states also that 'they have washed their robes and made them white in the blood of the Lamb.'"

"Well, isn't that interesting, Mother. That makes it clear that in the Great Tribulation the countless numbers of people who are saved, will be saved by the blood of Christ—the Lamb—just as you and I and Liza Jane have been saved in this age," agreed Frances enthusiastically.

"And, what's more," her mother asserted, "this same passage says further that this countless multitude has come from 'all nations and people and kindreds and tongues,' which, of course, means, Liza Jane, that these saved people are from all parts of the world. For, all the world must hear the Gospel in order for them to be saved from all parts of the world in the Great Tribulation."

"Ah do say, Miz Tiffany," returned the willing student, "I'se jes' thinkin' Ah jes' didn't undahstan' nuthin' much 'bout what de Lawd's gwine-a do in dem Tribulashun times."

"I'm sure," said Mrs. Tiffany reassuringly, "that none of us know a great deal about it, but of this I am very certain: the Lord has told us all we need to know and has made it very clear that His message of love and grace is for all people of all times as John 3:16 says conclusively, 'For God so loved the world' (Aren't the souls in the Great Tribulation a part of the world?) —'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'"

"But, Mother, Dr. Buell said in class last night that 'God shall send them strong delusion that they should believe a lie' and that the Antichrist will put a mark on the foreheads of all His followers and they shall be sealed to certain condemnation and judgment and that it will be a terrible time of deception, persecution, and horror. Isn't that true?" questioned the daughter with puzzled brow.

"Yes, dear, the Scripture teaches that, and I am glad that the believers of this age are to be delivered from that awful, awful time of trouble on the earth by being taken up in the Rapture. But, let us not lose sight of the fact of God's continued mercy, His wonderful grace to sinners, and His guarantee to get His truth to every willing heart as John 7:17 declares. It will be true that Satan will work mighty miracles in the coming age to 'deceive if possible the very elect,' but God will more than match every miracle of Satan. God, our Father, the Lord Jesus, and His Holy Spirit are almighty. God is 'stronger than the strong man'. The Bible and the Holy Spirit will be left and God will have His faithful witnesses—His one hundred and forty-four thousand divinely prepared and miraculously protected preachers to carry the Gospel to all the peoples of the earth. In this Church age in which we live, all the people of the earth have not heard the Gospel because His witnesses have proved unfaithful."

Liza Jane, sitting in thoughtful silence up to this point, inquired with a troubled expression, "Who am de witness what done failed de Lawd, Miz Tiffany?"

"I'm sure I have failed Him many times," returned the woman. "I believe comparatively few Christians have fulfilled Christ's plan for them to carry His saving message to the lost around about them. Very few are truly yielded to Him and greatly concerned about eternal values. Christians these days are too absorbed in pleasures and temporal benefits to be faithful to the trust the Lord has committed to them. Consequently, I say that the church in this age has failed the Lord. We are unfaithful witnesses."

Condemned by the searching indictment she was hearing,

BOOK REVIEWS



Conducted by the Editor

THE WINNING OF ALIENE

A fascinating Christian novel that takes its characters through many tragic experiences but leads them on to triumph because of the power of Christ manifest in their daily lives. Interesting and full of that which should inspire young people to live for the Lord.

"THE WINNING OF ALIENE," by Charles Elmo Robinson. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00, cloth. 167 pages.

THE CONSPIRACY AGAINST CHASTITY

This book is an exposure of the national movements for Birth Control. The lid is literally removed so that the vile smoke of this thing really comes out. Every minister and every layman in any leading position and every person who believes in the preservation of the sanctity of the old-fashioned home should read this book as a defense against this wickedness. The Birth Control movements are shown to be linked with the Federal Council of Churches and with the Communistic Movements of the U. S. and the U. S. S. R. This exposure is fearlessly written by one of America's best known writers on such themes.

"THE CONSPIRACY AGAINST CHASTITY," by Dan Gilbert and Samuel Saloman. Publishers, The Danielle Publishers, 5472 Gilbert Drive, San Diego, California. 158 pages. Price, \$1.50, cloth.

THE SEVENTH ANGEL

This exposition is written from the historicist's viewpoint. This interpretation of Revelation 1, 2 and 3 is contrary to our convictions, for we believe the entire book to be futuristic.

"THE SEVENTH ANGEL," by Berry Stewart Crebs. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 193 pages. Price, \$1.50, cloth.

THE GOSPEL IN THE PENTATEUCH

This is a splendid outline study of the five books of Moses, by a much beloved and able author. Each chapter is full of gems for Bible study, teaching and preaching. This exposition makes these books easy to grasp, makes them live and makes them appreciated. This will be valuable for any minister or Christian worker.

"THE GOSPEL IN THE PENTATEUCH," by Herbert Lockyer. Publishers, The Bible Institute Colportage Ass'n., 843-45 North Wells Street, Chicago, Illinois. 125 pages. Price, 50 cents, paper.

STORIES OF POPULAR HYMNS

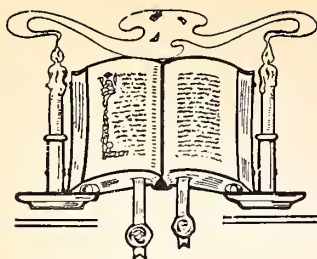
An interesting volume on hymn stories must of necessity require a lot of painstaking research. The author of this book has brought together some of the choicest of incidents relative to such masterpieces as "Abide with Me", "Blest Be the Tie That Binds", "In the Sweet By and By", "What a Friend We Have in Jesus"—in all a total of 67. The song leader or pastor can instantly improve the song service by using these stories.

"STORIES OF POPULAR HYMNS," by Kathleen Blanchard. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00, cloth. 142 pages.

A VIRTUOUS WOMAN

Every married woman should read this book and could well place it in the hands of her daughter. The fine, delicate manner in which Mr. Lowry handles such a personal subject should inspire womanliness. Many a girl would be saved the downward path if she would heed and read the admonition of this book.

"A VIRTUOUS WOMAN," by Oscar Lowry. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00, cloth. 160 pages.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott

Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist

Children's Talks by Anna Benthien

FIRST QUARTER, LESSON 5

SUNDAY, FEBRUARY 4, 1940

HOLDING LIFE SACRED

(A Principle of Temperate Living)

Lesson Text: Gen. 1:27-31; I Cor. 6:19, 20; II Cor. 6:16-7:1

Devotional Reading: Matt. 9:35-38

Golden Text: "Ye are bought with a price: therefore glorify God in your body" (I Cor. 6:20)

King James Version

Gen. 1:27 So God created man in his own image, in the image of God created He him; male and female created He them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that He had made, and,

behold, it was very good. And the evening and the morning were the sixth day.

I Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

II Cor. 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.

18 And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

LESSON EXPOSITION

"Holding Life Sacred" is surely a timely subject. It does seem that so many are putting such a low estimate upon the value of life and the sacred things that come in the lifetime. That inane philosophy of "Eat, drink, and be merry, for tomorrow we die" seems to be a subterfuge whereby many are suppressing serious thought and rollicking along, hoping that the future will take care of itself. Many young people consider their education only as a lark. Marriage is consummated in only a brief time, and terminated in less. Young parents, and young people who will one day be parents, injure their bodies immeasurably by cigarettes, liquor, and other forms of dissipation, heedless of the harmful effects it will produce in their offspring. Yes, we believe that "Holding Life Sacred" is really a well-chosen subject.

We certainly must admit at the outset that the philosophy of life that our young people get in much of our modern education is no incentive to hold life sacred. The theory that man descended from brute beast is one that is calculated to break down morals, standards, and principles. Personally, we believe that much of this moral-destroying philosophy of Communism, now quite prevalent in our colleges, is intended to give the exponents of such diabolical sophistry an opportunity to live like beasts.

So it is with real joy that we turn to God's infallible Word to study truths that will offer a real incentive to hold life sacred.

In these significant Scriptures brought together by our Lesson Committee, we have the answer to two great questions that have puzzled the philosophers down through the ages: Where did we come from? Why are we here? A third question—Where are we going?—is a natural sequence to these two, but the answer is only implied, so we will not discuss it. All men have the same origin, and are put here for the same purpose, but all have not the same destination for that is left up to individual choice.

A portion of Colossians 1:16 provides the thought for our outline, "All things were created by Him, and for Him." I. Created by Him (Genesis 1:27-31); II. Created for Him (I Corinthians 6:19, 20; II Corinthians 6:16-18; 7:1).

I. CREATED BY HIM

Genesis 1:27-31

"In His own image" are the words which stare us in the face as we view this first verse in our lesson.

It were well here to disabuse anyone who has the idea that this refers to God being a corporeal being. The Scripture teaches that God is a spirit. There is nothing in the Bible to indicate that God looks like man because He created man in His image.

"Let US make man in OUR image, after OUR likeness" (vs. 26). "So God created man in His own image" (vs. 27). God is a triune God—there are three persons in the Godhead—the Father, the Son, and the Holy Spirit. Man is a tri-partate being, for he is body, soul, and spirit.

The body of man was formed of the dust of the ground. It is interesting to note that the sixteen elements ordinarily found in red clay are the sixteen elements which go to make up protoplasm. The body is the material part of man.

The soul is the ego—the man himself. The Bible says that when God formed the body of the dust of the ground, "He breathed into his nostrils the breath of life; and man became a living soul." The Bible clearly teaches that it is the soul of man that is the seat of the faculties, senses, and impulses. The soul is the man himself, and the body is merely the vehicle of expression.

Just as man needs to communicate with the visible creation, he also needs a means of communication with his invisible Creator. This means of communication is by the spirit.

It will not be possible to offer complete explanation of this third entity of man's being. However, the Scriptures are very clear concerning this truth. Suffice it to say that fallen man is a depraved being, and of his nature or spirit Paul says in Romans 8:7: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." This could refer only to man's depraved nature, for it cannot be changed. So when a man is in Christ, he becomes a "new creature." (See II Corinthians 5:17.) In other words, he has a new nature, a new spirit. In Colossians it

is called "Christ in you the hope of glory." It is this spirit by which man communicates with God. (See Romans 8:16.) Please bear in mind that this is only a very inadequate explanation of this great truth.

The outstanding truth of this section on man's creation seems to be covered in the twenty-seventh verse, so we only mention the last four verses in passing. They are largely self-explanatory and have to do only with the circumstances in which man was placed.

II. CREATED FOR HIM

I Corinthians 6:19, 20; II Corinthians 6:16-18; 7:1

One of the clear statements in the Bible bearing on the purpose of man's creation is Isaiah 43:7: "Even everyone that is called by My name: for I have created him for My glory. I have formed him; Yea, I have made him." Created for His glory—it sounds almost sardonic. God gets no glory at all from the unsaved and little indeed from many Christians. Yet the truth still stands—man was created to glorify God. In these New Testament verses we have set before us God's purpose to be glorified in the life of the believer. It will be well as we enter into this study to observe the threefold purpose of God in the believer. God desires to get glory in man's salvation, transformation, and glorification. The truth of this purpose is set forth in I Corinthians 1:29-31, R.V. "That no flesh should glory before God. But of Him are ye in Christ Jesus, Who was made unto us wisdom from God, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord." The glory is all God's. Note how this significant verse is prefaced and concluded with glory. First, no flesh has any glory. Secondly, "he that glorieth, let him glory in the Lord."

Jesus Christ is made unto us righteousness. No glory there for man. "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Romans 4:2, 3). It is glory to God when He can take a hell-deserving sinner and declare him righteous, simply because that sinner believed God. That is grace, and that glorifies Him, when He shows principalities and powers what He can do with a willing sinner.

Jesus Christ is made unto us sanctification. It is through Him that we are transformed day by day. Again we see that the glory belongs to God. A beautiful illustration of this truth, that God wants to get glory from our transformed lives, is found in II Corinthians 4:7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The context of "this treasure in earthen vessels" clearly indicates that this treasure refers to the message of salvation, and earthen vessels to the human beings to whom it has been committed. God might have entrusted the proclamation of the Gospel to angels, but He chose to save sinners by His grace and then transform their lives and use them to proclaim the message of grace. That is glory to God. We are prone to think that that feat only borders on the miraculous when God saves and transforms a drunkard, or a gangster, or a narcotic addict; but when we get to glory and know as we are known we shall see that no less miracle has been performed in all of our lives. And it is all for His glory. It is because of this truth that we have the admonition of these Corinthian passages. God's Holy Spirit indwells the believer, and the command comes to separate ourselves from anything that defiles. It were well to note the dual nature of this separation. "Let us cleanse ourselves from all defilement of the flesh and spirit." There are sins which are a defilement of the flesh, such as intemperance, uncleanness, and such like; and there are those which are a defilement of the spirit such as wrath, jealousy, covetousness, etc. God wants separation from these things that the glory may be His.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Corinthians 6:20).

And last of all, Jesus Christ is made unto us redemption. The word "redemption" means "a ransom in full." Jesus Christ has bought us back and paid the full price for our deliverance. However, this word has special reference to the body. The price has been paid for this old body of dust, and it will one day be glorified.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality (I Corinthians 15:52, 53).

This speaks of the glorious day of His return for His saints. We will quote one more significant verse:

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ:

Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself (Philippians 3:20, 21 R. V.).

There is no question at all as to whom the glory will belong in that day when we are made like unto Him.

I shall be like Him, I shall be like Him,

And in His beauty shall shine;

I shall be like Him, wondrously like Him,

Jesus, my Saviour, divine.

And the glory will all belong to Him.

Surely these wonderful passages will seriously challenge the person who is inclined to consider lightly sacred things. Life is a sacred trust, and we will one day be called to give account for our attitude toward these vital things.

A VITAL-TRUTH ILLUSTRATION.

A blue airplane came gently down at the Municipal Airport in Chicago, and out of its cockpit stepped a high school boy, sixteen years old, who had flown it solo from Denver to spend a short vacation with his grandmother. He is Richard James, son of Leonard James of Denver, and grandson of Mrs. S. H. James of Evanston, Illinois, who was not worried at all while he was in the sky, because, as she put it: "You die when your time comes, and you won't die before then. I know that and my son knows it and so does my grandson. We're a family of fatalists and so we don't worry."

Fatalism is the theory that all things happen because irresistible necessity overrules all things. We believe that it can be demonstrated that the theory is illogical and untrue. Many deaths can be and are proven to be directly due to carelessness, to ignorance, to disobedience, and to wickedness. And certainly it will not be contended that it is absolutely necessary to be careless, ignorant, disobedient or wicked. Such things can be corrected or changed; and deaths due to such causes can be avoided. It is *faith*, not *fate*, to believe that the Creator of man, the One Who holds our breath in His hand, has set the bounds that we cannot pass, and that the number of our months is with Him (Heb. 9:27; Job 7:1; 14:5). But that same Authority makes it transparently clear that man can, and often does, fall far short of the appointed bounds.

... Freedom from worry in this important matter should spring from the knowledge that regardless of when death overtakes us we are prepared for that which lies beyond death.

—Tom M. Olson in "How"

POINTED QUESTIONS ON THE LESSON

1. Does the Bible teach separation? (Rom. 12:1, 2; II Cor. 6:14, 17, 18)
2. Are there two divisions to separation truth? (Obward: Rom. 12:1, 2; II Cor. 6:17, 18; I Thess. 5:22. Inward: I Thess. 1:9, 10; 5:17-26; II Cor. 7:1; Col. 3:8-10)
3. Did man evolve or was he created? (Gen. 1:27; 2:7; Deut. 4:32)
4. Is man totally depraved? (Job 15:16; Ps. 38:4; 51:5; 59:2; Rom. 3:2, 10)
5. What does the Bible call the new spirit received through regeneration? (Col. 1:27; Rom. 8:9; Eph. 4:24; Rom. 7:22)
6. Was man created for his own glory or God's? (Isa. 43:7; I Cor. 6:19, 20; Col. 1:16; Rev. 4:11)
7. Is our salvation obtained by faith alone or by faith plus works? (John 3:16; Rom. 4:2, 6; Eph. 2:8, 9; Titus 3:5)
8. Who should receive the glory for the change that comes in a believer's life after regeneration has taken place? (Rom. 12:2; I Cor. 1:29-31; 3:16; 6:20; II Cor. 4:7; 3:18)
9. What is the glorious hope of the Christian? (I Thess. 4:13-18; I Cor. 15:51-57; I John 3:2)
10. Does the blessed hope give the Christian any incentive for pure living? (Titus 2:11, 12; I Cor. 15:51-58; II Tim. 4:1, 2; I Thess. 1:9, 10)

Dear boys and girls:

Did you ever have a picture of some one you had never seen, and then one day heard that this very person was coming to your house? When the person arrived, did you get out the picture and compare the image printed there with the real life you had just seen? Did you notice that the features of the face were the same, and did you realize that the reason you had recognized the person represented was because of the likeness of the image and the actual person. When God created man, He created him in His image. He gave to man a soul, making him in His very likeness. Because of this, man shall never die, but his soul shall live forever. God gave man the privilege of having dominion or power over His other creations. Man was to look after the animals and plants because they did not have a soul. In other words, God gave him a very wonderful work to do. Because of the fact that God gave us a soul like His, so that we can live with Him

forever, and because He trusts us with His animals and plants—we ought to live for Him.

When we accept the Lord Jesus Christ as our personal Saviour He dwells within our hearts. His Spirit makes our bodies His dwelling place, or temple. In other words, He makes of our bodies a very holy thing. We need to keep our hearts, our hands, our mouths, our eyes, our ears, yes, our whole body fit for Him to live in. He wants us to be even more like Him than just our created image. He wants our lives to be like His.

God promises us in His Word that if we will give our hearts and lives to Him and live for Him that He will receive the gift of our life and of our service and that He will be a Father unto us. Let us make our lives so like His that others will recognize the fact that we are a picture of Him, and that when He comes back again we will be like Him, in life as well as soul.

Yours in His service,
Aunt Anna

FIRST QUARTER, LESSON 6

FEBRUARY 11, 1940

THE PERILS OF REJECTING CHRIST

Lesson Text: Matthew 21:17-22:14

Printed Text: Matthew 21:28-43

Devotional Reading: Matthew 22:1-14

Golden Text: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6).

King James Version

Matt. 21:28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

LESSON EXPOSITION

Jesus Christ is God's offer to man for the solution of every problem. To reject Him is to spurn a provision for every need, a solution for every problem, a comfort for every trial, a strength for every weakness, and a friend that sticketh closer than a brother. In fact, He is all in all to needy human beings. So the subject of "The Perils of Rejecting Christ" is certainly well named. It is truly perilous to reject Him in any way, to deny Him anything, to withhold the message concerning Him from any one, or in any wise to frustrate God's plan concerning Him.

The material presented in these two parables falls into two divisions. The first parable sets forth the condemnation of Israel for failure to carry out God's plan, and the second reveals their rejection of Christ. So for our outline we have: I. Israel Condemned for Failure (Matt. 21:28-32); II. Israel Condemned for Rejection (Matt. 21:33-43).

I. ISRAEL CONDEMNED FOR FAILURE

Matthew 21:28-32

Let us say, first of all, that we hope that this discussion will serve to clarify some false impressions concerning God's attitude toward Israel. One frequently encounters these arguments when teaching about the Jews: "Why did God only give revelation to the Jew?" "Why did the Jews have

such advantages?" "Why were certain Scriptures written only to the Jews?" "I don't see why God loves the Jews more than any other people." We trust that some of these very apparent perplexities in the minds of many individuals will be dispelled as we throw the light of God's Word on the subject.

This first parable evidently refers to Israel's peculiar place in the world, and the way in which they failed to meet their responsibility.

God called the nation in Abraham.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed (Gen. 12:1-3).

This was the inception of the great nation of Israel. Following Abraham's descendants down only a few generations is all that is necessary to observe how soon God made good

His promise to make of them a great nation. This family numbered seventy (Genesis 46:27) when Jacob went into Egypt, and at their departure there were 600,000 men (Exodus 12:37).

The word "peculiar" sets forth the relationship between God and this nation. Seven times this word occurs in the Authorized Version, and five times it refers to Israel, and the sixth time to the individual believer of which the nation Israel is a picture. We will quote one of these significant passages.

For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth (Deut. 14:2).

Other references are Exodus 19:5, Deuteronomy 26:18, Psalm 135:4, Titus 2:14, and I Peter 2:9. The peculiar relationship which Israel held was one accompanied by several advantages. Paul, in the Epistle to the Romans, raises a question about these, and then proceeds to answer it at once: "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2). Additional advantages are mentioned in chapter nine, verses four and five: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed forever." Thus we see that Israel was put in a unique position in their relationship to God and was given singular advantages.

Now observe the purpose of God in calling this nation: "In thee shall all the families of the earth be blessed." God did give Israel advantages, but it was for a distinct purpose—that through them His blessings might flow out to the nations. Paul, in the Romans citation just referred to, states that it was through this nation that concerning the flesh Christ came, and that was the great blessing to the world. However, this was not the complete significance of this blessing that God intended to pass through them to the Gentile nations. To them pertained the services of God. They were the means by which God intended to pass on to the nations all of the knowledge of Himself and His purposes for mankind that He had revealed to Israel.

So Israel was the son which said, "I go, sir; and went not." Israel's promise to go is recorded in Exodus nineteen. God speaks to Moses on the mountain: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a *peculiar treasure* unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests (mediators in religious services), and a holy nation." Now Israel's response: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, *All that the Lord hath spoken we will do.*"

But Israel went not. Our Lord's symbolic reference to this failure was quite mild in contrast with Stephen's plain-spoken statements:

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers:

Who have received the law by the disposition of angels, and have not kept it (Acts 7:51-53).

Then as a precursor of Christ, John the Baptist came and preached repentance and they believed him not. Now our Lord gives to them a faint intimation of their rejection in favor of the son who said, "I will not, but afterwards he repented and went." Publicans and harlots believed John. Paul reveals fully in Romans eleven what Christ only hinted at. The reason Christ gave only an inkling of this fact was that their rejection was not complete until their rejection of Christ Himself. Thus we come to the next parable.

II. ISRAEL CONDEMNED FOR REJECTION

Matthew 21:33-43

We usually think of chapter twenty-two of this book as the notable instance when the critics were entangled

in their own trap as on three occasions they were rebuffed as they tried to ensnare Christ. (This comes in next Sunday's lesson.) However, this parable certainly proved to be a stumbling-block to the Jews as they unwittingly pronounced their own doom. These adversaries were the chief priests and the elders (vs. 23), and had they been at all familiar with Isaiah's prophecies, they should have seen the "handwriting on the wall" and have surmised the verdict. For Isaiah had told the same story, using the same symbols, and in some cases almost identical words. (See Isa. 5; cf. Isa. 5:2 and Matt. 21:33.) And furthermore, Isaiah said that the vineyard belonged to the Lord of Hosts and that the vineyard was Israel. Now to find the identity of the servants who were sent and then the son who came, we need only refer again to Stephen's scathing castigation of Israel in his message which led to his martyrdom.

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers (Acts 7:52).

Here is perfect agreement between what Christ was able to relate just prior to its consummation and Stephen recounts soon after its occurrence. Whether or not they could foresee their ultimate predicament, they were inextricably enmeshed in the net of their own Scriptures. So they pronounce their own rejection.

Then Jesus goes to one more of their Scriptures to reveal to them the magnitude of what they were rejecting. These Jewish priests and elders were the builders. They should have known the good stone from the poor. One is made to wonder at their blindness, or else hardness, as the Lord Jesus Christ so cogently demonstrates to them that they are rejecting their Messiah, and yet they steadfastly turned away.

Let us observe, in conclusion, that though the kingdom was taken from them, it will be given to a nation bringing forth the fruits thereof. Jesus here gave an inkling of what Paul enlarged upon in Romans eleven.

Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Israel has not been permanently cast away. They have been set aside, and through their fall salvation is come to the Gentiles, for God works the wrath of men to praise Him. But Israel is going to be restored and again take their place as God's pathway of blessing to the nations. For if God has poured forth blessing through their diminishing, *how much more* their fulness? It will be another generation of this nation that will bring forth the fruits thereof and receive the kingdom.

God has put Israel in a peculiar place. He has given unto them singular advantages. And God has said to Israel, "Yea, I have loved thee with an everlasting love." But, these advantages have been that this nation might be used to minister God's truths to needy nations, which, of course, means to every individual. And God's love for this nation is a picture of God's love and care for every individual soul who will come to Him. God is no respecter of persons. His love goes out to all souls alike. But His love and grace exhibited through a nation stands out much more clearly than had He merely revealed His kindness through individuals.

VITAL TRUTH ILLUSTRATION

Some years ago a group of newspaper reporters approached General William Booth, founder of the Salvation Army, and inquired what in his opinion was the greatest peril of the immediate future. The old General answered like a flash, under evident inspiration of God: "The world's immediate and greatest peril is that the Church will offer the world a philosophy of Christianity that provides forgiveness without regeneration, 'Christianity' without Christ, religion without the Holy Ghost, politics without God, heaven without hell." What clear-thinking person can deny that General Booth's prophecy is being literally fulfilled in our very day and generation?
—The King's Ambassador

POINTED QUESTIONS ON THE LESSON

1. To whom was the promise of a great nation given and out of what country was he called? (Gen. 12:1-4; 18:18; Deut. 4:7, 8)
2. In what way does God want us to be a peculiar people? (Rom. 12:1, 2; II Cor. 6:14-18; Titus 2:11-14; Deut. 14:2)
3. Name one fulfilment of Israel's being a blessing to all nations. (Rom. 3:1, 2; 9:4, 5; 11:12)
4. What nation proudly boasted that she would keep all of God's Law? (Exod. 19:8; Matt. 19:18-22; Gal. 3:10-12)
5. Who is blamed by the Spirit of God for Christ's death? (Acts 2:23; 3:15; 7:52; John 1:11; Zech. 13:6; I Thess. 2:14, 15; John 18:31-35; Matt. 27:27, 35a)
6. What Old Testament prophecy strikingly agrees with the parable in verse 33? (Isaiah 5:1-7)
7. Name the martyr who taught the same truth as does this parable. (Acts 7:52)
8. Name some Old Testament prophets who were rejected. (Isaiah—Isa. 53:1; Jeremiah—Jer. 32:3; 38:6)
9. Who receives the rejected blessing? (Acts 28:28; Rom. 11:11)
10. Is Israel permanently cast away? (Joel 2:25; Deut. 28:13; Mal. 3:4; Jer. 33:25, 26; Jer. 33:7, 14; Isa. 62:1, 8-12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL-LESSON

Dear boys and girls:

So many people make promises that they never keep. Most of us remember the promises that our friends break more than we remember the ones they have kept. The Lord Jesus

Christ tells us a story of two men who broke their promises. He tells of a certain man who wanted someone to work for him in his vineyard. The first man refused at first, but changed his mind and went. The second man promised to go, but he did not go. Which of the two men do you think did the will of the owner of the vineyard? The first, of course. He was an honest man, and when he changed his mind, he changed his answer too, and went gladly to work. The second man is like so many of us. He promised to go—he had very good intentions, but that was all the farther he went. How disappointed the Lord Jesus must be in us sometimes. We promise to do so many things, and get so few of them done. We need to keep our promises to God. We need to be a Christian from our heart out, and from our lips to our feet and hands. Our feet and hands do not cause the trouble. Our heart needs to obey, and give the orders. God keeps His promises to us. Let us be fair, and not break a single promise to Him.

Our Saviour tells another story of a man who also owned a vineyard. He hired keepers who were very wicked men. Every servant the man sent to the vineyard was killed. The owner finally sent his son, thinking they would listen to him, but they killed him, too. This story is a picture of mankind, living upon God's earth. He sent His prophets and teachers to them, but they would not listen to them. He sent His Son, and they killed Him. The very One Whom they rejected is going to be King some day. We can be very glad that He is our Saviour, because He is pleading for us. To those who reject Him He is a judge, judging all their sin. He died for them, paid the penalty for their sin, but if they will not accept Him, they will have to pay for it. Does it not make you want to tell all your friends about the One Who wants to care for them, too?

Yours in His faithfulness,

Aunt Anna

First Quarter, Lesson 7

Sunday, February 18, 1940

GOOD CITIZENS AND GOOD NEIGHBORS

Lesson Text: Matt. 22:15 to 23:39

Printed Text: Matt. 22:15-22, 34-40

Devotional Reading: Rom. 13:8-14

Golden Text: "Thou shalt love thy neighbor as thyself" (Matt. 22:39).

King James Version

Matt. 22:15 Then went the Pharisees, and took counsel how they might entangle Him in His talk.

16 And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

17 Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?

19 Show Me the tribute money. And they brought unto Him a penny.

20 And He said unto them, Whose is this image and superscription?

21 They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are

Caesar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left Him, and went their way.

34 But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto Him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbor as thyself.

40 On these two commandments hang all the law and the prophets.

LESSON EXPOSITION

Teachers of the younger grades in the Bible School will find the second half of the lesson especially adaptable to the young mind. Teachers of the older classes will find valuable material in the entire lesson. Our two-point outline is as follows: I. The Dual Problem of Tribute (Matt. 22:15-22); II. The Dual Problem of Love (Matt. 22:34-40).

I. THE DUAL PROBLEM OF TRIBUTE

Matthew 22:15-22

The first thing which impresses us as we read this passage of Scripture is the enemy with which the Lord had to deal. In this case, the enemy was the sect of Pharisees. The Pharisees were the religious leaders of the Jews and hated the Lord Jesus with satanic animosity. It is no secret that they sought to entangle our Lord, that is, manufacture a case against Him. Verse fifteen says this very thing. Christ was not ignorant of the devices of His enemies (vs. 18), and neither are we ignorant of Satan's devices today (I Corinthians 2:11).

We bring three indictments against the Pharisees. First,

their *association* was wicked. In verse sixteen we are told that they allied themselves with the Herodians. The Herodians were a Jewish political party who favored the Herod and Roman dependence, likewise enemies of Christ. This is not a new principle, however, for frequently we find bitter enemies becoming friends in a common crime. It was the combine of Sadducees, Pharisees, Scribes, Herodians, and Romans that crucified our Lord. Second, the Pharisees were guilty of *flattery*. Flattery is insincere praise, or, in plain every-day English, a lie. Notice the lies of these Pharisees. "We know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men" (vs. 16). He who violates the law on one point is very likely to do so on many points. A liar is a potential thief, and a thief is a potential adulterer, and an adulterer is a potential murderer. When a man opens the door to sin, there is no way of telling where he will stop. Third, the Pharisees used *deception* or artful questions in trying to ensnare Christ (vs. 17). Their question on the surface seemed very innocent. "Is it lawful

to give tribute unto Caesar, or not?" These men were using the wiles of the devil. We are told in Revelation 12:9 that Satan deceives the whole world, but in Revelation 20:10 we are given the assurance that the great deceiver is to be put away forever in the lake of fire and brimstone. Satan likes to deceive us now, but if we walk close to God, we will not give him any advantage (I Corinthians 2:11). We can put on the whole armour of God and thus quench all the fiery darts of the wicked one (Ephesians 6). Paul claimed that Satan hindered him in his work (I Thessalonians 2:18), but Paul also assures us that we are some day to be the victors over Satan with the promise that Satan will be trod under our feet (Romans 16:20).

The tribute to which the Pharisees referred is called by some commentators "poll-tax." This could easily have been the case. There were undoubtedly different kinds of taxes which the Jews had to give the Roman government even as there are different kinds of assessments in our own day and age. Matthew, it must be remembered, was himself a tax-gatherer, and in Matthew 5:46, 47 gives us some idea of the contempt in which tax-gatherers or publicans were held by the people. They were looked upon with scorn and hatred. The tax was not always paid in coin, for in the case of farmers it was paid in grain. The government's share of a farmer's crop was twelve per cent of the total yield. The method used in the time of Christ is still in vogue today in Palestine. We are told by visitors to that promised land that the assessment is first of all determined by a Commission, either on the standing crop or as it lies on the threshing-floor. An inspector of tithe or tax afterwards goes around to check the work of the Commission. The inspector has the final word and is comparable with the publican of the gospels. The paying of tribute was nothing new to Christ for we have already reviewed the incident in which Christ paid tribute money for Peter and Himself, taking it from the mouth of a fish (Matt. 17:24-27).

Whenever Christ answered anyone, it was always a perfect answer. In this case, He first rebuked the Pharisees for their hypocrisy. Then asking for a coin, which was produced, He proceeded to teach them an object lesson. This object lesson was so perfect and flawless that even the most astute of their group could not find fault with it. He asked them whose image and superscription was on the coin. They were forced to reply, "Caesar's," of course. Christ was meeting them on their own ground, for one of their own maxims and premises was that wherever the money of any king is current, there the inhabitants acknowledge that king for their lord. So by admitting that this was Caesar's coin, and by consenting to receive it as the current coin of their country, they in fact acknowledged their subjection to Caesar's government, and of course their obligation to pay the tribute which was demanded of them. Christ's answer was to render unto Caesar the things that are Caesar's. He cleverly avoided rendering Himself odious to the Jewish people by opposing their ideas of liberty or appearing to pay court to the Emperor without exposing Himself to the charge of sedition and disaffection to the Roman government. Christ's answer means that all Christians are to submit to their government, both local and national, in strictly civic or civil affairs. (See Romans 13.)

The second half of this answer, Render "unto God the things that are God's," gives the spiritual or religious side of man's obligation. All spiritual worship, whether private or public, belongs to God, and no individual therefore is responsible to any human government on this point. We can easily see and already know of cases where human governments have attempted to meddle in this realm. We learned through Dr. R. S. Beal of Tucson, Arizona, that Dr. I. V. Neprash in an address before the Baptist World Alliance at Atlanta stated that the last copy of the Bible was published in Russia in 1928. The following year a government decree was issued for the confiscation and burning of the Scriptures throughout the country. Practically all Baptist church buildings have been confiscated. Illegal religious services are strictly forbidden and attendants severely punished. Such are the ways of Communism.

II. THE DUAL PROBLEM OF LOVE

Matthew 22:34-40

Let no one think that because the enemy suffers one defeat that he becomes discouraged and quits persecuting the saints. The Pharisees and Herodians and Sadducees after

being rebuffed gathered together for a fresh attack. This time they selected a fine, young, intelligent lawyer to ask the Lord a question about the law. The question was concerning which of the commandments was the greatest. This was also a catch question and strictly on a non-essential point. All of the law is important, for he that offends in one point is guilty of all. But silly and foolish questions are also a trick of the devil. Timothy and Titus both were warned by Paul to avoid foolish and unlearned questions, and questions about genealogies (II Timothy 2:23 and Titus 3:9). Paul also speaks about strifes of words (I Timothy 6:4). Who of us have not had the sad experience of starting out to do a piece of personal work and ending up in a dispute about the meaning of some remote point in the Bible entirely irrelevant to the point at hand. Remember Paul's advice in such cases—avoid them.

Christ, because of His ability to answer any question no matter how cunningly asked, chose to answer the question of the lawyer. We personally are thankful to God that He chose to answer this question, for in the answer He teaches the most beautiful and clarifying summarization of the law to be found in the Word of God. He divides the law into two parts showing that one deals with man's responsibility to God, and that the other part deals with man's responsibility to his fellow-man or neighbor. Just as in the problem of the tribute money, Christ showed that man's responsibility is twofold: First of all to God, and second, to his fellow-man. This is a balanced position which every man should be quick to see and to agree with. Some men become so holy that they have no time for their brother in the flesh. This is not true Christianity. It is abnormal. Just as abnormal, may we say, as the carnal man who spends all of his time with his fellow-man and has no room in his heart or life for God. Nor does Christ just stop with the simple statement, "Thou shalt love the Lord thy God." He adds, "with all thy heart, with all thy soul, and with all thy mind" (vs. 37). God's love for mankind is full and complete (John 3:16), and He expects that man's love for Him will likewise be full and complete. Paul expresses it thus, "Give thyself wholly." This thought of unreserved yieldedness to God is also carried over into the second half of the commandment, for we read in Luke 6:38 the following, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." This is a metaphorical teaching of "thou shalt love thy neighbor as thyself."

VITAL TRUTH ILLUSTRATION

An American traveler, whose former creed was that "whatever religion any people have is good enough for them," and that there is no reason why Christianity should be substituted therefore, found himself, in the course of business, in China, and was granted an audience with one of the two or three men who are known to world statesmen as the "brains of China of today and tomorrow." After the usual formal greetings had been disposed of, the traveler asked what, in the mind of the distinguished Chinese, was the need of China today. Instantly came the simple answer, "Christianity, of course." "You astonish me," said the American, "I would have supposed you would have named new business methods, a new and progressive administration, education, or such things. May I ask why you say, 'Christianity, of course?'"

"Because it is the only thing that goes deep enough," said the eminent Oriental. "China needs all those things that you mentioned, and many more, but it needs Christianity first, because that underlies all the rest. Take a single instance: We have gold mines in inner China, one of which would make your Klondike 'look like thirty cents,' as you say. It is gold which is easy to work, but we cannot work it. Why not? Because if we were to fill our canal boats full of it and start them toward the coast, every village mandarin through whose boundaries our boats passed would extort his bribe to let them pass; and every other official, little and big, would, as you say, 'get his, too.' When we reached the coast we would have no gold at all, and would be lucky if we still had the boats. No, China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense, and it can never have that until it has become Christian. I myself am a rich man,

as wealth goes in China, but I have not one copper cash invested here. They are all invested in American securities, because America is a Christian country, and that is the only country where any investment is safe." —*The Illustrator*

POINTED QUESTIONS ON THE LESSON

1. Did the Lord Jesus submit to the ordinances of men while He was on earth? (Matt. 17:24-27; Matt. 22:21)
2. Because a Christian is a citizen of the heavenly country, does this fact absolve him from his responsibilities as a citizen in this present life? (Rom. 13:1, 6, 7; Matt. 22:21; Titus 3:1, 2; Acts 24:16; I Pet. 2:13-17)
3. Is there a direct command in God's Word concerning obedience to earthly rulers? (Rom. 13:1; Titus 3:1; I Pet. 2:13, 14, 17)
4. What outstanding Christian leader boasted of his earthly citizenship? (Acts 21:39)
5. What is a Christian's spiritual obligation? (Matt. 22:21b; Rom. 12:1, 2)
6. Who is a good neighbor according to Scripture? (Luke 10:25-37)
7. Does the direct statement "Thou shalt love thy neighbor as thyself," run throughout the Word of God? (Yes. First occurrence is in Lev. 19:18. Then in Matt. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8)
8. Is there a higher standard than even this, taught in God's Word? (Matt. 5:43-48; Rom. 12:20, 21)
9. If one is a good citizen and a good neighbor, will this guarantee his salvation? (Titus 3:5; Eph. 2:8, 9; Rom. 3:20; 11:6; Gal. 2:16; 3:26)
10. On what grounds may one be assured of salvation? (John 1:12; 3:16; 5:24; 6:37; 10:28; 14:6; 17:3; Rom. 5:1, 8, 9; Eph. 2:8, 9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL-LESSON

Dear boys and girls:

Worship, honor and tribute are very thrilling things. Men

First Quarter, Lesson 8

today offer praise, and pledge their loyalty to their leaders and to their friends. We seem to be all mixed up in our ideals. When the Lord Jesus was here on earth, some of the people asked a question. It might have been asked sincerely and earnestly, but it was not. It was asked in order that certain of the Pharisees might tangle Him in His talk. Sometime someone may ask you just such a question. These men asked the Lord Jesus whether or not it was lawful to give tribute unto Caesar. They could find no fault with his answer: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." In other words, let us give our worship, our honor, our praise and loyalty to those to whom they belong. It is certainly all right for us to be loyal to this great country of ours. We need to thank God daily for it, and strive to keep its laws. It is all right for us to be loyal to our friends, too, but let us be careful to whom we give our worship and our praise. They belong to God, and to God alone, Who is our maker, our provider, and our Saviour.

What would the world be like if it were not for love? It would not be a very lovely place to live in, would it? God is the source of love. If we do not know Him, we do not know what love is. God loves and He wants us to love. There are two persons He wants us to love. The first is God Himself. It is so important that the Lord Jesus Christ called it the first and greatest commandment. He wants us to love Him with our whole being—with all our heart, and with all our soul, and with all our mind. The second commandment is like it. He wants us to love our neighbor. He wants our love for our fellow man to be so great that we will think as much of him as we do of ourselves. We always seem to think of our own lives first, but to really love others is to put them above us, second only to the love that we give our heavenly Father.

Let us ask Him to teach us to love others.

Yours in His love,

Aunt Anna

Sunday, February 25, 1940

STEWARDS IN THE KINGDOM

Lesson Text: Matt. 25:14-27

Devotional Reading: Ps. 97:1-6

Golden Text: "Well done, thou good and faithful servant" (Matt. 25:21).

King James Version

Matt. 25:14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things

I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

LESSON EXPOSITION

We purpose to study this lesson from the standpoint of the application to the individual. However, we will mention briefly the beautiful picture which this parable gives of the Tribulation age or Kingdom in violence.

The Master—the Lord Jesus, or Messiah

Five talent servant—the elect remnant

Two talent servant—believing division (nation at large)

One talent servant—the unbelieving division

There is a striking parallel between the parable of the talents and the parable of the ten virgins.

The Groom—the Lord Jesus

The bride—the elect remnant

The five wise virgins—believing division (nation at large)

The five foolish virgins—the unbelieving division

There are no Gentiles in these photographs. These are pictures of Jews; that is, the threefold division of Israel in the Tribulation age. We believe that one of the secrets of understanding the talents lies in a proper understanding of the numerals used by our Lord. Five stands for grace; two, for the Second Person of the Trinity, and one, for God the Father. Thus the five talent man would have a full knowledge of grace, the two talent man would have a knowledge of Christ, which means salvation (Acts 4:12), the one talent man would be a Unitarian, having a knowledge of God only, which cannot bring salvation (John 14:6).

We must press on to the study of the lesson. Our outline will be: I. Trust Committed (Matt. 25:14, 15); II. Trust

I. TRUST COMMITTED

Matthew 25:14, 15

The first thing that we notice in verse fourteen is that the master, before leaving his country, calls his own servants to him. There is no indication that any servants are left out. He evidently had three servants and he called all of them to his side. The master was very careful to give some of his goods to each one of his servants. None were left out. To us, this is a picture of the marvelous grace of God Who provided salvation for *every* sinner—"That He by the grace of God should taste death for every man" (Heb. 2:9). "For God so loved the world" is the way we find it in John 3:16. There are two things that are universal: universal sin and universal provision for sinners. Salvation, however, is not universal although that would be God's will—"He is not willing that any should perish"—for it is an historical fact that all men have not accepted the one and only way of salvation. There were men during the days of our Lord's incarnation who flatly rejected Him to His face. Since that was the case, how can we expect that all men will accept Him today? They will not. The provision is there, however, and the drawing work of Christ on Calvary is continuing to this day (John 12:32). None of the master's servants were left out of his love and thought.

Now the master gave talents to each one of his servants, but he divided them according to the ability or willingness of the servants involved. He gave to one servant five talents. This is representative of the growing Christian, who grows in grace, which is represented by the figure five. The two talent man is saved because he has accepted the Second Person of the Trinity, but he is representative of that great cross-section of believers who do not grow very much. We would almost call them "cold Christians"—saved, yet so as by fire, as Paul tells us in Corinthians (I Cor. 3:11-15). The one talent man is not a Christian. He has no desire of willingness to accept Christ as we shall see later. He is representative of all unbelievers. Please do not make the mistake of thinking that unbelievers represent only one-third of the population. If we were to put down any figure, which would be mere speculation, we would have to say that more than half of the sons of Adam are on their way to hell because they have rejected Jesus as their Saviour (John 3:18).

II. TRUST MANAGED

Matthew 25:16-18

The first two servants as stewards for their master's goods, went out and traded or worked, and brought back the profit. They represent Christians, as we stated above. But there is a difference between these two, for one has more ability or willingness than the other.

The number of talents, five and two, first of all demonstrates to us the salvation of these two men. Secondly, it indicates to us the ability or willingness of these two men, consequently, the talent takes on the meaning of gifts of the Spirit. Every Christian receives gifts from God of one sort or another. Paul testifies to this: "Every man hath his proper gift of God, one after this manner, and another after that" (I Cor. 7:7). These gifts are not the same in every man, "Having then gifts differing according to the grace that is given to us" (Rom. 12:6). Also see I Cor. 12:4-11. We are not to hide our gifts but to use them. Note Paul's instructions to Timothy, "Neglect not the gift that is in thee" (I Tim. 4:14), also, "Stir up the gift of God, which is in thee (II Tim. 1:6). We are also exhorted to cultivate or improve our gifts, "Covet earnestly the best gifts" (I Cor. 12:31) also, "Ye are zealous of spiritual gifts" (I Cor. 14:12).

It is not right that anyone should question the Lord's judgment in giving gifts to His servants. He may give five to some and two to others, but rest assured that He is "a God of truth and without iniquity, just and right is He" (Deut. 32:4). Surely we can trust His judgment.

The one-talent man hid that which represented the master's love and thoughtfulness. He did not let the provision of his Lord bear fruit in his life. In other words, he heard the message of salvation but he steeled his heart against it and rejected it. In hiding the talent, he disobeyed his master which is the same as disobeying the injunction of Acts 16:31.

III. TRUST REPORTED

Matthew 25:19-27

The Lord has gone away on a long journey and He is

staying a long time, but He is coming back as is so beautifully pictured in verse 19, "After a long time the lord of those servants cometh." For many years the truth of the Second Coming was not generally accepted among Christian brethren. This condition existed here in America prior to 1898. In that year, one of God's saints, by the name of W. E. Blackstone, published a book entitled, "Jesus Is Coming." He was a Premillennialist and believed in the imminent, personal return of Christ to this earth. So marvelously was this book used in the lives of men who became the world's Christian leaders, that it was like an oasis in the desert. No other book on the Second Coming has ever reached the heights of this simple little publication. We have a copy of one of the earlier editions of this book and we quote from some of the testimonies printed on the fly-leaf. R. A. Torrey, then Dean of the Bible Institute of Los Angeles, says, "the book 'Jesus Is Coming' by W. E. Blackstone was the first book that made the coming of Jesus Christ a living reality to me." J. Wilbur Chapman has this to say, "A number of years ago I had placed in my hands the little book 'Jesus Is Coming' by W. E. B. and this book completely revolutionized my thinking." Robert E. Speer's testimony is as follows: "I remember very well when I first saw the book 'Jesus Is Coming' at Northfield twenty years ago and how I studied it then. That summer was the first time the truth of our Lord's return came to me." These brief testimonies reveal to us the sad condition into which Christian instruction had gotten, and then how marvelously one little book was used of God to put men back on the right track. What amazes us is that men should have ever forgotten this truth with all the wonderful crystal-clear passages in the Word of God on this subject. We give only a few of the familiar citations: Matthew 16:27; Luke 21:27; John 14:3; Acts 1:11; First Corinthians 4:5; 15:23; Philippians 3:20; Colossians 3:4; First Thessalonians 1:10; 2:19; 4:16, 17; First Timothy 6:14; Titus 2:13; Hebrews 9:28; First Peter 5:4; First John 3:2; Revelation 1:7; 3:11; 22:12.

The judgment seat of Christ at the Rapture is the time when Christians of the Body age will receive their rewards from Christ. Those who have been good stewards will receive a good reward. Those who have been poor stewards will receive a poor reward. To both the five-talent and the two-talent servant the Lord said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of thy Lord." It is comforting to us to note that the Lord uses the same commendation language to both the five-talent man and the two-talent servant. It looks as though the rewards were based on the faithfulness of the servant in proportion to his ability. This is another way of saying that God judges a man according to his light. If a man has received much light or instruction, he has much to live up to. Likewise if he has received little light, he only must live up to his light. The talents were given for the benefit of the master and not the servants, that is why the Lord expected a report from His stewards. In like manner we Christians who receive gifts from God and the material things of this earth are not really the true owner of these things, we are only borrowing them from the Master and we are expected to return them with profit. Christians will find that it is a great deal easier to do what God wants them to do than to face the responsibility for not doing it. All of us must give an account as stewards to God (Rom. 14:12).

The one-talent man came before the Lord and received the Lord's denunciation. We find in verse thirty that he was cast into outer darkness, meaning that he did not go to the same place as did the first two servants. Unbelievers will not be judged at the Rapture but they will be judged at the Great White Throne. "And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God."

VITAL TRUTH ILLUSTRATION

Here are two illustrations of the use of our powers on the part of those having education, and those having it not:

Once there was at Oxford University a little bootblack named George. He was bright and active. The boys liked him very much. At length one of them said, "A boy who can black shoes well can study well." The others agreed, and

banded together to educate the little fellow. The boot-black became a learned man, and better than that, a man of very beautiful character. He was George Whitefield, the great preacher.

Many years ago a blind man came to Dr. McKenzie of Manchuria to have his eyes healed. He found Christ, was touched with the fire, and went out selling peanuts for a living and making evangelism his life's work. He sold good peanuts for the Lord's sake, and as he went from house to house that poor blind man without education but with the fire of God in his heart led three thousand to Christ. He had no method, but he had the Holy Spirit and the Word of God.

—*Sunday School Times*

POINTED QUESTIONS ON THE LESSON

1. What other parable bears a strong resemblance to this one in its dispensational teaching? (Matt. 25:1-13)
2. What does "five" stand for in the Bible? (Symbolical of God's grace to man) (Ps. 22:16 and John 20:27 (five wounds); I Sam. 17:40; Matt. 14:17-21; Luke 19:18, 19; I Cor. 16:6)
3. Do all men have an equal chance to receive Christ? (John 12:32; 3:16; Heb. 2:9; II Pet. 3:9)
4. Will all men be saved? (John 1:10, 11; 3:18, 36; Rev. 21:8)
5. Do all Christians possess the same gifts or are their abilities equal? (Matt. 25:15; Rom. 12:6-8; I Cor. 7:7; II Tim. 2:20)
6. Can a Christian improve his gifts? (I Tim. 4:13-15; II Tim. 1:6; Matt. 25:16, 17; I Cor. 12:31; II Pet. 3:18; II Tim. 2:15; II Pet. 1:5-8)
7. What does God require of stewards? (Luke 12:42-48; I Cor. 4:2; I Pet. 4:10, 11; Rom. 14:12)
8. Is God ever unfair in His judgment? (Gen. 18:25; Deut. 32:4; Ps. 9:7, 8; Rev. 16:7)
9. Where will members of the Body be judged? (Rom. 14:10-12; I Cor. 3:10-15; II Cor. 5:10)
10. When are the living nations judged? (Matt. 25:31-46)

A RESUME OF CONFERENCES

(CONTINUED FROM PAGE 11)

the infallibility of God's holy and inspired Word.

Then quite unexpectedly we received word through one of the members of our Board of Directors, Mr. Herbert D. Buchenau, that Dr. E. J. Pace, the "Sunday School Times" cartoonist, planned to pass through Denver on his way to fill eastern engagements. Immediately contact was made and a brief conference of four days, July 21st to 24th, was arranged. By special request, Dr. Pace presented his series of lectures on "The Law of the Octave." The graphic stereopticon slides employed by Dr. Pace in delivering these messages not only enhanced his ministry but proved beyond a shadow of doubt the veracity of the statements found in the Book of books.

The third conference, known as the Christian Conquerors Youth Conference, was the literal fulfilment of a dream envisioned for many years. When the beautiful mountain park, better known as Institute Park, comprising 160 acres, was first acquired some thirteen years ago, it was the consensus of opinion that the Lord had provided this ideal location as a conference ground for young people.

It was not until this year, however, that definite plans were outlined and steps taken to make this dream come true. By vote of the Board of Directors, a special committee was appointed to proceed with the first Youth Conference to be held at Institute Park. As "dew on the fleece," a letter was dispatched to the Rev. W. P. Whittemore, pastor of the Baptist Church at Bisbee, Arizona, a young pastor whose ministry among young people has been singularly blessed of the Lord, inviting him as speaker for this initial conference. Within a few days word came back from Mr. Whittemore stating that he would arrange his program so as to be with us for the week of August 7th to 13th. Then Evangelist V. F. Anderson was contacted and he also consented to join in the conference. Suffice it to say that

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

First of all, let us think for a moment about the man spoken of in today's lesson. He is none other than the Lord Jesus Christ Himself. It would take more words than are in the human language to tell what He means to us. As great as our love is for Him, we know that He loves us even more than we can ever love Him. We are so weak, and we are not very trustworthy. We cannot trust our love, because sometimes we see someone whom we cannot possibly seem to love. They always seem to rub the wrong way, so to speak. We know that we can do all things through Him, so all we have to do is to confess to Him that our love is not good enough, and ask Him to love that one through us. There is always an avenue of love open to us—to everyone who will but ask. Then, too, there is the avenue of strength. Did you ever feel so tired that you thought you could not finish the task before you? His promise is: "As thy day, so shall thy strength be." It is wonderful to know that we can do things in His never failing strength instead of our own puny half-hearted strength. Nor is that all. There are avenues of faith, of hope, of courage, of wisdom, and of praise always open to us, and He will gladly supply the need, whatever it may be.

Now let us consider mankind. Some of us do not seem to be able to do very much that counts. Sometimes things seem to be unevenly divided. It is so good to know that God does not look upon what we can do, but what we do. He does not look upon our ability, but He looks upon our faithfulness. He does not look upon the outward appearance, as man does, but He looks upon the heart. We need to cry with the Psalmist, "Create in me a clean heart, O God."

When we meet our Saviour face to face it is going to be a very happy time. It will be a happy time not because we are so great, but because He is so great and means so very much to us and has done so very much for us. Let us not waste another moment, but begin at once to appreciate Him even more than we do now, and to let Him live a life of usefulness through us.

Yours in His grace,

Aunt Anna

our hearts were gratified with the results of this first conference. Thirty-five young people registered for this first conference with eight states represented. Visiting friends raised the attendance to eighty on one occasion. Many decisions were made there on the mountain top to surrender unreservedly to Jesus Christ and to follow Him wherever He might lead. The first unit of the permanent buildings which we purpose to build has been constructed, and a gift of one hundred dollars has been provided to begin construction of a dining hall. Already plans are going forward for the second Christian Conquerors Youth Conference to be held early in August. Definite details will be forthcoming soon.

Hardly had the Young People's Conference closed before the Fourth Annual Bible Conference was under way. The ministry of the Rev. Andrew Telford, of Ottawa, Canada, during the twelve days of the conference, August 16th to 27th, was most outstanding and helpful. Mr. Telford is pastor of the Metropolitan Tabernacle of Ottawa, Canada, and was one of the Canadian Keswick speakers this year. One hundred and thirty-five guests coming from twenty-two states were in attendance this season. This does not include the many in and around Denver who attended the conferences daily. Messages by missionaries and visiting pastors contributed to make this year's conference far superior to previous conferences. The fifth annual conference will convene August 14th to 25th, 1940. Further information will be published later.

The concluding conference was originally scheduled for October 18th to 29th. Due to the fact that Dr. R. S. Beal of Tucson, Arizona, who had tentatively been engaged as speaker, was forced at the last minute to cancel his time with us, this conference was postponed. However, a special day of services was arranged for October 26th in observance of the actual founding of the Institute twenty-five years ago. God gave us a rich time of fellowship on this occasion as several speakers presented various phases of the beginning

and the development of the Institute.

The sixth and final conference with Dr. Walter Wilson, pastor of the Central Bible Hall and President of the Kansas City Bible College of Kansas City, Missouri, as the main speaker, concluded the Silver Anniversary celebration. During the four days that Dr. Wilson was with us, November 7th to 10th, his ministry proved indeed to be a fitting climax to the year of conferences. Large audiences, deep interest, and rich spiritual blessings attended the practical, Spirit-filled ministry of this man of God.

While the goal of clearing the Institute of its indebtedness was not realized during the year of Silver Jubilee, we are bound to recognize that the blessings which came to us during this memorable year cannot be measured in dollars and cents. We are grateful to God for the many indications of His divine favor and blessing upon the work of the Institute. Even through many vicissitudes we have been encouraged to press on believing that as we continue to seek Him first, these material blessings will be added "in due season."

The fellowship with these brethren who have so kindly ministered to us throughout the Silver Jubilee conferences has meant a great deal to each and every one associated with the Institute. The gracious Christian spirit manifested by each of them will not soon be forgotten.

LOOKING BACKWARD

(CONTINUED FROM PAGE 5)

Baptist Church and later as the pastor of the Pear Park Baptist Church where he was ordained. Here on "the backside of the desert" he regained his strength and became better acquainted with God and His Word. Desiring further training that he might better serve his Lord, and with restored health making this possible, Mr. Fowler returned to Missouri and became a student in William Jewell College.

In addition to his college studies, Mr. Fowler also served as student professor in English, was pastor of two half-time churches, and taught Bible classes each evening in his apartment. The latter were made possible by a Denver man, Mr. William Thorn who had been impressed by Mr. Fowler's remarkable teaching ability, and supplied the means. Becoming sadly conscious of the modernistic and unscriptural teaching in the College, Brother Fowler began to refute it both in his Bible classes and in the classroom. Soon the wrath of the professors descended on his head, and many of the students were turned against him and against the Word. Persecution and many duties began to take their toll, so Mr. Fowler first lightened his course, and then left the college for pastoral work in Blue Springs, Missouri. It was while there that he published the original "Grace and Truth" magazine.

Then a call came from Denver for Mr. Fowler to come and take over the work of a Bible school which had been started by Allen Cameron of China. While this effort did not prove successful, it was the means of calling Mr. Fowler back to Denver with the burden for a Bible school definitely upon his heart.

Illness then took Mr. Fowler to the hospital bed in St. Luke's Hospital where he received God's encouragement to proceed with the founding of the Denver Bible Institute. So as we have noted, on October 26, 1914 the Denver Bible Institute formally opened its classes with two rented buildings, two students, and one teacher.

From this small beginning, by the grace of God, the Denver Bible Institute has grown steadily. During the first school year Dean Fowler, as he is even now called by some, due to his holding that position in the Institute for so many years, started a Bible class on Sunday afternoons. In 1915 the D. B. I. Evening School was started. In November of 1922 "Grace and Truth" was published as the official organ of the Denver Bible Institute. As the student body grew, the Lord raised up consecrated and able teachers to shoulder the growing burdens. Three times the school has been moved to larger quarters to accommodate the growing work. The last move was to the beautiful campus on West Colfax Avenue and Daniels Road about four miles west of the Denver city limits. With the growth in size has come

Use

GOSPEL TRACTS

We publish the following:—

- .. JUST ONE WAY
- .. WHAT'S ON YOUR MIND?
- .. HAVE YOU?
- .. WHOSE SERVANT ARE YOU?
- .. IT MAY BE TODAY
- .. BE HONEST WITH YOURSELF
- .. ONLY TWO
- .. IS IGNORANCE BLISS?

Read this testimony

"Here's something that will rejoice your heart and your colleagues in the D. B. I. Publishing Department. You remember those two packets of tracts you so kindly gave me when Dean Fowler brought me over to see the printing works? Well, I gave one to a big, strapping railway man sitting on the seat facing me. The 'bait' had 'caught on.' You remember the title: 'What's on your mind?' No sooner had he read it than over he came. 'Say,' he said, 'there's a whole lot on my mind. I don't belong to any church, though my father and mother were true Christians. We just had word that my wife's sister, a genuine Christian, had passed away. I can't go on like this. There's a whole lot on my mind, and I think you can tell me what to do.'"

Sample packet of tracts free.
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a growth in the testimony as young men and women have left the classrooms of D. B. I. in increasing numbers well prepared to point men and women to the Lamb of God Who "taketh away the sins of the world."

In addition to the training of young people, the students and workers of the Institute under the direction of the evangelistic department conduct weekly meetings in Denver shops, and on the street. On Sundays the students and workers teach Sunday-school classes, preach, and furnish special music in churches and missions in and near Denver.

In the summer of 1936 the Denver Bible Institute's Summer Bible Conference was inaugurated and has been marked by a yearly growth in attendance and in blessing. This last year a Young People's Conference was launched at Institute Park, a beautiful 160 acre natural park in the mountains about 32 miles from Denver.

But the work of the Denver Bible Institute has not been without its testings. Surely Satan will not let the forces of Christ go forward to an unchallenged victory. Nor would it be like our God to leave us without trials of faith to develop us and to remind us of our need of Him and of His all-sufficiency. We mention but a few of the testings which God turned into glorious triumphs.

The very life was being drained out of the Denver Bible Institute by a terrific rent drain. Something had to be done. The Lord led Dean Fowler and the Board of Directors to consider the present campus property. The owner's original price was \$30,000, then he reduced it to \$25,000, and finally to \$21,500. This last offer was with the stipulation that the full amount be paid in ninety days. Feeling sure that God was leading, the Board of Directors took a step of faith. \$2,500 was given as a down payment, with the understanding that it would be forfeited if the \$19,000 balance was not paid in ninety days. The need was constantly held up to the Lord in prayer and made known to the faithful supporters of D. B. I. July 19th, the day when the money must be paid drew near. \$12,500 was still needed as the July issue of "Grace and Truth" went to the readers. But by the nineteenth of July, full provision had

been made, and the final payment was made and the deed to the campus property was turned over to the Board of Directors of the Denver Bible Institute. Thus our faithful God turned a testing into a triumph, and again proved His sufficiency.

Another crucial time in the history of the Denver Bible Institute was brought about by the declining health of Dean Fowler. At this time he was carrying not only the duties of Dean, but of President as well. Relief for him was imperative. After prayerful consideration, Rev. C. Reuben Lindquist, who had been a member of the faculty for seven years was elected to the office of Dean of the Denver Bible Institute. Some thought him too young for the task, but he has administered this office faithfully and efficiently and the work has gone forward.

As time went on it became apparent that President Fowler would have to relinquish still more of the responsibilities which he had met so ably through the years. So in obedience to the doctor's recommendation he resigned from the presidency of the Institute. Dean Lindquist was elected Acting President and later President. God has continued to bless the work at the Denver Bible Institute under his leadership as the "Review of the Silver Jubilee Year" in this issue demonstrates. When President Fowler resigned from the presidency the Board of Directors bestowed upon him the honorary title of President Emeritus.

Then in the year of 1938 failing health made it necessary for Rev. Fowler to discontinue teaching two of the major classes at the Institute, Book Study, and Personal Christian Life. This created a real crisis, as Brother Fowler had taught these classes since the founding of the school. But again, God manifested His grace and faithfulness, the burden of the teaching was taken up by those whom Brother Fowler and his co-workers had trained at D. B. I. The same blessed truths which Rev. Fowler loved and taught are still being committed to "faithful men" at D. B. I. that they might go out and "teach others also."

President Emeritus Fowler is still able to carry on as Editor-in-Chief of "Grace and Truth," the official organ of the Denver Bible Institute. In addition, he is seeking in response to many requests to put in print the fruit of his years of study of the Word. In spite of a severe hip injury sustained about a year ago, he has recovered sufficiently to teach the D. B. I. Sunday Afternoon Bible Class. It is our sincere prayer that he may be strengthened of the Lord for an even larger ministry.

Still another keen trial of our faith came upon us very suddenly.

The members of the Board of Directors were stunned as they heard the words of President Lindquist, to the effect that the notice of the foreclosure of the mortgage on the Denver Bible Institute Campus had been published in the Jefferson County paper. This was September 2, 1938 and the date of the foreclosure was to be September 26, 1938. The work of the Denver Bible Institute was in jeopardy! How precious it was in our hour of need to have our Lord's precious invitation and promise, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. 50:15). The Board of Directors called upon the Lord, and He led them to send out an urgent appeal to the many faithful friends of the Institute. \$4,000 was needed and the time was short. God moved upon the hearts of His people in such a way, and they responded so generously, that not only \$4,000 came in before the appointed date, but \$500 additional. Thus once more our Heavenly Father had vindicated His promises, and demonstrated His watchcare and approval of this western Bible Institute.

Truly, God's gracious hand of blessing has been upon the Denver Bible Institute in the past twenty-five years. He has steadily enlarged the work as the years have come and gone. From two rented buildings, it has grown to a forty acre campus with nine buildings in addition to the large downtown building and the 160 acre Institute Park with its two buildings. The Publishing Department has grown from one hand-operated press to a fully equipped print shop with modern composing tables, a linotype, a large paper cutter, a stitcher, a multigraph, an addressograph, and three power driven presses. "Grace and Truth" has grown from nothing to a circulation of over three thousand going to forty-six states of the United States and to forty foreign countries. From an investment of nothing the Denver Bible Institute has grown to an investment of over

\$130,000. From a staff of two, it has grown to a staff of twenty-four full-time workers. From a student body of two, it has grown to a student body of fifty-eight. One hundred and twenty-seven young men and women have graduated from the day school of the Denver Bible Institute in the past twenty-five years. Five hundred and ninety-seven have enrolled in the day school during this same period. Fifty-one have graduated from the evening school of D. B. I., while two hundred and sixty-four have been enrolled. The total number of graduates is 178 and the total enrollment is 861. Only eternity will reveal the blessed results of the training and thrusting forth of these laborers into earth's needy harvest fields.

As we look back over the twenty-five years since Clifton L. Fowler founded the Denver Bible Institute, our hearts are filled with praise. We praise God for leading Rev. Fowler to found the School and for the godly example and fruitful ministry of our Founder. We praise God for our new President and Dean, Rev. C. Reuben Lindquist. We praise God for the strong faculty and faithful staff of men and women who bear the burden of the work, serving without salary, trusting the Lord to supply their personal needs. We praise God for our beloved Alumni serving the Lord in the far-flung mission fields of the world and in the churches of America. We praise God for the loyalty and the deepening spirituality of our growing student body. We praise God for the host of Christian friends, who, by their praying and their giving, have made the carrying on of the Institute a possibility. We praise God for every testing, every difficulty, every gracious provision, and every glorious victory which we have experienced during the years. We praise God for the wonderful physical equipment with which He has blessed the work—the downtown building, the campus on the edge of Denver, and the beautiful 160 acre mountain park. We praise God for the precious truths of the Book of books for which D. B. I. stands. We praise God for His great grace and faithfulness which called the Denver Bible Institute into being, and which has "hitherto . . . helped us." So in the words of the poet we would conclude this brief resume of God's dealing at the Denver Bible Institute.

"How good is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as His power,
And knows neither measure nor end.
'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

FUTURE OUTLOOK OF D. B. I.

(CONTINUED FROM PAGE 9)

we will pray God to send someone." Conditions like this in the Congo are prevalent in nearly every mission field. Perhaps the response to the Gospel in some cases may not be as great but the need is there just the same.

But one does not have to go to the far off land to find opportunities for service among needy people. Every week a group of students from this school goes into the city of Denver to hold child evangelism classes. By previous arrangement some Christian lady has opened her home as a meeting place for one of these classes. The student then stations himself at the school grounds, as the children leave at the closing session, and he invites them over to the class at this nearby home. Usually a group of from fifteen to thirty respond. Soon they are in the home for thirty to forty minutes of intensive evangelistic effort. A large percent of them will respond and confess Christ as Saviour and then they are intelligently instructed in the Christian life. The Sunday-schools in the community then attract these children and lead them on in Christian training.

Only eternity will reveal the wonderful fruitage of this great movement, yet at present just the surface

is being touched. The only reason every child in America has not come under the sound of the Gospel and the influence of these classes is because of the lack of trained and willing workers. Very little else is required, for the equipment is slight, and any home solves the problem of a meeting place. Opportunities are unlimited. The need is stupendous. "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

I believe that God will perpetuate D. B. I. and similar schools that help meet this need.

For these reasons surely D. B. I. has a great future in training lives for the incomparable service of spreading forth the Good News.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 21)

the colored woman bowed her head sadly and heaved a large sigh. But, brightening in a moment, she exclaimed, "De Lawd fo'give, de Lawd fo'give. I'se gwine-a be moah faithful. I'se gwine-a tell black folks how He lubs us. I'se gwine-a tell Tom how de Lawd died on de cross t' save him."

Touched by the response in the heart of her colored friend, Mrs. Tiffany reached over and patted her arm. "The Lord bless you," she said. "He wants to make us faithful. May we be willing ones in His hands, for I believe it will not be long until we shall be caught up into His presence. Then we shall have no further opportunity to tell the lost of the Saviour."

"Mother," Frances asked earnestly, "Don't you think that many people who hear about Christ and who know that true Christians believe He is coming back again, will really believe on Him and be saved when the Rapture does occur? Those who have trusted Him will all be gone suddenly and then many will believe what they have been told and will accept Him because the prophecy of the Rapture will be fulfilled."

"Frances, you are right, I fully believe. I wanted to bring out that very point. Because the Rapture of the Church will bring many to Him, I believe we should be praying, 'Lord come quickly'. I do yearn for His coming because I want to see Him, but I want Him to come also that His plan may be worked out in this wicked old world that is drifting farther and farther into spiritual darkness as we come nearer to the end of this age." Mrs. Tiffany's words were uttered with deep feeling and found response in the heart of Liza Jane who bowed forward and exclaimed as the light dawned within, "Oh lawsee, Miz Tifney, I'se gwine-a start prayin', 'Lawd come, come quick', Ah sho is!"

"Well, I'm so glad you have changed your mind," returned Mrs. Tiffany. "You see, Liza Jane, the Lord Jesus wants us to be in the attitude of desiring His appearing because it is spoken of in the Word as a purifying hope. If we are expecting to be raptured any day or any hour, it makes us more diligent in living for Him."

"Then, too," chimed in Frances, "There is a special reward promised in the Bible 'for all those who love His appearing' (II Tim. 4:8), so it must be very important to God for us to be looking for His Son."

"Yo' all sho is de grandes' teachahs. Sence Ah been workin' for yo'all, Ah goes home and reads mah Bible, an' all dem troofs means so much t' me 'cause it's de Lawd talkin' to me outen His Book." The expression came from a heart of gratitude, and it was with a new joy and with a fuller illumination in spiritual things that Liza Jane left the house of her friends. Arriving at her humble little cottage on the other side of the city, she blustered good-naturedly into the kitchen where Tom was already building a fire in the cook-stove.

"Lawsee, Honey, yo' sho is the best ole man Liza Jane evah had—makin' de fiah foah t' cook de suppah. But, look heah what Ah brung yo', Tom." She beamed and waited

anticipatingly as she watched tall, lean Tom unwrap the parcel.

"Yo' am one sweet gal, Liza. Dis heah am lasses-bread, ain't it?" A broad grin spread over his black face as he generously sampled the tempting delicacy.

Liza Jane thought here was her opportunity. She had promised the Lord to speak to Tom about eternal things so she began, "An'—an', Tom, de Lawd done showed me some wondahful things outen de Bible today: makes me happy all ovah. Oh, Tom, I'se wishin' yo' knowed de Lawd. He done die foah yo' on de cross 'cause He lubs yo' so much. An' de Bible it say He's comin' foah evahbody what belong t' Him. All what don't trust Him as de Saviour, dey's gwine-a be left in de awful Tribulashun time. It sho is gwine-a be that-a-way 'cause de Bible say so."

So saying, Liza Jane proceeded to the next room and in a moment returned with her Bible and laid it open before her husband. He sat at the table in speechless amazement, wondering what had come over Liza Jane. He had never heard her talk so enthusiastically about her religion before. Her pudgy black forefinger rested on a marked passage which he began to read as she stood beside him. Her hand rested on his shoulder. She leaned over him with her face near his. He could feel her heart-beat as her body touched him. The pressure of her hand lifted. Her presence was no longer there. He was suddenly aware that he was alone. He grasped at what had been her form beside him the instant before. Liza Jane was not there. There had been no sound. There was no movement. Was he dreaming? Could he be in a trance? Tom staggered to his feet. Yes, here was the table before him. The evidence of Liza Jane's loving thought—the gingerbread from which he had taken two or three bites—was there as he had left it when she placed the Bible before him. The Bible? Did that have something to do with the strange disappearance? Liza Jane loved it. Why had she not taken it? She had put it there but she was gone. What could have happened? Tom called her name frantically. But, no answer. He rushed through the house. He searched in the closets and under the bed. She was not to be found. Could he be losing his mind? What strange enchantment possessed him? There had been no sound, no opening or closing of doors. Surely Liza Jane had been there. Back in the kitchen, he stood dazed, looking at the table. The Bible was there. The gingerbread was there. Liza Jane had been there a few moments before. She had talked to him. She had placed these things in his hands. Here was the evidence. Of course she had been there. No, he was not mad. This thing was real.

(To be concluded in the February issue)

FORWARD STEPS IN OUR PRINTING DEPARTMENT

(CONTINUED FROM PAGE 10)

have changed the name of the printing department from "Institute Publishing Company," the name by which it was known for many years; to "Denver Bible Institute Press," a name which we believe will, in people's minds, connect more definitely our printing department with the Denver Bible Institute than the old name did.

The Lord has also blessed us in two valuable additions to our personnel—Mr. and Mrs. Leland McClellan ('39). Mr. McClellan in October took over the position of Printshop Superintendent. He is well qualified for the position, having been a pressman in a large eastern commercial plant prior to entering D. B. I., and he was employed in our shop through his four years as a student. Mrs. McClellan ably assists her husband in the proofreading department. Mr. Glen Lindquist, Shop Superintendent for the past five years, became Business Manager of D. B. I. Press, which position Mr. Ernest Lott, our General Manager was temporarily filling in addition to his many other duties, both on the faculty of the school and on the D. B. I. Press staff.

Last but not least, let us call your attention to the Lord's blessing in the increase of 700 paid subscriptions to *Grace and Truth* in the past five months—AN INCREASE OF OVER 27 PER CENT (Note our advertisement on inside back cover of this issue).

Truly we can recount with joy concerning God's blessing on our printing department during our Silver Jubilee year: "The Lord hath done great things for us, whereof we are glad" (Ps. 126:3).

GOD'S REPLY TO MODERNISM

(CONTINUED FROM PAGE 7)

of means. A number of other Bible Institutes were founded in the United States during the same period and are doing a faithful work for God. But this incomplete catalogue of Bible schools will serve to show forth the startling fact that when D. L. Moody saw an awful need and pioneered in the Bible Institute field in 1886, he became God's instrument to set in motion the most vital and most significant movement among Christians in the last century. For this tidal wave of Bible Institutes has not been confined to the United States but has literally reached round the globe. The Bible Institutes, with their ringing and intrepid testimony for the divine origin and absolute inerrancy of the Scriptures, have been God's miraculous reply to the Bible-wrecking and Christ-denying propaganda of Modernism.

The Bible Institutes have never failed to acknowledge the authority and integrity of the Bible. The Bible Institutes have uncovered the folly of modernistic sophistry and modernistic denials of the inspiration of many sections of Scripture. The Bible Institutes have successfully exploded the vacuous theories of Modernism. The Bible Institutes have rescued thousands of our finest youth from the agony of a shattered faith, which had been brought upon them by the Modernism in the pulpit of the home church. The Bible Institutes have given forth an uncompromising testimony concerning the depravity of the human soul, the power of the shed blood of Jesus, and the eternality of salvation by grace. The Bible Institutes have rung the changes on the premillennial second advent of our blessed Lord. The Bible Institutes have sent thousands of trained preachers and missionaries into pulpits and mission fields around the world. The Bible Institutes have turned out graduates with a passion for souls and a vision of evangelistic service which could not be quelled. The Bible Institutes have sent forth an army of warriors who knew that to be constructive for God meant to be destructive of Modernism. The Bible Institutes have been God's light in a dark place, God's sword in a fierce battle.

Wherever Modernism is in the saddle, the Bible Institute is hated and maligned. Wherever love of God's truth is in the hearts of men the Bible Institute is honored and revered.

As we draw near to the end of the age, it is evident that the burden which the Spirit of God lays upon the soul of every instructed Christian, is to pray for the Bible Institutes. These institutions, hated as they are by Satan, are attacked from every conceivable angle. They are maligned, misrepresented, and belittled by the minions of Modernism. They have become the focal center for Satan's most vicious onslaughts. These institutions are God's bulwark to defend the Church of Christ against Satan's subtleties and deceptions. Since Modernism has found its way into the colleges and universities, the Bible Institute is the hope of every church that purposes to carry the message of life to the souls of men.

The Bible Institute movement, with its growing training centers and its far-flung battle line of fearless Gospel ministers and godly missionaries, is heaven's answer to Modernism. May God continue to bless and use the Bible Institutes until Jesus comes back out of the glory.

PRACTICAL WORK OF D. B. I.

(CONTINUED FROM PAGE 8)

We would not fail to mention the calling work that is constantly being carried on, nor the personal work in which the students are so diligent. Calling work is carried on in the neighborhoods of Pleasant View, Campus Gospel Center, the Berean Fundamental Church, and in the Jewish district. Students go out on the streets, to the bus and train depots, and many other places, whenever they can possibly arrange it, especially on Sunday afternoons and evenings, praying for the opportunity and Holy Spirit's leading to come in contact with souls, that they might talk to them about their spiritual welfare. Many decisions have been made for Christ and it is a safe conjecture to say that many of these people never would have darkened a church door.

Not only does the Denver Bible Institute have the privilege of giving forth the Word of Life by preaching the Word, but its students have very desirable opportunities to sing His praises. They are constantly called upon to give forth the testimony in song, in groups or individually. One of the Institute's far-reaching avenues of testimony

is the A Cappella Choir, directed by Mr. David S. Welsh. This choir, in addition to singing in local churches, had the opportunity of presenting four Gospel programs sponsored by radio station KOA, Denver. The faithfulness and grace of our Heavenly Father is very apparent in His using the singing of the Denver Bible Institute to His honor and praise.

While the field of service for the students at D. B. I. is not world-wide, nor even state-wide, it is our prayer that by His grace, our labor here in the City of Denver shall be faithfully done, filled with His love, and given forth in His name.

III. THE RESULTS OF SERVICE

It is interesting and encouraging to see results although we are not always given the privilege of seeing those results here on earth. Often there are no visible results of our labors at all, but eternity will reveal the silent responses in hearts touched by the power of His Word which was faithfully given forth here. Statistics are so inadequate and so unreliable at times. God only knows the results of our service for Him, and He measures it according to His love and faithfulness, and according to our response to His leading. The following is a report of evangelistic work carried on by the students from the opening of school in October, to the middle of December, just two and one-half months:

Persons talked with, total	2,018
Persons receiving Jesus	93
Persons returning to Jesus	11
Persons yielding to Jesus	14
Tracts distributed	7,094
Scriptures distributed	507
Spiritual letters written	221
Sunday-school classes taught	316
Meetings conducted, total	143
Meetings participated in, total	1,524
Meetings attended, total	1,469
Musical numbers rendered	368
Hospital visitation	61
General visitation	486
Total hours practical work	5,380

May God continue to bless the efforts of these young people who have so whole heartedly and unstintingly given their lives to Him for full time service, to be used to His glory, in any way and any place that He shall see fit to lead them. May His never failing faithfulness inspire them in turn to be faithful to the holy calling wherewith they have been called.

IV. PERSONAL RESPONSIBILITY TO THIS SERVICE

Every Christian has a responsibility. That responsibility is to give of what he has that others might come to know Him in Whom is life eternal. A dollar given to Christian service is not a dollar. It is broken and multiplied, and increased until eternity itself must hold its overflow in the storehouse of riches where thieves do not break through, nor corruption pollute. Surely you need have no qualms when you give of your time, your means, and your prayers in His name to the Denver Bible Institute. Your gift makes it possible for these young people to go forth with a life-giving message, not only after they graduate, but it enables them to become acquainted with that message and give it forth now. The time is so short, and the laborers are so few. Our prayer is that many hearts will respond to the challenge presented here. May God awaken Christians everywhere to the glorious opportunity and privilege of living, giving, and praying to the Lord.

It has been our desire to acquaint you with the practical work carried on by the students of the Denver Bible Institute. We have sought to present the value of the training received here, and the need of its continuance by His grace through four different channels. The aim of our service is to preach the Word, presenting the salvation message to the lost and dying, and to bring comfort, encouragement and strength to the hearts of Christian people. The field of our service is unlimited in prayer, but is limited to Denver and surrounding territory as far as labor of the students is concerned, reaching into seventeen different lighthouses. The results of service have been amazing, yet God alone knows the real results. Because of Calvary and the love that was poured out there, you and I have a definite responsibility. How it thrills our hearts when we realize the extent to which our efforts can reach when they are offered for His honor and His glory.



As Brookes Hall looked in 1928 while under construction. Pray that God will give us a men's dormitory soon to supplement this excellent unit.

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 3)

Board of Missions to the Jews. After a hard battle, he renounced his Jewish belief and his prejudices against Christianity, and accepted the Lord Jesus Christ as his personal Saviour. He was baptized and shortly afterward was ordained. He associated himself with the American Board of Missions to the Jews and was greatly used of the Lord in bringing the lost sheep of the House of Israel to the Good Shepherd.

It was our happy privilege to know Mr. Wago per-

(CONTINUED ON PAGE 36)



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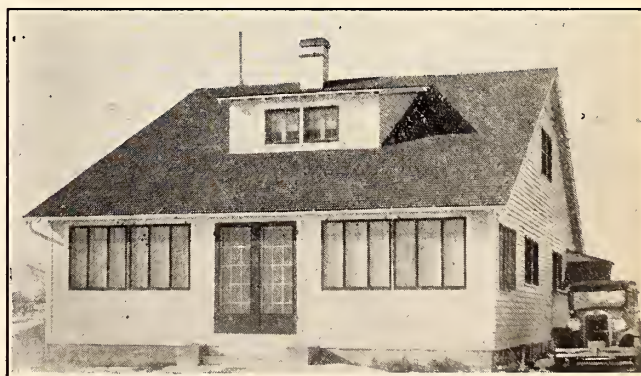
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TORREY HALL

Still very useful—it was one of the original buildings on the D. B. I. Campus.

sonally and to share the blessing of his helpful ministry. He had a Christlike love for the brethren, like John; he had an eloquent, scriptural, Spirit-filled message, like Apollos; he had a burden for the lost of Israel, like Paul. His own word taken from an article which he kindly prepared for the March 1939 issue of *Grace and Truth* entitled, "A Challenge to Christians" will best illustrate the love, the message, and the burden of this servant of Christ.

Oh, how that scattered, hated and persecuted people need your prayers. It isn't social service that the Jews need. The Modernists try to supply them with that. What they need: what they really need; what they need more than anything else in the world is Jesus Christ the Lord. The Word of God clearly tells us that "*blindness in part is happened to Israel*" and poor blinded Israel needs "the Gospel of Christ, which is the power of God unto salvation; to the Jew first, and also to the Gentiles."

But now Oscar Wago, our beloved brother in Christ is "absent from the body and present with the Lord." For him it is far, far better, although we who are left amid earth's scenes keenly feel our loss. To his bereaved wife, sorrowing friends, co-workers, and loved ones, the staff of *Grace and Truth* extend heartfelt sympathy. Perhaps very soon we shall hear the shout of our returning Lord and be raptured into His presence and reunited with those whom we have loved and lost awhile.

The work which Rev. and Mrs. Oscar Wago were engaged in—itinerant missionary work among the Jews in Ohio and vicinity, under the auspices of the American Board of Missions to the Jews—will be continued by Mrs. Wago after a brief rest.

—A. H. Y.

A NEW TYPE FACE FOR "GRACE & TRUTH"

WE ARE happy for the improvements in our equipment that the Lord makes possible from time to time.

The latest addition to the D. B. I. Press is the new type face which appears in the Sunday-school lesson exposition department, as well as the regular departments of the magazine, such as "The Harvest Field," "Bible Seed Thoughts," etc. The new face is up-to-date, more readable, and more attractive than the old one.

We are constantly aiming, with God's help and blessing, to give you a better magazine from month to month; first of all from the standpoint of the material "*Grace and Truth*" contains, and also from the standpoint of appearance. The new type face, we believe, is another step in that direction. —E. G. L.

BUILDING THE DISPENSATIONS

(CONTINUED FROM PAGE 15)

coadjutors, Satan and the False Prophet, shall send forth demons to the kings of the world calling upon them to join him, the Antichrist, in a final raid against the city of Jerusalem with the purpose of exterminat-

ing the few Jews which then remain upon the earth. Embattled hosts with camps and trenches extending from Megiddo to Edom will besiege the city of Jerusalem. Persecuted, harassed, driven from pillar to post, broken-hearted, the few remaining Jews will make their last stand at Jerusalem. The army of the Antichrist, the largest war machine ever mobilized in the history of the world will be prepared for this last murderous thrust against Israel. Anti-Semitism will be keyed and turned and primed for its climax atrocity against God's chosen people and against the Lord God Himself. When the zero hour will strike, the heavens will send back the long-absent Lord. Jesus of Nazareth will return descending from heaven as King of kings. The battle of Armageddon will be a very one-sided affair. Our Lord Jesus shall tread the wine-press of God's wrath *alone*. Every Jew trapped by the enemy in Jerusalem will be saved. Satan's sinister purposes will be frustrated, and the huge demonized force commanded by the Antichrist and the False Prophet will be overtaken by the judgment fury of an outraged God Who shall let their blood flow to the bridles of the horses for a thousand six hundred furlongs, and Who shall spread their dead bodies over the hillsides of Judea for the birds of the air to eat their decaying flesh. The Antichrist and the False Prophet will be consigned to the Lake of Fire. This is the way the dispensation of the Tribulation shall end. Armageddon is the "harvest." And Jesus said plainly, "the harvest is the end of the age."

And thus we have seen a brief scriptural setting forth of the Tribulational age, an age of terrible suffering, satanic power, and final divine victory. In those short years we see the accumulated judgments of God and the pent-up plans and furies of Satan all packed and jammed into one midget age. No dispensation in the world's history is so congested with stupendous events which rush and tumble over one another in rapid-fire succession. Enough major events of outstanding importance will be squeezed together in this history-stuffed seven years to abundantly supply a dignified millennium.

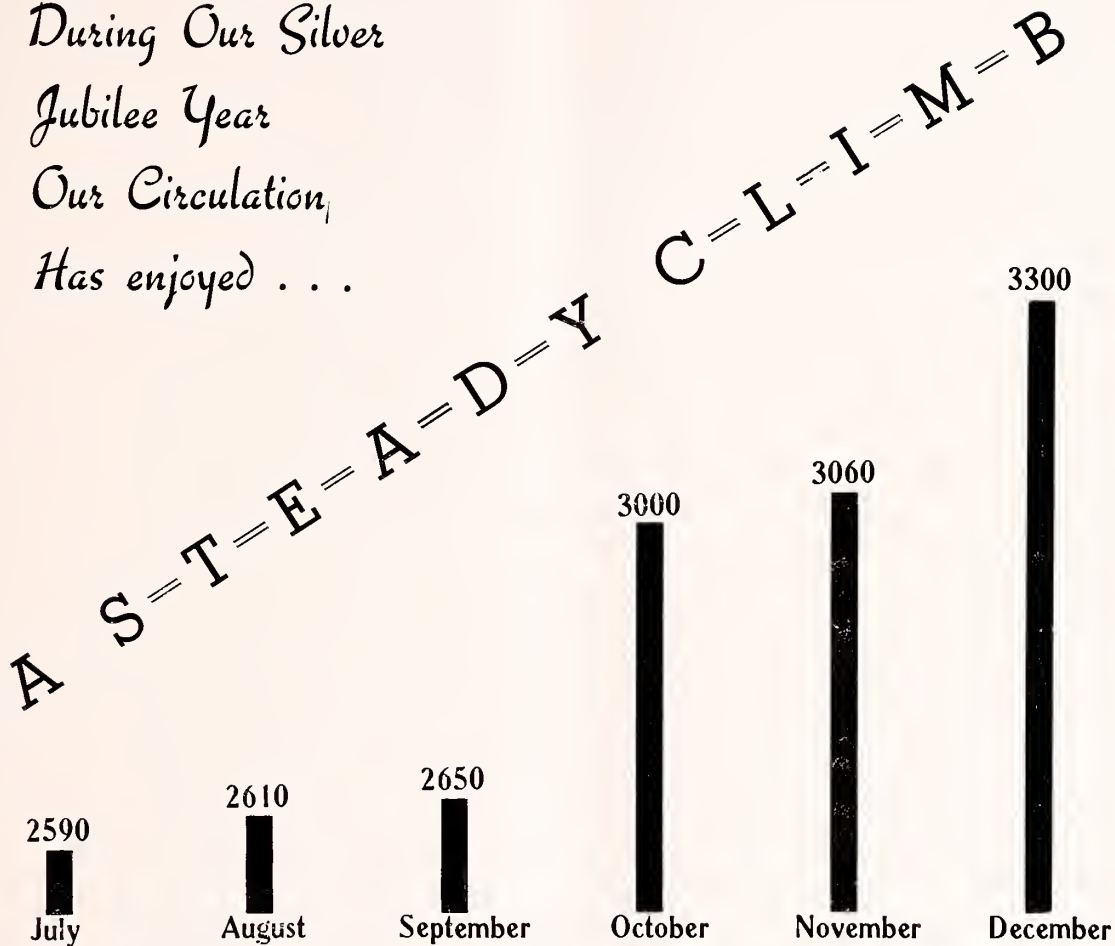
The age of Tribulation will open with a covenant between the Antichrist and Israel. Three and one-half years later the Antichrist will violate his word, revealing that he has no honor, and will betray those with whom he had entered into covenant. Following his betrayal of Israel, he will turn upon her with implacable fury and hate. The age will close with the collapse of the kingdom of the Antichrist and the awful defeat of Satan's forces at the battle of Armageddon. As the Tribulational age arrives at its tragic end, God will demonstrate before angels, demons, and men that the Lord Jesus, Who died for us, can, single-handed and alone, and simply by the brightness of His forthshining, utterly put to rout the combined forces of Satan's whole kingdom of darkness and sin. He will need the help of no man, and His manifest victory over the powers of evil will be unquestionably decisive. Hallelujah, what a Saviour!

(To be continued)

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With God's blessing, we are sure that 1940 will be a red-letter year.

"THE TOPICAL BIBLE STUDY MAGAZINE OF AMERICA"



The Lord
hath done great things
for us;
whereof we are
glad.

Psalm 126:3



Salvation Number

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

February

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1940

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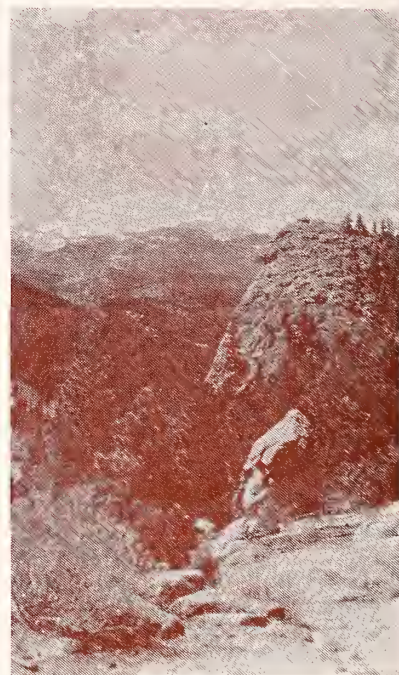
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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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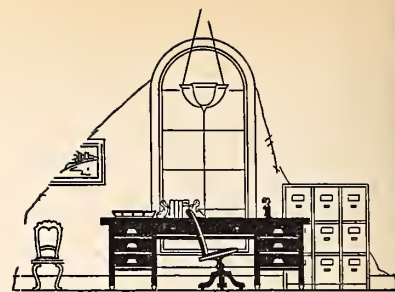
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AS THE EDITOR SEES IT



SALVATION NUMBER

SALVATION is a word which carries with it a good deal of suggestion. First of all it indicates that there is something FROM WHICH one needs to be saved. Secondly, it indicates that there is a method of ESCAPE. In no wise presuming to handle such a stupendous subject exhaustively, we have gathered together several studies written by men who have *tasted* (experimental knowledge) and *studied* (investigative knowledge) the subject. It is our sincere prayer that herein will be found material for evangelistic messages, and for clarification of believer's minds.

JESUS CAN—EDUCATION CAN'T

EDUCATION will not change the sinful heart. It requires something more. This was forcibly illustrated in the sad case of eighteen year old William Rogge of Superior, Wisconsin. In the schoolroom his brilliance won a straight "A" average. It seemed only natural then that he should be awarded a scholarship from the University of Wisconsin. The problem of his education seemed to be satisfactorily solved. But a greater problem, the sin problem, was unsolved.

Consequently, a short time ago in a Duluth, Minnesota courtroom, William Rogge pleaded guilty to a charge of first degree robbery, the penalty for which is from five to forty years in prison. Even while he was making the straight "A" record in school, he broke into a Duluth home and stole \$28.00, a top coat, and an automobile, thus making a bad record—the outgrowth of a sinful heart.

For from within, out of the heart of men, proceed evil thoughts . . . thefts . . . all these evil things come from within, and defile the man (Mark 7:21-23).

The need of this young man and thousands of others is the Lord Jesus Christ in the heart. Only of Him is it written,

Thou shalt call His name Jesus: for He shall save His people from their sins (Matt. 1:21).

Education is beneficial, but Christ is essential.

—A. H. Y.

CALENDARS APPRECIATED

WE ARE grateful for the many expressions of appreciation for the Triumphant Life Calendars sent with the compliments of the Institute to our contribu-

tors and co-laborers. We quote portions from a few of these gracious letters:

From Illinois—Just a few lines letting you know that we do thank you for your beautiful calendar which you mailed to us. I am a partner in prayer with you for the Institute, and our prayer is wishing you God's best for this new year.

From Colorado—A lovely 1910 calendar was received from you, and it was marked "Compliments." It is one of the prettiest I have seen this year. Surely it was thoughtful of you to remember me, and I truly thank you for it. Enclosed, a dollar as my "compliments."

From North Carolina—I must thank you at once for the exquisite calendar received with the compliments of your institution. I shall enjoy it constantly. Later I hope to send you a small donation.

From Colorado—There came in today's mail that beautiful Christian calendar. I was needing just such a calendar to place over my study table, although it should have a most prominent place, as for instance, the living room. Thank you so much for it. It will keep me reminded of you all and of the things about which we agree—that salvation is all of grace, and is man's by faith alone.

From Illinois—I am ashamed of not having more promptly acknowledged the beloved calendar. It is so very neat and helpful. I am making bold to ask if you have any remaining that you would be willing for me to use for the school teachers in the Ozark foothills with whom we are working in the Bible-memorizing and reading clubs among the children?

These calendars are but a small token of our sincere appreciation to the many kind friends and loyal supporters of the Institute for their faithful co-operation throughout the past year. Our prayer to God is that these may daily remind our friends to pray for the Institute and to give as the Lord prospers.

—C. R. L.

GRACE ABOUNDED

IN THE early chapters of Paul's letter to the Romans, the argument with respect to the total depravity of man by nature and choice is significantly brought to a climax in these amazing words, "where sin abounded, grace did much more abound" (Rom. 5:20).

Truly as one reads and meditates in the pages of Holy Writ, one finds this statement everywhere confirmed. Space will not permit the presentation of the abundance of evidence which is to be found from Genesis to Revelation, but there is one outstanding fact that sets forth this stupendous fact in its entirety.

Calvary marks the consummation of sin. As we behold the spotless Son of God, the Creator of the

(CONTINUED ON PAGE 68)

The Word "SALVATION"

BY DR. LEWIS SPERRY CHAFER

Salvation in its various tenses is clearly explained to us by an outstanding teacher of grace. The study is used, by permission, from the fine book entitled, "Salvation," the publishers of which are The Bible Institute Colportage Association of Chicago, copyrighted in 1927 by Lewis Sperry Chafer, the author.

THE word "salvation" is used in the Bible to indicate a work of God in behalf of man. In the present dispensation its use is limited to His work for individuals only, and is vouchsafed to them upon one definite condition. Too much emphasis cannot be placed on the fact that now, according to the Bible, salvation is the result of the work of God for the individual, rather than the work of the individual for God, or even the work of the individual for himself. Eventually the one who is saved by the power of God may, after that divine work is accomplished, do "good works" for God; for salvation is said to be "unto good works" (Eph. 2:10) and those who "believed" are to be "careful to maintain good works" (Tit. 3:8). Good works are evidently made possible by salvation; but these good works, which follow salvation, do not add anything to the all-sufficient and perfect saving work of God.

As used in the New Testament, the word "salvation" may indicate all or a part of the divine undertaking. When the reference is to all of the work of God, the whole transformation is in view from the estate wherein one is lost and condemned to the final appearance of that one in the image of Christ in glory. This larger use of the word, therefore, combines in it many separate works of God for the individual, such as Atonement, Grace, Propitiation, Forgiveness, Justification, Imputation, Regeneration, Adoption, Sanctification, Redemption, and Glorification. The two following passages describe the estate from which and the estate into which the individual is saved: "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:11, 12). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:1, 2). There could be no greater contrast of possible estates for man than those described in these passages.

This transformation, it must be conceded, rather than representing the greatest thing impotent man can do for God, represents the greatest thing the infinite

God can do for man; for there is nothing to be conceived of beyond the estate to which this salvation brings one, namely, "like Christ" and "conformed to the image of His Son."

Much of the whole divine undertaking in salvation is accomplished in the saved one at the moment he exercises saving faith. So, also, some portions of this work are in the form of a process of transformation after the first work is wholly accomplished. And, again, there is a phase of the divine undertaking which is revealed as consummating the whole work of God at the moment of its completion. This last aspect of salvation is wholly future.

Salvation, then, in the present dispensation, may be considered in three tenses as it is revealed in the Scriptures: the past, or that part of the work which already is wholly accomplished in and for the one who has believed; the present, or that which is now being accomplished in and for the one who has believed; and the future, or that which will be accomplished to complete the work of God in and for the one who has believed.

The following passages are clear statements of these various aspects of the one divine undertaking:

I. The child of God was saved from the guilt and penalty of sin when he believed: "And He said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:50); "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31); "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18); "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish" (II Cor. 2:15); "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8); "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

II. The child of God, constituted such through belief, is being saved from the power and domination of sin on the same principle of faith: "Sanctify them through Thy truth: Thy Word is truth" (John 17:17); "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14); "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:12, 13); "For the law of the Spirit of life in

(CONTINUED ON PAGE 46)

"SHALL NEVER PERISH"

BY J. F. STROMBECK

MANUFACTURER, MOLINE, ILLINOIS

The believer's SECURITY is the devil's biggest headache. He calls it a "dangerous doctrine," and a lot of other bad names, but he could not stop a layman in Illinois from publishing a book with a SECURITY title: "Shall Never Perish." The accompanying material from that book is used by the gracious permission of the author, and publishers: Fundamental Truth Publishers, of Findlay, Ohio.

"MY SHEEP hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, Who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand" (John 10:27-29 R.V.).

For the believer in the Lord Jesus Christ, no passage in the Bible has more assurance in it than has this one. In it is found an unconditional statement by our Lord that those who are His are His for all eternity, because they are in His hand, under His care, and are in the Father's hand, under His care. The strength of the Father is that which guarantees this condition of safety.

There are those who are not willing to accept this simple and clear statement without modifying it. Thereby they do not only lose the assurance that might come to themselves; but they rob others of that assurance which is so greatly needed by every one of God's children.

God makes two kinds of promises to His children: conditional and unconditional. But He always makes it clear whether or not they are conditional or unconditional. When conditional, He uses the word "if" or its equivalent; but when His statement is unconditional, He leaves out the "if." This is therefore an unconditional statement.

But there are many who, claiming to accept the Bible as being God-inspired, nevertheless insist that this is a conditional statement, and that *if* the sheep follow they shall never perish. By what right do they add the word "if"? As it is neither stated nor implied by the context, it is clearly a case of tampering with God's Word, and changing its meaning.

FIVE separate statements are made concerning "My sheep": (1) Hear My voice, (2) I know them, (3) they follow Me, (4) I give them eternal life, and (5) they shall never perish. These are five distinct things said about those who are His sheep. Not one is conditional upon any other.

By adding the word "if" to the third statement, the fourth as well as the fifth must become conditional upon it. Thus not only the question of perishing, but also that of receiving eternal life would be conditional

upon following the Lord. Then to make the words "follow Me" mean the living of a life as the Lord Jesus lived His (as some assert), makes this mean that the one who lives as He lived will *thereby* receive eternal life and shall never perish. This is nothing less than Modernism grown to full fruitage. It is salvation by works. Thus this addition of the word "if" denies salvation by grace through faith; it is a denial of the grace of God. It is dangerous to tamper with God's Word!

As though this light handling of God's eternal verities were not enough, it is further being preached and taught that while no one can snatch one of Christ's own out of His hand and out of the Father's hand, it is possible for one to jump out, of his own volition. By what scriptural authority is that statement made? Does the wording of the passage permit such a statement? Only two conditions could make it possible for a sheep to jump out, of his own accord: (1) that he be given the freedom to do so, or (2) that he have the power to do so against the purpose of God. Are either of these possible?

The sheep belong to Christ; they are "My sheep." They are His because He, the good Shepherd, gave His life for them. He purchased them with His own blood. And they have been given unto Him by the Father. Ownership means lordship. That which is owned has no right of will contrary to the will of the owner. It has liberty to go, only within the limits granted by the owner. It is perfectly clear, then, that the good Shepherd does not grant to any sheep, that has cost Him so much to place in His own hand for safety, the privilege of jumping out of it.

God's hand is not an open hand. It is a hand that holds. When a father or mother holds the hand of a small child to lead him safely through some place of real danger, that father or mother will not let that little hand go, even though the child might try to pull away.

No, God does not grant the sheep the liberty to jump out of His hand. It would disgrace a human shepherd of sheep to say that he allowed his sheep to stray away from him. How much more does it not disgrace the good Shepherd to say that He allows His sheep to go away from Him?

(CONTINUED ON PAGE 66)

GOD'S PECULIAR SALVATION

BY JOHN B. KENYON

PASTOR, WIBAUX, MONTANA

Salvation in beautiful type is seen in the Old Testament character chosen by Mr. Kenyon. We are convinced that much undiscovered truth lies buried in these types which was intended for our edification.

IN THE story of Naaman, we have a remarkably clear presentation of the *plan* of salvation, the *subjects* of salvation, and the *results* of salvation. Nowhere in Scripture will be found a man more representative of the sinner than Naaman. Not because he was worse than others, necessarily, but because he had so much in common with sinners as a class. He was not wholly bad, and certainly he was not wholly good. It might, however, be said that, according to certain standards, he was wholly good, while, according to other standards, he was wholly bad. The standards I refer to are the standards of men and the standards of God.

We shall first of all examine him according to the standards of men. His record is found in II Kings 5:1-16. In verse one, it is said that "Naaman . . . was a *great man* with his master." The marginal reading is, "before his master." That is, he was great in his master's eyes. In the estimation of his master, the king of Syria, he was a great man. He had a great job as well, for he was captain of the king's host. Make no mistake about it, the world has its great men. Many of them are truly great in wisdom and genius, as well as in morality and refinement. By every standard of humanity, they are truly great men. However, many people falsely assume that what *we* call great, *God* must call great. They fail to recognize that greatness is a relative term. What is great to one may not be great to another.

Hitler is a great man in Germany, but he is anything but great in our eyes. Many there recognize him as a benefactor. We recognize him as a fiend. That is the difference between the standards of Germany and the standards of America. We will not accept their evaluation of him. His greatness there will not pass muster elsewhere. Neither will God accept a man just because *we* think he is great. A great man in our eyes might be a Hitler in His sight. God will not accept our evaluation of men. Neither will He accept our evaluation of ourselves.

Naaman was also called honorable, and a mighty man of valour. Those are great things to say about a man! There are great hosts of people who are attempting to be saved because of personal honour. If you are one of this class, by whose standards are you reckoning your honour? If you are trying to get into heaven by goodness or reputation, God says you are a thief! "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). Certainly, anyone who tries to enter heaven by his own merits, however outstanding those merits may be, is not entering in by the door which God has provided (which is Christ),

but is climbing up some other way. Therefore, he is a thief and a robber. He is trying to get a heavenly and eternal possession under false pretences. Anyone who refuses to enter a door, but chooses the laborious method of climbing up some other way, is certainly not on good terms with the God whose house he would enter. Only thieves break in or climb in. Friends of the householder will walk in in perfect ease. Incidentally, that is the difference between the system of works and the system of grace. Those who would work for their salvation go to great pains, only to be cast out in shame and defeat. But those who come, depending alone on the grace of God, walk in without effort at the front door, for the porter gladly opens to them.

From this we learn two very distinct and important lessons. First, the easiest way is after all the best way, and the only way. Second, one's very honor becomes dishonor if one makes it a substitute for God's way. If you are honorable in God's sight, you will come in *His* way, and accept *His* Christ. Heaven has a door to it. All friends of God will naturally use that door. Those who would enter by any other means, not only show they have no respect for His provided entrance, but that they would enter without His permission. Therefore, if you would attempt to get into the eternal mansions by your honor and goodness, you turn your very honor and goodness into dishonor and wickedness.

Now Naaman had another standard of greatness. He was a mighty man of valour. He was a great soldier. He fought nobly for his country, and won great victories. He delivered his country from oppressors and gave them freedom. In the eyes of men, that would cover a multitude of sins. They could not conceive of such a noble hero being doomed and lost forever. As they place their garlands on his grave, and have pompous ceremonies in his honour, it is more than they can conceive to think of him, like Dives, awaking in Hades—in torments. During times of war, men are assured that if they die on the battlefield, they will be saved! Where is scriptural authority for this? When did God ever give any such assurance? Would those who teach this doctrine be as ready to admit that those on the enemy's side would be saved in the same way? If men are saved in this way, then wars are the greatest blessings the world has ever had! If death on the battlefield means salvation, then war is the greatest soul-saving agency on earth, and puts the church to shame in the number of its converts!

Fighting man's battles and fighting God's battles are two different things. Why should God save a man just because he is fighting in *man's* warfare? It would

be just as reasonable for China to reward the Japanese soldiers who fought against her! Many who fight for their countries are also fighting against God. Patriotism, alone, is not godliness. Love of country is not love of God. Faith in a country's ideals is not faith in God. Even in our own great country, which we believe was founded on principles of God's Word, and which we believe is still the most godly of all nations, patriotism is no substitute for godliness; love of America is no substitute for love of God; and faith in American ideals is no substitute for faith in God. Our soldiers can go down on the battlefield and be lost, just as a Japanese, Chinese, German, or Russian soldier can go down and be lost—if they have not been born again through faith in Christ Jesus. For, after all, to expect to be saved by death on the battlefield is just another attempt to climb up some other way instead of entering at the door. It is well to remember these things as we see the war clouds thicken over the world. A word to the wise is sufficient!

Let us now examine Naaman according to God's standard. We observe, first, that he was a Gentile. He was a non-Jew; a stranger to Israel. He was a stranger to the covenants and promises. He was not of the chosen people, but was an alien and an outsider. Now, while these things were not directly against his character, inasmuch as he could have no control over them and therefore was not responsible for them, nevertheless they stand typically for the condition of unregenerate man. They are conditions which maintain regardless of personal character or morality. Naaman's nationality, and consequent foreign relationship to the chosen people speak of the sinner's lost condition. Ephesians 2:11, 12. God looks primarily at relationship. He looks at what one is, rather than at what one does. Not that character and morality do not enter in, but they are the outcome of salvation rather than the grounds of salvation. Character and morality mean nothing whatever when considered as the *grounds* of salvation, but they are exceedingly important when considered as the *outcome* or *fruits* of salvation.

But Naaman was not only a stranger and foreigner to Israel, but he belonged to a group of Israel's avowed enemies. He was a Syrian, and the Syrians were the worst enemies Israel ever had. It is thought that the awful persecutions referred to in Hebrews eleven were the Syrian persecutions of Israel in the period between the Old and New Testaments. There were times, of course, when Syria was comparatively friendly toward Israel, but that friendship was very doubtful indeed, and we believe Israel would have been far better off not to have courted it. Syria was like the world, in her supposed friendship for the people of God. Let no one be deceived by such friendship. No matter how polite the world may be at times, she is the avowed enemy of God's people. "Whosoever . . . will be a friend of the world is the enemy of God" (James 4:4). Naaman companied with, and counted his nationality from the enemies of God's people, and the enemies of

God. An unsaved man is not only lost, regardless of his personal goodness, but he is an enemy of God, and belongs to a group of the worst enemies God and the church ever had—the *World*. As all Naaman's greatness was technically against Israel, so all the greatness of an unsaved man is technically (at least) against God. His greatness is a liability, and not an asset.

And now we come to the chief objection to Naaman. He was a *leper*! Leprosy is a notable type of sin and uncleanness. The king of Syria regarded Naaman as a great man. God saw him as a leper. All his greatness, honour, and valour were lost sight of in that hideous condition of leprosy. No spiritual leper may ever enter into God's presence. Nothing that he does, however good in itself, will be acceptable to Him. As Dr. R. L. Moyer recently said, "I would not accept a glass of water from a leper, however kindly he meant it." As we would endanger our health and our very lives by contacting a leper, so God would endanger His very character by accepting fellowship and service from spiritual lepers. If the world could only visualize that over all their so-called good works and loving deeds God writes the scarlet word *leprosy*, they would begin to realize how obnoxious to Him are the doings of the unregenerate. "They that are in the flesh *cannot* please God" (Romans 8:8). "A corrupt tree (*cannot*) bring forth good fruit" (Matthew 7:18).

Well, Naaman was not in a class by himself. The whole human race has been taken by this awful malady of spiritual leprosy, or *sin*. But, thanks be unto God, there is a Physician and a Remedy. God has a way of getting the outsider in, and of making the leprous clean. God was greatly interested in Naaman, notwithstanding his condition. He loved the leper while hating his leprosy. He could see his faults, of course, but it is His delight to remove faults and cleanse lepers.

He sent an evangelist to Naaman. Yes, the little maid was an evangelist. She probably did not know it, but that is what she was. An evangelist is one who has a message of good tidings. It is not the person that constitutes an evangelist, but the message. This little girl had a real message of good news for Naaman. She did not even have the courage to deliver the message in person, but she got it across just the same. That is the main thing. What difference who brings the message, so long as it is received and believed? This little girl relayed her message through another.

She did not have the cure, but she had the message. She was not the doctor, but she knew where the "doctor" lived. That is all it takes to be an evangelist! Just the knowledge of Jesus, the Great Physician, and the ability to direct men to Him! Most people enjoy directing people as to how to reach certain places. There is a kind of satisfaction in being familiar with a place that is a puzzle and a maze to others. Why should we not take a kind of spiritual satisfaction in being able to direct men to Christ our Lord?

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THE BIBLE AND SALVATION

The believer will be brought to a new appreciation of his salvation through this crystal clear evangelistic message.

BY MAX R. KRONQUEST

PASTOR, DENVER, COLORADO

IN APPROACHING the subject of "The Bible and Salvation," we must realize that the Bible is the only book that gives us original and authoritative material on salvation. If we were to take up a study on poultry we would, of course, consult a book on poultry. If we were to go into the details of astronomy, we would enquire of an astronomer. If we were to take an extensive trip, we would seek the advice of the travel bureau. So likewise when we want to know concerning the hereafter, the doctrines of salvation, or matters pertaining to our Lord and Saviour Jesus Christ, we consider the Book of books, even the Word of God.

We should always keep in mind, and especially as we approach Bible subjects, that the Bible is authentic. When it speaks, it conveys the mind of God. No matter what subject it touches upon, it is official. Regardless of how many phases, aspects, or details of a subject, of which it speaks, it never contradicts. It is absolutely inerrant in its character. If one lie could be found in Holy Writ, God would be proved a liar, Christ an impostor, the sacred promises blasted, our hopes demolished, and the entire plan of salvation eradicated. May we keep in mind the supremacy of the Bible, as we press on in this simple Gospel message to the first point.

I. THE BIBLE DECLARES THE NEED OF SALVATION

THE word "salvation" itself means to salvage, or rescue. We would not need to be saved if we had never been lost, nor would we need to be made righteous if we had never sinned. The moral and spiritual conditions which prevail, world wide, should be sufficient evidence to prove man's fall, but let us add to that the words of Paul: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). "For all have sinned, and come short of the glory of God" (Rom. 3:23).

The Lord does not regard station, rank, prestige, "pull," seniority, nor any of the other things which so often influence our lives. With God, *all* have sinned. No matter how many sick calls we have made, empty stomachs we have filled, naked we have clothed, jobless we have obtained jobs for; if we are without Christ, we stand naked and destitute before God. The necessity of salvation is again set forth in Christ's conversation with Nicodemus (John 3). To be "born again" was entirely foreign to this well educated ruler. He had no understanding whatsoever of his spiritual need. His position in the Jewish nation possibly made it difficult

for him to comprehend, even in a small measure, the stupendous transaction which Christ presented as utterly imperative.

II. THE BIBLE DECLARES THE WAY OF SALVATION

THE "way of salvation" was of vital importance to "doubting" Thomas, and should be to every one of us. Thomas was a saved man, but he wanted to be sure that his eternal welfare was an absolute certainty. The departure of the Lord was drawing nigh, and no doubt, Thomas could not imagine how he was ever going to get to that far-away place which Jesus had just described, so he raised the question, "How can we know the way?" (John 14:5). His Lord's answer was, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). These words which apparently brought satisfaction and comfort to Thomas, have brought peace and rest to countless multitudes since that time.

We should definitely remember that we are not all born into the family of God, but on the contrary, all who have not put their faith in Jesus Christ as a personal Saviour are bastards, according to Hebrews 12:8. Titus brings to our attention that it is, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). Paul confirms this teaching with similar words, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). When the Philippian jailor asked Paul and Silas what he must do to be saved, Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

The moment we accept Christ as our Savior we become children of God; are clothed with the righteousness of Christ; become heirs of God and joint-heirs with Jesus Christ; also receive a multitude of other heavenly blessings. Our eternal destiny depends not upon works, but our attitude toward Christ.

III. THE BIBLE DECLARES THE FATE OF THOSE WHO REJECT SALVATION

FOR a drowning person to refuse a rope, or a dying person the aid of a doctor is absurd, but its absurdity is not to be compared to that of a lost soul who refuses the antidote for all sin—even Jesus. Again, the Word says, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Too many people

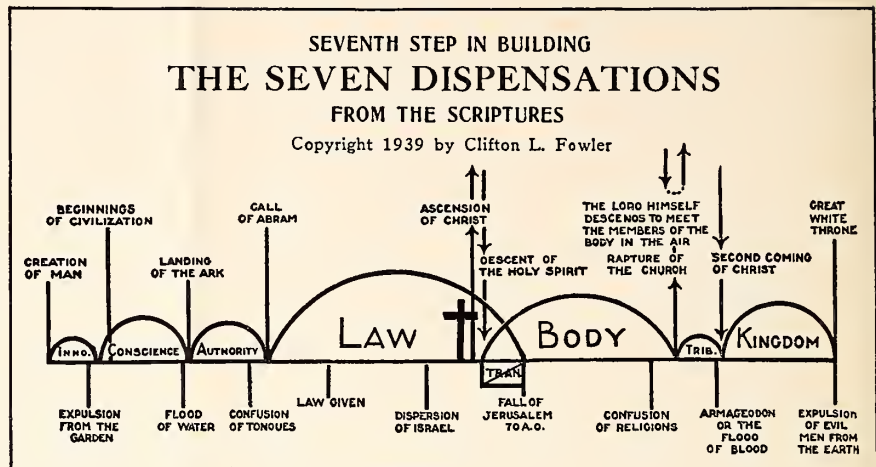
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Building the Dispensations

BY THE EDITOR

- Eighth Installment -

Confused with the present age, misunderstood by most believers, desired by all, is this Kingdom prepared for the Jewish nation by a loving God. The present installment of the editor's latest book, "Building the Dispensations" (Price \$1.50, Maranatha Press, 2047 Glenarm Place, Denver), covers this great subject with such clarity and scripturalness that the reader finds himself well informed and instructed, although the study requires but six minutes of reading time. —E. E. L.



The seventh dispensation extends from the beginning to the end of the thousand year reign of the Lord Jesus with His saints.

THE seventh dispensation is the oft-heralded Millennium. It and the Tribulation are the only dispensations whose lengths are specifically stated in Scripture. In the twentieth of the Revelation we are told of the reign of Christ and the part the tribulational saints shall have in that reign:

And they lived and reigned with Christ a thousand years (Rev. 20:4b).

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years (Rev. 20:5b, 6).

We are also told what shall happen to the unbelieving dead during the personal reign of Christ on the earth. They shall remain in their graves.

The rest of the dead lived not again until the thousand years were finished (Rev. 20:5).

And furthermore, we are informed as to where Satan, the arch-enemy of God and of the souls of men shall be during the thousand years that our Lord Jesus is reigning upon the earth. He shall be chained with a great chain and incarcerated in the abyss, the bottomless pit:

And I saw an angel . . . having . . . a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years . . . that he should deceive the nations no more, till the thousand years should be fulfilled (Rev. 20:1-3).

And the events which shall "top off" the thousand years which cover the period of our Lord's reign are given special notice. The events become a terrible

revelation of the innate depravity of man and will leave a sad blot upon the history of the Millennium.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them (Rev. 20:7-9).

The Old Testament literally teems with references to, and prophecies concerning, this wondrous future Kingdom and reign of Christ. A few sample references will serve to show the definiteness of the anticipation of the prophets of ancient Israel:

The God of heaven (shall) set up a kingdom (Dan. 2:44).

There was given Him (the Son of Man) dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him (Dan. 7:14).

The saints of the most High shall take the kingdom (Dan. 7:18). (Striking agreement with Revelation 20:4: "they . . . reigned with Christ.")

The kingdom shall be the Lord's (Obadiah 21).

The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously (Isa. 24:23).

The Lord shall reign over them (nation of Israel) in Mount Zion (Micah 4:7).

Each and every one of these prophecies is still unfulfilled. But the final and literal fulfilment awaits only the will of God and the working out of the plan and purpose of God. The Word of God cannot be broken. When God is involved, delay is not failure.

The governing officials of the Kingdom will all be resurrected beings, having lived out their flesh exist-

tence in some one of the first six dispensations. Their *position* in the Kingdom is their reward for service rendered to the Lord Jesus while they were here upon the earth. Their *entrance* into the Kingdom is granted upon the ground of their faith in Christ without reference to works.

As to the governmental principle tested during the seventh dispensation, the age will be indeed unique, for all six of the principles already tested in the first six dispensations will be brought together in perfect combination and the test made under the personal supervision of the blessed Lord Jesus, the King of kings, Himself.

In the Kingdom age, because Satan is bound and can no longer bring his insidious deceptions to bear upon the lives of men (Rev. 20:1-3), even unregenerate children can be reared to manhood and womanhood in complete (1) *innocency*. Every outward influence will be good—no worldliness, no night clubs, no movies, no corrupt politics, no dancing, no immorality, no drunkenness, no gambling, no fighting, no murders, no revelings. And all because Satan, the cunning enemy of souls and arch-deceiver of mankind is bound and silenced for a thousand years. For the same reason the (2) *conscience* is again given opportunity to function, unhindered by wicked delusions and deceptions instigated and supported by Satan's machinations. And the (3) *authority* of the Kingdom age will be delegated to and exercised by impeccable resurrected beings, every one of whom will be blessedly beautiful and glorious replicas of the resurrected Son of God. It will be the responsibility of these wondrous officers of the Kingdom to administer the perfect (4) *Law* of God. That perfect Law has been in the hands of Israel for well nigh four thousand years, having been given them through Moses. This God-given legislation will be brought into play once more in the coming Millennial age. One of the outstanding characteristics of that Kingdom hour will be the delightful (5) *spiritual democracy* which the Lord and His saints will exemplify. But towering over all these wonderful conditions which shall characterize the Kingdom will be the heaven-ordained benevolent (6) *dictatorship* of our Lord and Saviour Jesus Christ Who shall bring all kings of the earth under the mighty sway of His universal power and authority. Thus all six of the original dispensational tests will be repeated under the ideal conditions attendant upon the personal presence and reign of the Son of God Himself.

And still further contributing toward the making of this final dispensational test a success, if that be possible, with fallen man present and active, the curse will be removed from both the animal and the vegetable kingdoms. God, by His mighty power, will transform the old earth into a Christ-dominated Utopia. God, the heavenly Designer and Architect of earth's ages is determined that no caviler, either terrestrial or celestial, shall be justified in accusing Deity of failing to give man a fair chance to make a good grade in the dispensational tests. He gives man a chance, under each

dispensation separately, and then gives him a second opportunity by lumping all of the governmental principles together and letting the testing take place under conditions which are so favorable to success, that if failure comes, man is left without excuse.

The heart of regenerate man longs for the wonder of the coming Kingdom. What a blissful condition will God produce. Satan and his host of darkness shall be imprisoned, the curse shall be removed, a holy and resurrected political organization of the saints of all ages shall take over the problems of administration and the Lord Jesus Christ, God's Son, Israel's Messiah, the sinner's Saviour, and the object of angelic adoration shall reign from the throne of His father David.

There will be only one corrupt feature in the entire Kingdom set-up. Jesus plainly teaches that the "good seed" of the Tribulation, being identified as "the children of the Kingdom" are to be carried over into the Kingdom age. These people are not resurrected beings. They are ordinary human beings who will be saved during the tribulational horrors and who also shall escape physical death in the tribulational persecutions. These people will have the unique privilege of witnessing the horrible progress of the Tribulation, they shall be on earth when the Armageddon climax comes, and they shall witness the Second Coming of the Lord, for the Scriptures say,

Behold, He cometh with clouds; and every eye shall see Him (Rev. 1:7).

But these future citizens of the Kingdom, or "children of the Kingdom," as Jesus calls them, are, after all, only ordinary flesh beings. They will become the parents of unregenerate children. The children of Christian parents are not saved until they accept Jesus Christ as Saviour. There is, of course, in Calvary, full provision for every soul prior to the age of accountability. Throughout the seven dispensations there is only one way of salvation for sinful man revealed in Scripture. That one way is—"Believe on the Lord Jesus Christ, and thou shalt be saved."

Although the wars and persecutions which prevail during the Tribulation will terribly decimate earth's population, the blessing of God will be abundant upon those children of the Kingdom who are left, so that when the thousand years get under way, they will multiply rapidly and the earth will be quickly replenished. But every child born after Christ ascends the universal throne at Jerusalem will be exactly like the children born in "this present evil age." They will be depraved and lost and needy. Their only hope will be simple faith in Jesus Christ as a personal Saviour. Every child born after the beginning of the Kingdom will have a wicked old nature which will have to be curbed just as old natures have to be curbed in the Body dispensation.

From these facts the divine purpose in the Millennium becomes evident. God clears the Kingdom of every wicked and corrupt and satanic influence. The

seventh dispensation becomes an age where indeed and in fact

Every prospect pleases
And only man is vile.

In such an age man cannot say, "Satan snared me!" He cannot claim to be led away by "doctrines of demons." In perfect environment such as the Kingdom will provide, man must frankly admit when he sins that he was led away by "his own lust and enticed." And this is exactly what God is demonstrating in the Kingdom age.

When the Kingdom has closed and Satan is loosed for a little season, the humiliating thing that transpires shows man up in his true colors. After he is released, Satan will call for followers from among the citizens of the Kingdom of the Lord Jesus, and will actually be able to raise an army like the sand of the sea. Man's perfidy is demonstrated. The awful innate rebellion against God, which is in the human heart, stands forth in its monumental crassness.

What is the reason that Satan will be able to call such a gigantic army into rebellion against the throne of King Immanuel, when a peaceful reign of a thousand years will have been already marked up to His credit? The Holy Spirit gives most satisfying response to this inquiry in the Psalms:

As soon as they hear of Me, they shall obey Me: the strangers shall submit themselves (or yield feigned obedience) unto Me (Ps. 18:44).

Through the greatness of Thy power shall Thine enemies submit themselves (or yield feigned obedience) unto Thee (Ps. 66:3).

These passages are both prophecies of the coming Kingdom. The literal Hebrew meaning of the word translated "*submit themselves*" is "lie," "falsify," and, as used in the contexts shown, means *to give lying allegiance*. These two passages are given their correct significance by Leeser, the great Jewish translator; the marginal reading of the *Newberry Bible*; the margin of the *American Revision*; and Young. Several other important translators also recognize that the word means "lie" or "falsify."

Thus we see the Bible's answer to our question, "Why will many men follow Satan instead of Christ at the end of the Kingdom?" The answer is plain. Men are by nature liars. The old nature is the same in any age. All the peace and purity of the Kingdom age will not improve the Adamic nature of mankind. "The carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be*" (Rom. 8:7). Even to be able to see the resurrected Lord in His beauty will not change the old man. There is no substitute for regeneration. And so, to escape punishment, many of the denizens of the Kingdom will give hypocritical obedience to the Lord. And all the Lord will have to do at the end of the thousand year dispensational test will be to turn the Devil loose from his prison and let him whistle for his crowd. They will separate themselves from the true children of the Kingdom almost in a trice, and the Lord shall send

fire out of heaven and destroy them. And even the Kingdom will become an awful demonstration of the utter and desperate wickedness of the human heart.

What a comfort to know that the Lord Jesus has fully understood all through the ages how deep-dyed is man in his sin, and yet God loves him just the same and is using man's repeated failures, in the dispensational tests, to bring man to acknowledge his powerlessness and to accept Christ as his Saviour.

There are seven different dispensations but only one way for a sinner to be saved. Paul states it with heaven-given simplicity, by divine revelation—

"By grace are ye saved."

(TO BE CONTINUED)

THE WORD "SALVATION"

(CONTINUED FROM PAGE 40)

Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2); "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

III. The child of God, begotten as such through belief, is yet to be saved from the presence of sin into the presence of God: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11); "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:3-5); "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:1, 2).

So, again, there are passages in which these various time aspects in salvation are all combined: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6); "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30); "Even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



Due to present war conditions, mail to and from the Congo has been considerably delayed. As a result, letters dated November 28 were received almost on the same date that other letters dated December 10 were received from Congo. But whether the letters be new or old they bring to us the news that we are eager to receive. A recent letter from Mrs. Jansen gives us some more details concerning the school for native children.

ADDITIONAL CLASS ADDED TO SCHOOL

"We have just recently added the Music Class. We have translated six hymns into their language. Two of these six songs are not yet introduced. One of them is my translation of 'The Old Rugged Cross.' Four of us sang it as a mixed quartet, Miss Johnson singing soprano, Mr. Lindquist bass, my husband tenor, and I alto. The natives said they surely did like it. I also translated the chorus, 'Jesus Loves the Little Children' but I made it into three verses and tried to bring out in these verses the message of salvation and yielding the life to Christ. I have also translated the 'Welcome' chorus so that we can sing it to strangers coming to our station. Miss Johnson has charge of the school. The boys buy their supplies from her and it is interesting to see the things they do in order to buy more tablets and pencils. They say they lose them when actually they have sold them to another boy for more money. She has her hands full."

GARDEN PROGRESSING

"Mr. Jansen has planted lots of corn, Irish potatoes, red and yellow sweet potatoes, onions, black-eyed peas, melons, strawberries, rice, millet, etc. This has taken time, especially when you consider that we are living on a hill. He has made use of the sides of the hill to plant gardens and it is very steep. Our soil is clay and he has to build it up with black dirt, fertilizer, ant hills, and ashes. Then in fenced-in beds, with shades over them, he has planted tomatoes, cucumbers, peas, beans, and lettuce. The steepness of the slopes makes it difficult to keep the soil from washing downhill when we have our violent rainfalls, so he has terraced these tender plants. We are getting a good yield already on some of these things. He is trying to plant various vegetables at intervals so that we may be supplied the year around. This is our big peanut season. We are getting them by the buckets full. He is drying them daily in the sun. This work keeps him pretty busy. His other work consists of putting some fifty-three boys to work in the mornings and in the afternoons, and settling all their affairs (difficulties), and some times settling these affairs takes a whole morning or even a whole day."

HAPPY IN NEW HOME

"We love our new home. Mr. Jansen got some cheap material in Kasongo and I made draperies for most of the rooms and curtains for the smaller windows. The material seems quite good, though cheap, and it is gay in design too. The fireplace is a cheer to us, especially on these rainy days like today. I am in the study now and it is just in back of the fireplace. Much of the heat comes in here. The chimney draws wonderfully well."

EVIDENCES OF BIG GAME

In his letter of November 28, Mr. Lindquist tells of exciting evidences of "big game" near our mission station. He says, "Mr. Jansen has been having the school boys clear a small knoll north of us for gardens. It is not over a quarter of a mile away and about a week ago the boys said that they had noticed fresh tracks made by a herd of about ten elephants. Then last Saturday the boys told us that there was a herd of buffalo just to the east of us in the valley below our house. They are savage creatures and hard to

kill, or I certainly would try to get one if I had a more powerful gun. A shotgun would merely make them mad. We have also heard recently that a large male leopard was trapped right on the mission property at Shabunda, so this is rather a wild country after all. They say that there are no leopards between the Ulindi river near Shabunda and the Lugulu river to the north of us, but there are gorillas on the other side of the Lugulu river."

FLOUR SHORTAGE IN CONGO

There has been a shortage of flour for several weeks in the section where our missionaries live. Mr. Lindquist said in his letter of December 5, "We have been without flour for four weeks now and can not get any at Kindu, so the ladies are experimenting with rice flour and with manioc flour, neither one of which works very well. We have a little American corn meal on hand and some Swansdown flour, so using these two with some fifty percent of the other substitutes we have gotten along so far."

SPREADING THE GOSPEL AMONG THEIR OWN PEOPLE

The best method of spreading the Gospel is by sending the natives to their own people, and that is the method our missionaries are employing at Musuku as will be noticed from an extract from a letter written by Mr. Lindquist December 11. "Each week Mr. Jansen is sending out several boys to teach in surrounding villages. There is one village which has been filled with Mohammedan teaching, and the people there threatened to kill any one coming there to teach from our mission, so Mr. Jansen was unable to get any of our boys to go there. But last week-end, Alufani, one of my workmen, who has been working for me in the mornings and going to school in the afternoons, went out to this village on his own accord. We knew that he had once been a Mohammedan and discovered that he comes from that very village. He came back reporting that thirty-eight came out to his services, and brought back a small offering of francs and plantains and manioc roots. So praise the Lord, He finds a way to get His Word out. These boys going to teach in this manner need our prayers."

TRUE MISSIONARY STAMINA

Mrs. Amie shows true missionary pluck and fortitude in meeting the problems that arise. It seems that some sort of epidemic hit the poultry department—of which Mrs. Amie is in charge—and it resulted in quite a loss to our missionaries. She says, in a letter dated November 28, "I had a set back with my chickens and turkeys. My three big turkeys died very suddenly and some twenty chickens also, but I still have over fifty chickens left. Am doing fine with rabbits and have seven turkey eggs under hens, so may get my turkeys back again. Wish I could have some literature on turkey raising and some good tonic for them. We have had such fine luck with them until now. The terrible hard rains and cold we have had lately may be the cause of the trouble; the chicken house is so open. But this does not discourage me in the least. I shall keep on trying."

"Suppose Mr. Lindquist told you how very ill I was for two or three weeks. I suffered more pain than I have ever had except when I was operated. It was terrible. I was too sick to be taken to Tunda, and besides, I did not want to go and spend any more money. I was all right when Dr. Tinsley Smith examined me when we went to the Kasai District. While I was ill, Mrs. Jansen got very ill with an infected sinus and high fever, and at the same time Kitele got a sudden attack of tropical dysentery and we thought we were going to lose him. It took strong means to check the dysen-

(CONTINUED ON PAGE 66)

BOOK REVIEWS



Conducted by the Editor

BUILDING THE DISPENSATIONS

Building the Dispensations comes to you with the avowed purpose of putting "an easy understanding of the dispensations within the reach of the ordinary, everyday Christian."

Great confusion, much fanaticism, and some skepticism can be traced to an ignorance of this vital phase of Bible truth. By giving a clear setting forth of dispensational truth, this book dispels confusion, corrects, and guards against fanaticism and false teaching, and strengthens faith by bringing into beautiful harmony the seemingly discordant contradictions of Holy Writ.

You will be charmed by the simple, scriptural, and scholarly fashion in which Clifton L. Fowler first demonstrates that dispensational truth is taught in the Word, and then proceeds, step by step, to build the entire seven dispensations from the Scripture. Thus, with this book as a guide, the student can easily follow God's marvelous dealing with man from Genesis to Revelation.

A unique feature of *Building the Dispensations* is its conclusion. Here the author presents four remarkable summarizations which will greatly aid the reader in crystallizing the outstanding dispensational facts of the Bible.

Read *Building the Dispensations* carefully and prayerfully, with your open Bible and an open heart. It is our prediction that you will in consequence agree with the writer, "that the dispensations are not based on the cleverness of some man, but that Paul's astonishing claim is true: 'The ages were outlined by the Word of God' (Heb. 11:3, *Lit. Gr.*)."

—A. H. Y.

Building the Dispensations, by Clifton L. Fowler. Publishers, Maranatha Press, 2047 Glenarm Place, Denver, Colorado. 224 pages. Price, \$1.50, cloth.

PAST FINDING OUT

A blatant atheist finds, like the apostle Paul, that it is hard to "kick against the pricks." Young Dr. Thrillby, with lots of Vitamin I, family pride, and sophistication, makes a superhuman effort to prove that there is no God.

Over this young atheist's shoulders we get a lot of information about the arguments of atheism and better still, we get the answer of God through the heroine's lips, as she wages an ultimately successful campaign against the best Satan had to offer.

Kidnapping, G-men, aeroplane trips, delicate emergency operations, and simple yet profound faith in God, make this Christian novel not only a thriller but an inspiration to its readers.

Past Finding Out, by Dan E. L. Patch. Publishers, Bica Press, 843-45 North Wells Street, Chicago, Illinois. Price, \$1.00, cloth. 320 pages.

MODERN SCIENCE AND THE GENESIS RECORD

Dr. Rimmer contends that "the Bible is able to hold its own in any controversy with human wisdom in any form, and of no part of the Bible is this more true than of the first chapter of Genesis." In this volume, he ably proves his premise as he takes the reader through the six creative, or rather re-creative, days, devoting a chapter to each day. His style as usual is easy to read, witty, and is marked by keen logic, and faithfulness to the Word of God. He shows that design seen everywhere in nature disproves the blind chance taught by evolution, and demands that the logical thinker accept the Genesis record of creation.

Modern Science and the Genesis Record, by Harry Rimmer, D. D., Sc. D. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 370 pages. Price, \$2.00, cloth.

FOUR GOLDEN HOURS WITH DR. HARRY IRONSIDE

This book contains four very helpful messages by Dr. Ironside on the all too much neglected subject, the Second Coming of Christ. That the subject under discussion is important is attested to by the fact that one verse in twenty-five have to do with Christ's Second Coming. Dr. Ironside stresses the importance of the Second Coming, showing that it alone is the hope of Israel, the hope of the nations, and the hope of the Church.

Four Golden Hours with Dr. Harry Ironside, by Harry A. Ironside. Published by Marshall, Morgan & Scott, Ltd., London & Edinburgh. 117 pages. Price, 40 cents, paper.

BOOKLETS AND PAMPHLETS

ARROWS OF TRUTH IN THE BOOK OF ACTS, by L. W. Beckley. Publishers, Faith and Works, Norwalk, Ohio. *Arrows of Truth in the Book of Acts* is a book in which the author systematizes the study of the Book of Acts in analytical form. Striking truths are brought out in a clear concise manner. This book should be the means of foundation for further study in God's Word for Christian workers and laymen. Space is provided in the book for individual notes and meditations. Written in outline form, interesting, and profitable. 48 pages. Price, 40 cents, paper.

THE JEWS AND ARMAGEDDON, by Milton B. Lindberg, M. Sc. Publishers, Chicago Hebrew Mission, 1311 S. Kedzie Avenue, Chicago. The author takes a mass of prophetic Scriptures whose ever-shrinking shadows indicate their imminence and arranges them into a delightful and interesting study. So well does he classify and outline his material that one can easily understand the abundance of prophetic utterances relative to the Jews and the Gentile nations. Truly an excellent study on a subject that has come in for a great deal of perversion. 40 pages. Price, 25 cents, paper.

EVANGELIZE OR FOSSILIZE, by Herbert Lockyer. Publishers, Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. Herbert Lockyer's prolific and inspiring pen again brings to us another of his excellent books. "*Evangelize or Fossilize*," which bears the subtitle of "A Stirring Call to Evangelism," is appropriately named. Dr. Lockyer certainly presents a challenge to the Christian who is not facing his responsibility as a soul-winner. Not only does he stir up a real zeal for this work, but he lays down very careful instructions for those who will heed the call. This book will make a fine text for a class desiring to study the art of soul-winning. The material is clearly outlined and nicely arranged. It is put in the same interesting style which characterizes all his writings—very readable. 92 pages. Price, 35 cents, paper.

SPOOK CROOKS! by Martin S. Charles and Ralph E. Underwood. Publishers, Martin S. Charles, P. O. Box 805, Station H, Los Angeles, California, and Ralph E. Underwood, P. O. Box 3935, Portland, Oregon. It gives us a good deal of satisfaction to recommend this booklet exposing mediums, fortune tellers, and astrologers. The authors explain a number of stock tricks of the trade. They also give a large place to the statements of God's Word on the subject. In all frankness we must say that we believe that some mediums have direct demon aid, although we are sympathetic with the author's assertion that in his opinion there are no genuine mediums or psychics. 32 pages. Price, 35 cents, paper.

BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson



EXHORTATION TO PERFECTION

Matthew 5:48

- I. PERFECT IN FORGIVENESS
Col. 3:13
- II. PERFECT IN DEVOTION
Matt. 19:21
- III. PERFECT ATTITUDE TOWARD OTHERS
II Cor. 13:11
- IV. PERFECT IN RIGHTEOUSNESS BY FAITH
Gal. 3:3
- V. PERFECT IN OUR AMBITIONS
Phil. 3:14, 15
- VI. PERFECT IN UNDERSTANDING GOD'S WILL
Col. 4:12
- VII. PERFECT IN DOCTRINE
II Tim. 3:16, 17
- VIII. PERFECT IN SERVICE
Heb. 13:20, 21
- IX. PERFECT IN PATIENCE
James 1:3, 4
- X. PERFECT IN SPEECH
James 3:2
- XI. PERFECT IN GROWTH
I Pet. 5:10

—W. L. W.

THE WAY TO HEAVEN

John 14:6

- I. A NARROW WAY
Matt. 7:14
- II. A HIGHWAY
Isa. 35:8
Jer. 31:21
- III. A PLAIN WAY
John 16:25-29
- IV. A SAFE WAY
Prov. 29:25
- V. A HOLY WAY
Isa. 35:8
Heb. 9:8
- VI. A LIVING WAY
Heb. 10:20
Rev. 1:18
- VII. A PEACEFUL WAY
Isa. 9:6
Rom. 3:17
Luke 1:79
- VIII. A PERCEPTIBLE WAY
John 14:4
Phil. 3:10
II Tim. 1:12
I John 2:3

—C. R. J.

THE NEW COVENANT

- I. THE MAKER OF THE COVENANT—GOD
Titus 1:2
- II. THE HEAD OF THE COVENANT—CHRIST
Eph. 1:3
- III. THE VICTIM OF THE COVENANT—CHRIST
I Pet. 3:18
- IV. THE SEAL OF THE COVENANT—BLOOD
I Pet. 1:18, 19
Heb. 13:20
- V. THE BLESSING OF THE COVENANT—
ETERNAL LIFE
Heb. 9:15
- VI. THE PEOPLE OF THE COVENANT—
THE SAVED
II Tim. 1:9
- VII. THE DURATION OF THE COVENANT—
EVERLASTING
Heb. 13:20

—W. W. F.

DANIEL

- I. A MAN OF COURAGE
Dan. 6:7-11
- II. A MAN OF CHARACTER
Dan. 6:21-23
- III. A MAN OF CONVICTION
Dan. 1:8

—P. W. P.

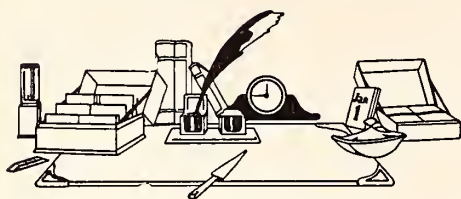
A WORK OF POWER

Acts 3

- I. A PICTURE OF NEED
"A lame man"
vss. 2, 3
- II. A WORK OF FAITH
"Look on us"
vss. 4-6
- III. A MIRACLE OF GRACE
"Walking, and leaping, and praising God"
vss. 7-9
- IV. AN AWAKENING WONDER
"They were filled with wonder"
vss. 10-12
- V. A CHARGE OF GUILT
"Killed the Prince of life"
vss. 13-16
- VI. AN OFFER OF MERCY
"Repent . . . and be converted"
vss. 17-21
- VII. A WORD OF WARNING
"Every soul, which will not hear that Prophet,
shall be destroyed"
vss. 22, 23

—J. S.

THE EDITOR'S MAIL BAG



It has been a source of real blessing and encouragement to know that God is using the testimony of *Grace and Truth* to many lives—especially to those who have responsibility in passing the Word on to other lives. Another cause for rejoicing is that members who once join the “Family” renew from year to year, some having subscribed for many years. May the Lord continue to bless the “Family” drawing us all closer to one another and to the Lord as we study the Word through the pages of *Grace and Truth*.

WOULD NOT CARE TO BE WITHOUT IT

Nebraska: Would like to tell you how much I enjoy my *Grace and Truth*. It is a wonderful magazine. You can hardly be without it after you enjoy it for a time.

Montana: I am sending in my subscription to your fine magazine. I have taken *Grace and Truth* for several years and find I cannot be without it. May God continue to bless you and those associated with you as you publish this paper. May it continue until Christ comes. I understand I am to receive a copy of the Editor's book *Building the Dispensations* free at this time. That news seems too good to be true.

Michigan: Please enter my renewal for another year. As a child of God I would not care to miss one issue of your magazine. To me, it is one of the best Christian magazines in the country.

Missouri: Enclosed please find \$1.50 for which please renew my subscription to *Grace and Truth* and send me the free book on *Building the Dispensations*. I enjoy *Grace and Truth* very much and feel I could not prepare my Sunday-school lesson without it.

Oklahoma: I am enclosing money order for \$1.50 for which extend my subscription to *Grace and Truth* and send me Dr. Fowler's book, *Building the Dispensations*. We enjoy reading *Grace and Truth* very much and do not want to be without it.

THE BEST

Colorado: Enclosed you will find a money order for \$1.50, the renewal of our *Grace and Truth* subscription. Our subscription runs out next month. It is the best Christian magazine ever published. Am anxious for the book, *Building the Dispensations*.

Arkansas: We like the magazine and have taken it for several years. It is the best that comes to us.

Washington: Enclosed please find \$1.50 for renewal of *Grace and Truth*. I can't get along without this wonderful magazine. I teach a Bible class in our Sunday-school here in the country. It is pitiful how many have so little knowledge of God's wonderful plan of salvation. I am deeply interested in the study of the dispensations, so will be very glad to get Dr. Fowler's book.

Colorado: The December issue of *Grace and Truth* ended my year's subscription, so am enclosing check for renewal for 1940. The new book, *Building the Dispensations*, undoubtedly is very timely and instructive, and will be keenly anticipating the arrival of a copy accompanying my renewal.

GOOD RESOLUTIONS

Michigan: Enclosed please find money order for \$1.50 for a year's subscription to *Grace and Truth*. I would like to begin with the January issue. I have been without *Grace and Truth* for some time and miss the blessing we receive from such a fundamental magazine. I decided to start this year right by ordering *Grace and Truth*.

Michigan: It was a real loss to me when I was unable to maintain my subscription to *Grace and Truth*. I am so glad for this special gift offer at a time when I am able to resume my enjoyment of the magazine. I do enjoy its illumination of the Scripture.

Connecticut: I don't know of any better way to begin to spend the Lord's money than to have you send *Grace and Truth*, along with the book, *Building the Dispensations*, to my friend.

WON BY SAMPLE

British Columbia: I received the sample copy of *Grace and Truth* and tender my sincere thanks for same. It looks very promising and I am enclosing amount for a year's subscription.

Illinois: A friend handed me a copy of the July issue of *Grace and Truth* and I was so delighted with it that I am enclosing a money order for \$1.50 for a year's subscription. I shall appreciate receiving your gift book, *Building the Dispensations*, with the subscription. The article from this book in the July issue was especially interesting and instructive to me.

Colorado: I am sending a dollar and fifty cents for a subscription to *Grace and Truth*. If it is possible, please send me the January number by return mail so that we can have it before the last of the week. I think your exposition of the Sunday-school lesson is the finest I have seen. Mr. and Mrs. . . . who organized a Sunday-school here, gave me a sample copy of your magazine.

EAGER FOR BUILDING THE DISPENSATIONS

Canada: Kindly renew my subscription for *Grace and Truth* at \$1.50 and I understand from the December number that I am entitled to a book, *Building the Dispensations*, which offer holds good until February 1, 1940. I am sorry I neglected to send in my subscription before this as I would not want to be without *Grace and Truth* for anything. It has brought blessing to me and I have been greatly benefited.

Illinois: Thank you very much for your Big Letter. Enclosed you will find \$1.50. Will receive the book with deep appreciation. I always enjoy reading your paper.

Kansas: Enclosed is \$1.50 for the book, *Building the Dispensations*. Also extend my subscription to *Grace and Truth* for another year according to your offer in the December issue. We are starting a study of the dispensations in our Bible study and plan to use this book. We read *Grace and Truth* from cover to cover and think it is wonderful.

DOCTRINAL QUESTION

We know Pentecostal people are seeking a second blessing, or another and deeper sanctification, as they sometimes call it. In the light of Hebrews 10:10, it dishonors God. The thought has come to me of Moses striking the rock twice (Num. 20:11, 12), which was certainly displeasing as well as dishonoring to God. Is the latter in any way symbolic of seeking a second blessing?

The question is asked if Moses' striking of the rock in the wilderness the second time could be considered as symbolic of the sin of Pentecostals in seeking the “second blessing” or the “baptism of the Holy Spirit” as they falsely call it. There are certainly some marked points of similarity in the two sins, in that both are in direct disobedience to the Word of God, and both ignore the completeness of the provision of God made through the finished work of Jesus Christ. Moses presumptuously created, in picture, “another Calvary,” thereby beclouding the truth that Christ died *once for all*. The cry of the “Four-Square Gospelists” is “another Pentecost”—forgetting that just as truly as only one Calvary is necessary, or indeed possible, so there will never be a repetition of Pentecost, for the gift of the Spirit has been given once and for all, “For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (I Cor. 12:13).

Although there are these striking similarities, it is hardly accurate to say that the Old Testament wilderness incident is symbolic, or typical of the present-day Pentecostal fanaticism, for the Word teaches clearly that Moses' sin was a marring of the picture of Calvary, and of the gift of salvation through the Smitten One (I Cor. 10:4; John 4:10-14). But though it would be thinking above that which is written to force a typical relationship between the two, it is certainly legitimate and profitable to note their points of analogy and to warn against the presumption and unbelief characteristic of both.

IN THE HARVEST FIELD

By Florence Taft Fowler



Mrs. Hannah Roach, '30;
and
Miss Elizabeth Wheeler

To correct an error in the January "Harvest Field" in which it was stated that the Rev. and Mrs. Forrest Morningstar are situated in a pastorate at Henry, Illinois, we wish to add that their work at present is at Buda, Illinois, where our brother has been pastor of the First Baptist Church since the last of December. Though the church is small, they have a well organized Sunday-school, an organ in the church, and a splendid organist and choir. This organization belongs to a group of Fundamental churches of the Illinois Valley which regularly hold quarterly meetings for the purpose of fostering real Christian fellowship exalting the Lord and His Word. Let us pray for these young people in their new field.

The St. Louis Hebrew Mission of which Mr. Harlan Gautschi ('39) is full time missionary, reports for the latter months of 1939 great interest on the part of Jewish inquirers. A letter from the mission gives the following in the words of this missionary, relative to his experiences as he goes from store to store distributing literature and making personal contacts:

Frequently, as many as a score of those we call on in a week want to hear what your missionary has to say about Jesus Christ; some even ask us to remain; many request a return call. Very seldom now does the Jew refuse to read the New Testament or whatever literature is given him.

We have been calling repeatedly on a middle-aged man in a shoe store who, as he tore up the tracts, said he never wanted to see us again. However, we returned and when he commanded that we leave, we said, 'Say, mister we want to buy a pair of shoes.' While he was fitting the shoes, we explained to him that the real Christian loves the Jews. This touched his heart. He is a Russian who had been in service during the revolution and was embittered by the suffering he had undergone. During our conversation, tears came to his eyes and he expressed a desire to believe in the goodness of God and in the Messiah. We contact many such Jews.

Others have become completely Americanized and know nothing of Judaism or any religion. We met a lad of about twenty who is of this type. He had read the book of Daniel—nothing else in the Bible. He eagerly read tracts, the Gospel of Matthew, and then the New Testament. He is intensely interested in prophecy concerning Israel's future. Pray for this lad.

In this strategic Jewish center where there are 100,000 Jews who need the Gospel, our brother is doing a mighty work for God. Let us bear him to the Throne of Grace, and these whom he contacts from day to day. God has promised to prosper His Word.

Mrs. Hannah Roach ('30) whose picture appears on this page, writes from her new station in Peru. Her own words are sufficient challenge and appeal:

There has been a notable increase of interest in the Gospel here in Contamana in the last few months.

We do praise Him for it.

In Roaboya the work is continuing. On my last trip up there, we had the best meetings we ever had. The Shipoba Indians have learned to look forward to our coming every month. They are showing us that they love and want us, which is more than the white man of Peru has shown so far . . .

I thank you each and all for your prayers, love gifts, and letters of encouragement . . . during the year. I shall depend upon your prayers in the year ahead of us.

From Jones, Michigan, comes news of the work of Mr. and Mrs. Duane Jacobs, otherwise known to their friends as Duane and Louise. They are former students who for health reasons had to discontinue their training, but are faithfully carrying on for the Lord. Our brother is pastor of a small country church, and his wife, much interested in the Berean African Mission activities, has recently fostered a program to instruct, and to interest others as prayer helpers for our mission. The church of which they are members in Three Rivers is taking an active interest in the work of B. A. M. We rejoice that the Lord is using their testimony as a real spiritual influence in their community.

Mrs. H. A. Wilson ('18) writes from Omaha, where her husband, the Rev. Harold A. ('18), is pastor, that the church has grown considerably in the four years of their ministry. The Sunday-school, formerly with an attendance of twenty-five or less, has grown to one hundred seventy, and the church with an attendance of about a dozen, has grown to about one hundred at each service. A very small number of young people has increased to two groups of about thirty-six each. Mrs. Wilson is in charge of the Junior Church, and is faithfully laying a foundation in their lives for the Saviour.

Sad news recently came to us of the death of Leon Cowles, former E. S. student and husband of Lois Miller Cowles, Evening School '34. Mr. Cowles went to be with the Lord on November 8th, after an operation and brief illness. Mr. and Mrs. Cowles had lived at Boulder since their marriage and were ministering the Word faithfully as the Lord gave opportunities. The loving sympathy of the staff and friends at D. B. I. is extended to Mrs. Cowles in her loss. At present Mrs. Cowles is with her mother, Mrs. Emma Miller, E. S. '34, in Danbury, Connecticut, and expects to return to Denver as soon as the Lord provides employment.

CAMPUS NEWS FLASHES

Praise to the Lord for answered prayer, for countless blessings in their ministry, and for special protection in
(CONTINUED ON PAGE 66)



THE DAYS OF YOUTH

"Come Quickly!"

By Florence Taft Fowler

(Continued from January issue)

The Story Thus Far

Liza Jane declares: "Yo' doan ketch me prayin' 'Lawd come quick!'" Uninstructed in many truths of the Bible, but a hungry, eager heart, she yearns for more light concerning God's program for the future. She does not want the Rapture to occur because she thinks people cannot be saved in the Tribulation, and her husband, Tom, is not saved.

Mrs. Tiffany, by whom Liza Jane, the colored laundress, is employed, is an earnest, Bible-loving Christian. She and her daughter Frances invite the colored woman to a period of Bible instruction on the subject of the Great Tribulation and God's method of getting the message of the Gospel to all the world in the coming age. They prove from the Bible that God is not only just but gracious to the people of all time and has His messengers to proclaim the way of salvation in a special way in the Great Tribulation. Fired with new zeal through added light, Liza Jane decides to be more faithful in telling others, especially her husband, of the Saviour. Returning to her cottage near the end of the day, she finds Tom already home and begins joyfully to inform him of the wonderful things she has learned from the Bible that day. She leans over his shoulder as he sits at the table with the Bible she has placed before him. Suddenly she is gone—without movement or sound. Where? Tom has not yet discovered.

Tom tried to collect himself but a hopeful imagination struck him. He would go to the Tiffany house and find out what influences these religious people had used to spirit her away. They were good people, but surely they had something to do with her sudden disappearance.

Outdoors it was scarcely dusk, but the streets were unusually deserted for the time of evening. People should be returning to their homes from work. Where were they? Tom passed along a few blocks. A strange fancy was driving him. Coming to the trolley line, three cars stood on the tracks. A number of people were leaving them. The car in front had no motorman. The distracted passengers were vacating it. It was the one he purposed to take. What could have happened here? Accosting an ashen-faced man leaving the scene, he inquired, "Wheah dat motahman? Suthin' done gone wrong heah too?"

"Wrong? Half the passengers disappeared a few minutes ago. Motorman gone too. Three cars tied up. People can't get home. Plenty wrong!"

Tom hurried down the street. Three or four automobiles were jammed into the curbing, in the strangest haphazard positions with motors still running. There were no drivers. One car had a passenger slumped limply in the seat. He dared not approach to offer help. Something drove him on. He turned the corner at the next street. Down the block people were shouting and running wildly toward a terrible traffic jam at the next intersection. He wanted to run but felt too numb, too dazed. He must not become distracted. He must get to the Tiffany's. They could tell him about Liza Jane. Presently a taxi came in sight. He hailed it and gave the number to which he wanted to go.

The driver was frightfully nervous. Tom spoke. His voice was hoarse. He tried to be calm. "World done gone mad, mistah?"

"It's getting that way fast. You are the calmest person I've seen in the last half hour," replied the driver.

"Liza Jane—dat's mah wife—she say I'se de calmest colo'd pusson she evah met. Now she—she gone. Most myster'ous!

I'se gwine-a find huh."

"Find her? Was she a Christian? Guess all the Christians have gone." The driver's tone was hopeless.

"Yes suh, she sho was! Best woman evah lived—nevah talked much 'bout religion but sho lived it." Then Tom recalled. His heart sank. He had forgotten till now. "Oh, Lawd! Bring her back!" he cried. Then he remembered where he was and sought to regain his equilibrium. He explained. "Oh mistah, it's jes lak she said. It sho is! She was standin' theah side o' me, huh hand on mah shouldah. She said—oh—oh—oh," Tom groaned audibly. "Liza Jane said, 'De Lawd, He's comin' foah evahbody what trusts Him. Evahbody what don't trust Him, dey is gwine-a be left.' " An expression of confusion and blankness swept over his face for a moment and he could not remember. The taxi-driver had stopped the car and sat drinking in his words. Then Tom went on, "Yes, suh, she—she—Liza Jane, she got huh Bible, put it down in front o' me. Ah was—ah was startin' t' read. Den it happen! Sudden—like—like lightnin'! Most sudden thing evah happen. She was gone. Gone!" A deep groan escaped his being.

The driver sat blankly bewildered, and then remembered his business. "Want to go where we started?"

"Suh?" Tom was looking far away. The driver repeated his interrogation. Tom came to.

"Oh, yes suh, go on! We's on a jou'ney." The colored man tried to smile.

"Exploration?" asked the one in front.

"Explorin' de unknown. I'se gwine-a find huh," insisted Tom hopefully.

At their destination the driver followed Tom silently to the house. They found Mr. Tiffany. He had the same story. His wife and daughter disappeared as he was talking with them upon his return from his office. He paced the house frantically. He called the police. He telephoned his friends. Half of his friends were gone. Most of his wife's and daughter's friends were gone. When he finished the story, he sat and cried. Tom tried to comfort him. Suddenly a new hope spurred his soul to action. Again Tom remembered.

"Mistah Tifney, le's go. Go—back t' de house wheah Liza Jane left. Won't yo'-all come an' go? De Bible—it lays jes lak it wuz when she went. Maybe—maybe; sho, it must tell us wheah dey gone."

The three hastily entered the car and drove off. There were more frenzied people on the streets. Police cars and fire engines roared through the intersections with sirens shrieking wildly. Newsboys screamed the news as people rushed madly for the papers. Mr. Tiffany stopped the taxi to get one. The headlines were glaring:

STRANGE DISAPPEARANCES.
THOUSANDS OF PEOPLE MISSING EVERYWHERE.

Mr. Tiffany read on. It told of broadcasts from the cities of the nation. He remembered that he had forgotten to tune in for the news at the regular time. The paper described countless incidents of people missing with no accounting for their whereabouts. Radio newscasts from all parts of the country recounted the same strange stories. Some villages were practically depopulated. He read as in a trance with the colored man beside him clinging to the paper. The car came to a standstill. Tom spoke with difficulty, "We's heah." The others followed him silently into his little cottage. He

entered the kitchen sacredly, almost fearing to make a sound. There was the Bible as he had left it. There was the ginger-bread Liza Jane had given him. But she was not there. The fire he had built had gone out. Tom dropped into the chair from which he had risen an hour before. His eyes were focussed on the open pages before him. He read. The two men looked over his shoulders and read silently:

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:16, 17).

They re-read the verses.

Beside the penciled passage there was a reference. The taxi-driver reached down and fumbled through the pages to find it. Mr. Tiffany leaned forward, breathing heavily. The colored man sat with a far-away look in his eyes. The leaves ceased to rustle. But the words seemed to stand out boldly:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Mr. Tiffany reached for the Bible, held it nearer and read again. He stood trembling. "Boys, it's true," he groaned. "It's true. Why didn't I believe? I thought it was all religious tom-foolery. Oh God, my dear ones! If they were only here to tell me. Lord, I want to know. Show me the way!" The strong man had dropped to his knees. The others followed and were praying to be shown the way.

Then Mr. Tiffany took hold of himself. Rising to his feet, he sat in Tom's chair and began to turn the pages of the Book. Many verses were marked. "Boys." There was a note of hope and steadiness in his tone. "Boys, here is the place to learn the truth. Liza Jane found it, Tom. My wife found it. Let us find it here."

Tom and the taxi man leaned on the table to catch every word. Fingering and searching through the pages, Mr. Tiffany read aloud one marked passage after another:

I am the way, the truth, and the life. No man cometh unto the Father, but by Me.

"Jesus Christ said that," he explained, "and these too."

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"Yes, that's it, Lord. We are the condemned ones. We didn't believe God." Mr. Tiffany spoke more to himself than to the others, but turned the pages and read on:

The blood of Jesus Christ His Son cleanseth us from all sin . . .

Believe on the Lord Jesus Christ, and thou shalt be saved.

It was enough. Tom cried out, "Lawd, Ah b'lieve. Ah believes it all. Lawd save me. Yo' died to save sinnahs. Heah ah is, Lawd. Heah ah is wif all mah sins." He sobbed out his consciousness of guilt to the Lord, kneeling by the table and leaning upon it. Finally, lifting up his face with a smile, his voice rang out joyously: "Oh, Lawd, it's true. All what Liza Jane said is true, 'caus' it's in de Bible." Tom rose to his feet. His heart was filled with peace. The others were kneeling and their bodies shook with silent sobs.

Leaning over Mr. Tiffany, Tom spoke tenderly: "Mistah Tifney, Ah sees it all now. It's de Lawd Jesus what saves. Ain't nothin' we kin do. Liza Jane done tol' me long time ago.

It's Jesus—jes de Lawd Jesus—an' He's done saved me jes now. It's real! Jes open de doah an' let Him come in. Dat's all. He does it all. Yo' jes have t' come t' Him wif all yo' sins an' He takes 'em away."

The two kneeling men rose to their feet in the same instant. A smile of hope amid their tears lighted each face. They grasped each others hand impulsively. They slapped Tom on the back fondly and shook his hand vigorously. Mr. Tiffany spoke first, "It's all in the Book, men. We could have been with our loved ones if we had believed it, if we had trusted the Saviour Who died for us."

"But Mistah Tifney, won't we be wif 'em yet? What's comin' next anyhow?"

"Oh yes, Tom, I am sure we shall see them and be with them some day, but, well—let's study the Bible and find out what is coming next," answered Mr. Tiffany, reaching for the Book on the table. Turning the pages as he straightened his fine vigorous frame, he continued resolutely, "My wife used to tell me about these things. I'm going home, er—ah—to the house." He was startled with the realization. "I will find her Bible. Her notes and books will tell me where to find what we want to know. She used to tell me about this thing that has happened. She tried to get me to see that I should be prepared. She told me—I remember so clearly now—that there would be a time of great tribulation and after that the Kingdom of the Lord on the earth. Yes, I remember. Oh God, what a fool I was!"

"Then we's in de Tribulashun?" Tom broke in excitedly. "Yo' mean dat? De Kingdom comin' after de Tribulashun?"

"Yes, I'm sure that is what prophecy declares. I believe it now, since a part of it has already happened. We must get busy for the Lord, boys. There isn't much time left."

The taxi driver was thoughtful and silent.

Tom exclaimed. His voice was full of purpose and conviction. "Yes, le's spend all de time de Lawd gibs us workin' foah Him. Dis heah shanty can be a meetin' place—wif Liza Jane's Bible heah on de table."

"And my house too," answered Mr. Tiffany. "It must be a light house for those who are in darkness and despair. We were there till we found Him—through the Book."

"I'll bring the people in," pleaded the taxi driver. "To both places, if you'll let me study it too—the Book, I mean."

"Of course," replied Mr. Tiffany.

"Sho', sho'!" said Tom as he reached for the precious Book still in Mr. Tiffany's hands.

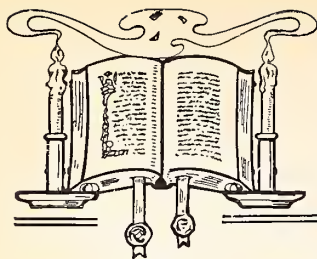
The countenance of the man was filled with a heavenly light as he released the Book to its owner. "Thank God, it didn't go with those who left us," he cried. "Thank God, He left the Bible that we might find the way."

Tom was holding it tenderly in his hands and turning its pages. His eyes lighted on another marked verse. "Look heah, look heah! It say it right heah." And the three read together:

Heaven and earth shall pass away, but My Word shall not pass away.

Presently the two others left the cottage. Alone, Tom looked about the empty room—empty because the one he loved and who had so victoriously lived before him, was gone. There on the table was the piece of ginger-bread. He picked it up tenderly—her last thoughtful deed especially for him. He could not touch a crumb of it now. Then he remembered he had not had supper, but he was not hungry. Selecting from the cupboard a pretty glass jar, he placed the morsel gently inside. It must remain there, he thought, as a token of her kindness. And the Bible—how he loved it. He must study it; he must memorize many verses; he must tell others the wonders of it; most of all, he would tell them of the One Who died to save them. There were lots of them left as he had been. He pressed the Book to his bosom and knelt beside the table where Liza Jane had stood when she disappeared. It seemed a sacred spot. As he prayed, the very atmosphere seemed illuminated. He opened his eyes to see what had happened. The room was the same. Then it was his own soul that was flooded with the glory that shone from the presence of the Saviour. How near He was. How wonderful to belong to Him! How he longed to see His face. He would see Him some day. When would it be?

End



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

FIRST QUARTER, LESSON 9

SUNDAY, MARCH 3, 1940

IN THE UPPER ROOM

Lesson Text: Matthew 26:1-30

Printed Text: Matthew 26:17-30

Devotional Reading: Psalm 73:24-28

Golden Text: "This do in remembrance of Me" (I Cor. 11:24).

King James Version

Matt. 26:17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?

18 And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, He sat down with the twelve.

21 And as they did eat, He said, Verily I say unto you, that one of you shall betray Me.

22 And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?

23 And He answered and said, he that dippeth his hand with Me in the dish, the same shall betray Me.

24 The Son of man goeth as it is written of Him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is My body.

27 And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is My blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

SPECIAL NOTICE

Inasmuch as next Sunday's lesson deals with Gethsemane, we would strongly advise your study of the Editor's excellent Bible study on page 40 of the February issue of 1939.

If you do not have a copy, send 15 cents in stamps to our office, Box 1617, Denver, Colorado immediately, and we will rush one to you. Our supply is low, so get your order in early.

LESSON EXPOSITION

As the disciples, all Jews, gathered in the upper room for the traditional passover feast, they doubtless little realized what was awaiting them. A new thing was to be inaugurated. A memorial of *that* which the passover typified was instituted. We know it by the name of "The Lord's Supper."

The two great events, while referring primarily to the same thing, differ vastly in significance.

1-A: The passover pointed to the *future* death of Christ, the perfect Lamb; whereas, 1-B: The Lord's supper commemorates the completion of that fact as already *past*.

2-A: The passover was *national* (Exod. 12:3-49), for it dealt with a nation in bondage and offered liberation to her; but, 2-B: The Lord's supper is personal or *individual*. The disciples partook of it as individuals, not as a nation, nor as the Body of Christ. True enough, this supper has become a Body ordinance (I Cor. 10:16, 17), but the Body was yet a mystery in Matthew twenty-six (Eph. 3:1-9).

3-A: The passover *nationally* will yet become a reality with the Jews in taking them from bondage (Egypt) through faith (Red Sea) into the promised land (Canaan) (Jer. 31). 3-B: The Lord's supper is observed by *individuals* who have already passed from death to life through Jesus their Passover (I Cor. 5:7).

With these considerations in mind, we study together three points: I. A Type (Matt. 26:17-20); II. A Tragedy (Matt. 26:21-25); III. A Testimony (Matt. 26:26-30).

I. A TYPE

Matthew 26:17-20

A. The Place of the Passover

The disciples knew that the time had come for the observ-

ance of the passover feast. They came to the Lord and asked where the passover feast should be eaten. This was an appropriate question, for the Lord had no permanent dwelling place nor home. It was customary for Jewish families to observe the passover feast in their own dwelling place. However, it may have been a problem for the disciples to select a place, but no problem for our Lord. We find His immediate answer in verse eighteen: "Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples." We are impressed, first of all, with

1. Christ's Omnipotence

While Jesus in His humanity had not a place to lay his head (Luke 9:58), yet from the standpoint of His Deity, He was absolutely sovereign of the world. Note what Paul said in Philippians: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:9, 10). (See also Col. 1:16-18.) Christ did not ask this particular man if He could eat in his house, but he spoke as One having authority. This was His prerogative since He has control of the entire universe.

The next thing that we see in this incident is

2. Christ's Omniscience

Christ knew what the answer of this certain man would be to the announcement that the passover feast would be held in his house. Mark 14:16 tells us that the disciples went as they were directed and found everything as had been predicted. Just as Christ looked into the hearts of others (Mark 2:8), even so the Spirit of God looks into our hearts today and knows our every thought and desire.

God is surely "a discerner of the thoughts and intents of the heart" (Heb. 4:12). It behooves us to live and think so carefully that we will have consciences void of offence both toward God and man.

The third thing that we are impressed with is

3. The Disciple's Obedience

In verse nineteen we are told that the disciples did as Jesus told them to do. The words of Peter under persecution ring out in our ears, "We ought to obey God rather than men" (Acts 5:29).

B. The Time of the Passover

Has it ever occurred to us that God is the author and creator of a harmonious and concordant universe? Were it not for the law of harmony that governs the creation of God, the huge stars, planets, satellites, etc., would get into a "traffic jam" some day. God's clock is the most accurate thing in the world. There is significance in the day selected by God for the crucifixion, just as there was in the day set for His birth (Gal. 4:4). Many times the devil had attempted to kill the Lord earlier than this, but each time he failed because God's time had not yet arrived. Christ was to be the fulfilment of that which the passover lamb typified. This night on which the passover feast was prepared for our Lord was the night before His crucifixion. The day of the crucifixion was absolute—it had to be a set time. We see this more clearly as we view the whole passover celebration and its relationship to Christ. Take the resurrection for instance, Christ was the firstfruits (I Cor. 15:20), fulfilling the type of the firstfruits wave-offering which must occur on the *morrow after the sabbath* (Lev. 23:10, 11). We also know that Christ was to be in the grave three days and three nights (Matt. 12:40). Now taking both of these facts into consideration we see that Christ *had* to be crucified three days before the *morrow after the sabbath* in order to perfectly fulfil the type. The same thing becomes true of Pentecost. God placed the Jewish feast day exactly fifty days after the firstfruits offering (Lev. 23:15, 16). This was consequently another reason why Christ must die on *one* certain set day.

Perhaps the reason He chose to observe this feast before His own death was that He might again picture His fulfilment of the passover type. That night, although the Scripture does not tell us, we are confident Christ occupied the empty chair at the head of the table. Every Jewish passover feast has that empty chair with the cup of wine and unleavened bread under a napkin in front of it. At the last passover feast in the upper room, a lamb was killed as one of the three commands given by God to the children of Israel. These are found in Exodus 12:1-14. The three commands were: first, the killing of the lamb; second, the serving of unleavened bread; and third, the eating of bitter herbs. These three things were to be used at every passover feast. Today we are told by Philip Sidersky, a converted Jew, that the second and third commands are very carefully observed, but the first one is not observed, and as far as we know has not been observed since the last passover feast before Christ's crucifixion. The closest that the Jews get to the command is to take just a bone, the pure, lower, unbroken joint of the front leg of a lamb. The law said that the bone should not be broken, so the Jews do not break it. However, no Jewish rabbi ever attempts to explain why they use only a bone instead of a lamb as God commanded. You and I know the answer because Christ became the fulfilment, and the Jewish nation unwittingly testifies each year to the fact that the type has been completed. So on this night Jesus took the empty chair at the head of the table, and on the following day actually fulfilled the type by becoming a lamb slain for the deliverance of His people.

II. A TRAGEDY

Matthew 26:21-25

Again we see our Lord's omniscience as He predicted His own betrayal and who the betrayer would be. The Lord's words were quite a shock to the group, but doubtless it was good for their souls from what we find in verse twenty-two. The eleven disciples began to examine themselves and to question the Lord saying, "Lord, is it I?" (Vs. 22). It does not hurt for us to do a little heart searching. None of us is perfect, and it is entirely possible that when the searchlight of God's Word is thrown upon

our lives, a little leaven will be perceived.

We are struck with the brazen effrontery of Judas. While the eleven disciples could not identify him (John 13:28-30), yet he himself knew what was going to happen. He had already sold his Lord (vs. 15 of Matt. 26). In response to the question, "Lord, is it I?" Christ answered that the one who dipped his hand with him in the dish, the same was the betrayer. Judas knew whom the Lord meant. He was not in the least shamed by the Lord's word, but he went right ahead and dipped in the sop, thus admitting his traitorship. He paid no attention to the words of the Lord when He said, "It had been good for that man if he had not been born" (Vs. 24); but rather asked the Lord, "Master, is it I?" We see here a man with a conscience so hard that he mocked the Lord of glory. His conscience was seared as with a hot iron (I Tim. 4:2). Other examples of dead consciences are found in Proverbs 30:20 and Jeremiah 6:15. But even this seared conscience came to life, for Judas realized his guilt and the words of the Lord, and went out and hanged himself (Matt. 27:3-5). It grieves our hearts to see men so hard and unresponsive.

Not long ago we felt burdened to deal with a fine looking young gentleman in an evangelical church. In answer to the query if he were a Christian, he blurted out, "No." Then when the invitation to accept Christ as a personal Saviour was pressed upon him, his answer was, "I am not ready to make that decision, thank you. I have had plenty of opportunities in my day to accept the Lord as my personal Saviour, and I am not ready." Whereupon he stalked out of the church unwilling to face any more personal questions about his soul. We pray that this young man yet will see his mistake and accept the only way of escape.

III. A TESTIMONY

Matthew 26:26-30

After Christ partook of the passover feast which represented the old covenant, He took the piece of unleavened bread which was before Him, brake it, and gave it to the disciples with the command to eat. He did likewise with the cup of wine, saying of the wine, "This is My blood of the new testament (covenant), which is shed for many for the remission of sins" (Vs. 28). This is what we call the Lord's supper. This is the only Lord's supper that was observed before Christ's death. All others have been observed since His death and are a memorial of the finished work upon the cross. When Christ said of the bread, "This is My body," He did not mean transubstantiation as does the Catholic church and some others. In other words, this unleavened bread was not the *actual* body of Jesus Christ. It was a symbol which *represented* the body of Christ. Neither was the wine the *actual*, physical blood of Jesus. It was the fruit of the vine which as a symbol *represented* the blood of Jesus shed on Calvary.

We see in the Lord's supper at least five testimonies. They are a testimony to the substitutionary work on the cross, a testimony to our faith, a testimony to growth in grace, a testimony to the Second Coming, and a testimony to the grace of God. Now listing them separately we have,

1. Substitutionary work on the cross

A. Character

- (1) Shed Blood (Heb. 9:12; 10:19)
- (2) Physical Death (Heb. 9:26)
- (3) A Finished Work (Heb. 10:12; Gal. 2:16)

It was Christ's death, not His life, which provided salvation for sinners. His shed blood has been ridiculed by Modernists, but "without shedding of blood (there) is no remission" (Heb. 9:22). When Christ paid the ransom price on the cross, it was so complete that He will never have to do it again, nor will anyone have to add to His work.

2. Our Faith in Jesus Christ (I Cor. 11:25)

This time we turn to the eleventh chapter of I Corinthians where Paul gives the inspired application or meaning of the Lord's table. Christians are to partake of the Lord's supper in remembrance of Christ, and as they do it (vs. 26), they do show the Lord's death. In other words, they testify that they have partaken of that substitutionary death.

3. Growth in Grace (I Cor. 11:28)

The partaker of the Lord's supper is to examine himself

to be sure that he is not eating unworthily, and thus be guilty of bringing shame upon the name of Jesus Christ (vs. 27).

4. The Second Coming (I Cor. 11:26)

Even as the passover feast was to be kept until the Messiah should fill the unoccupied chair, so the disciples were told to show the Lord's death "till He come" (I Cor. 11:26). It is an interesting piece of information told us by Philip Sidersky that at the end of every passover feast even to this day, the oldest son of the household opens the door of the home as a type of the entrance of the Messiah into that household. Thank God, our Lord will come back one of these days, but we will not have to open the door for Him, for He will snatch us up "in a moment, in the twinkling of an eye," that we might be forever with Him in the glory.

5. God's Grace (I Cor. 11:20)

Paul calls this ordinance of which we are speaking, the Lord's supper (I Cor. 11:20). It belongs to the Lord, not some ecclesiastical body. We believe firmly and unequivocally that the only requisite for partaking of the Lord's supper is faith in Jesus Christ. As our proof we give I Corinthians eleven. And to those who exclude certain Christians from their table, we would ask them to give Bible proof—chapter and verse. It is the Lord's table, and as Christ left no one out in the provision at Calvary, no one should be left out by us at His table.

VITAL TRUTH ILLUSTRATION

We give from two sources illustrations that bear on two aspects of the Lord's Supper:

Dr. Dale, when in Australia, speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, said that he often felt inclined to say to his own people, "If you love me, tell me so." This speech reached England sooner than he did, and some months later at the "Welcome Home" by the congregation, almost the first object that met his eye was a large scroll, and these words: "We love you, and we tell you so." By observing the Lord's Supper we tell Christ that we love Him.

—*Sunday School Chronicle*

Dr. Andrew Bonar told a story of a plain man in one of the Scottish Presbyterian country kirks who had learned this precious doctrine. The man spent a Sunday in Edinburgh to play the part of a sermon taster. When he returned to his village the people asked him how he liked the Edinburgh preachers. His reply was, "They all fly on one wing. They all preach the first coming of Christ, but they do not preach His second coming." Nothing recovers evangelical fervor, and rekindles missionary passion, and gives a yearning for entire sanctification, like a realization of the great fact that He comes at any moment. This is embodied in the Lord's Supper.

—*The Christian Age*

POINTED QUESTIONS ON THE LESSON

1. What passages teach Christ's complete humanity? (Luke 9:58; Gen. 3:15; Phil. 2:7; Heb. 2:9)
2. What passages teach Christ's absolute Deity? (Matt. 3:17; Mark 14:61, 62; John 10:30; Col. 1:16-18)

FIRST QUARTER, LESSON 10

GETHSEMANE: TRIUMPH THROUGH SURRENDER

Lesson Text: Matthew 26:30-56

Printed Text: Matthew 26:36-46

Devotional Reading: Psalm 42:1-5

Golden Text: "Nevertheless not as I will, but as Thou wilt" (Matt. 26:39).

King James Version

Matt. 26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith He unto them, My soul is exceeding sorrow-

ful. 3. What Old Testament type was fulfilled by Christ's resurrection? (Firstfruit Offering, Lev. 23:10-12; I Cor. 15:20)

4. How do we know on what day Christ was to be crucified? (Deduct three days from the morrow after the sabbath. Matt. 12:40)

5. How do we know if Christ fulfilled the passover lamb type? (I Cor. 5:7; John 19:14; John 1:29; Isa. 53:7)

6. What was wrong with Judas' conscience? (I Tim. 4:2; Titus 1:15; Eph. 4:18)

7. Of what are the unleavened bread and wine a type in the Lord's supper? (Wine—Christ's blood, I Cor. 11:25; Unleavened bread—Christ's body, I Cor. 11:23, 24)

8. What is the requisite for fellowship at the Lord's table? (New birth, I Cor. 11 with I Cor. 1:2, 4; 2:2)

9. Does the Holy Spirit make any requirements of those at the Lord's table? (Examination of self, I Cor. 11:27, 28; II Cor. 13:5; Gal. 6:4)

10. What great imminent event is testified to at each Lord's supper? (I Cor. 11:26; John 14:1-3; I Thess. 4:16, 17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

It always makes one feel good to be included as a real friend of a very special person. The disciples must have been glad that they were friends of the Lord Jesus. They partook of the Passover feast with Him, just the twelve of them, and they must have been glad for all the sorrows and hardships that had made it possible for them to be counted as His friends. This was one of the last times that the Lord Jesus Christ ate with His disciples. Later they must have looked back to this time as one of an especial privilege. Sometimes we have sorrows and hardships that come into our lives, but we can even be glad for them, because the Lord Jesus has promised to be with us always, and we get better acquainted with Him. He says, in Matthew 28:20b "And, lo, I am with you alway, even unto the end of the world."

Everyone was eating, evidently enjoying the feast, when the Lord spoke, and His words saddened every heart. He said, "Verily I say unto you, that one of you shall betray Me." At once all the disciples wondered if He could be speaking of them. The Lord Jesus knew their hearts, and He knew His friends. He knew that Judas was not His friend, and it grieved Him very much. Judas must have felt terribly guilty, for he asked the Lord if he were the one of whom He was speaking. The Lord Jesus let him know at once that He was. Surely Judas should have changed his mind then, but he did not. He went on with his terrible plan to betray the Saviour. We think Judas was a coward, and an all around bad fellow, but sometimes we do things that must hurt the Lord Jesus very much, too. We sometimes forget to pray, and then again we neglect to tell our friends about the One Who can save them. It must grieve Him very much. Let us always remember to be His friend, and even as He will never forsake us, let us be true to Him.

Yours in His friendship,

Aunt Anna

SUNDAY, MARCH 10, 1940

ful, even unto death: tarry ye here, and watch with Me.

39 And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

40 And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch

with Me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

43 And He came and found them asleep again: for their eyes were heavy.

44 And He left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray Me.

LESSON EXPOSITION

Perhaps the most important thing that ought to be said as we begin our study of this tremendously important garden experience, is that there are two schools of interpretation about Gethsemane. They are as follows: (1) that the "cup" in the Garden which Christ sought to escape was Calvary's death, and that He met defeat; (2) that the "cup" in the Garden which Christ sought to escape was premature death and that in this He was victorious.

We shall take our stand with the latter group and give the following quotations from the 1916 edition of the Princeton Conference to show that this position has the support of some of God's greatest teachers of Bible. Dr. Robert E. Speer, then Secretary of the Presbyterian Board of Foreign Missions, said, "I do not believe that conception of our Lord as shrinking from death, as afraid to meet all the conditions of His mission . . . It was not from death on the cross that He prayed to be delivered, it was from death *before* the cross." Another reference was made in the same Conference to this subject by Dr. W. H. Griffith Thomas of Wycliffe College, Toronto. His exact words are, "It was of great interest to me to hear Dr. Speer's interpretation of Gethsemane last night, especially as it saves the necessity of my discussing it this morning. I need only endorse what he said, and my impression is that we both learned it from the same source, Dr. H. C. Trumbull. I believe that the Lord Jesus was afraid of premature death in the darkness of Gethsemane, and feared that He would not be able to reach the cross." The book in which these two quotations are found, is "Victory in Christ" which is the official printed report of the Princeton Conference of 1916.

Last week we referred to the editor's study of the subject but we again wish to acknowledge our personal indebtedness to this man who first clarified our own thinking on the subject. This study will be published sometime this early spring in an attractive booklet selling at twenty-five cents. Orders will be accepted at the "Grace and Truth" office.

Our outline is as follows: I. The Suffering Saviour (Matt. 26:36-39, 42); II. The Drowsy Disciples (Matt. 26:40-46).

I. THE SUFFERING SAVIOUR

Matthew 26:36-39, 42

Matthew's Gospel does not indicate anything as transpiring between the Lord's supper and the Gethsemane experience except the prediction of Peter's denial. However, John's Gospel devotes four whole chapters, fourteen through seventeen, to the intervening period. A glance at these glorious chapters reveals Christ's teaching on such things as the Second Coming, the promise and work of the Holy Spirit as Comforter, the Vine and the branches, and His own great prayer of intercession. After these things, Christ went to the Garden, a spot which was evidently familiar to Him as a place of prayer.

Someone asks, "Why did Christ go to Gethsemane?" We would say this is a good question for anyone to ask. God always has a purpose in His actions. We believe that God's Word teaches that *Christ went to Gethsemane to prove to the universe that the devil could not take His life*. It was His prerogative to lay down His own life and take it up again (John 10:18). He is stronger than the strong man (Matt. 12:28, 29).

We take the above position because of the following four reasons:

(1) The Bible declares that the devil was not through testing Christ after the first experience.

Everyone is familiar with the wilderness testing very soon after the beginning of our Lord's public ministry in which the devil tested Jesus Christ three different ways. (See Luke four.) It may be a reflection on the devil's intelligence to be testing One with Whom sin was an impossibility, but be that as it may, the Bible clearly records that Satan tested our Lord. After the testing in which he

failed, we find these very significant words, "And when the devil had ended all the temptation (testing), he departed from Him for a season" (Luke 4:13). You see, the devil did not depart permanently from our Lord and even though we meet him on only one other occasion when Christ said to Peter, "Get thee behind me, Satan," is it not reasonable to suppose that Satan was present in the score or more assassination plots on our Lord's life? The devil hates Christ. He did not want Him to complete the redemptive work. As outlined in our last Sunday's exposition, a premature death would have thrown the whole plan of God into confusion. Satan has the power of death (Heb. 2:14b), and he tried to employ this with Jesus Christ. With these things in mind, we believe it reasonable to say that the unseen power with whom Christ waged that terrific battle in the Garden, was Satan himself.

And now for our second reason:

(2) The Lord's humanity became more fully apparent in the Garden than before.

The Bible teaches the duality of the personality of Christ. He was fully God and completely man, both at the same time. We cannot agree with a certain false religion which claims that Christ in His incarnation left His Deity in heaven and that when He ascended back to heaven, He left His humanity here on earth. One Scripture is sufficient to refute that blasphemous doctrine: "One Mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). This Scripture refers to Christ after He went back to glory. There we still see the duality of His personality. Now that we have admitted that Christ was fully God and completely man, let us look at His humanity more in detail. God the Father demanded a human sacrifice on the cross. An angel would not do. The ransom must be paid by a man. Paul, the Apostle, was evidently much impressed by this fact, for he speaks often of Christ's humanity. See such passages as Hebrews 10:12, Romans 5:15, and Acts 17:31. But there is one passage that is even more significant than these referred to. It is Philippians 2:7, 8. Let us look at it. "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." One of the translations of the phrase, "He humbled Himself," is, "He still further humbled Himself." To us this means that in order to fully satisfy God, Christ laid aside not His Deity, but His right to use His divine power in the battle with Satan which lay before Him. This humbling is seen clearly in type in John 13:4, 5 where Christ washed the disciples' feet. Christ met Satan in the Garden, using only the powers of a perfect human being, having fully subjected Himself to human limitations.

And now for our third point:

(3) The Lord's physical condition in the Garden supports our claim.

The battle which was waged in the Garden was a very unfair fight. Christ on the one side, fighting only with His human faculties, and Satan on the other hand using super-human (not divine) powers. We know that we are not presuming when we say that Christ was in a battle. In Luke we find these words, "And being in an agony (Gr. conflict, or battle, or fight) He prayed more earnestly" (Luke 22:44). This is further attested to when we discover also in Luke that He sweat drops of blood (same verse). Satan's onslaught attacked our Lord in two ways: first of all, with his soul. Notice verse thirty-eight of our text, "Then saith He unto them, My soul is exceeding sorrowful, even unto death." Christ was not guilty of exaggeration and when He said that He was nigh unto death, that is exactly what was meant. It remains for Luke the physician to tell us that Christ's blood left its normal course of arteries and veins, and came through the pores of His skin as bloody perspiration. Such outward evidence indicates to us a little bit of the

terrific and almost successful battle which Satan was waging.

And now, last of all, our fourth point:

(4) Jesus' impeccability forces us to our conclusion.

Our fourth reason for believing that the "cup" referred to in verse thirty-nine of our text is premature death rather than Calvary's death, is because it would be sin for Christ to turn back or even ask to be turned back from that for which He came into this world. There are many passages which demonstrate to us the steadfastness of purpose of Jesus as He went to the cross. He sternly rebuked Peter who sought to turn Him aside from the cross (Matt. 16:21-23). His resoluteness is also seen in John 10:18: "No man taketh it from Me, but I lay it down of Myself."

In closing, we quote the last several paragraphs from Mr. Fowler's discussion of Gethsemane, "Satan's awful dealing with Him in the Garden left Him prostrated, but He came off victor and He had met the enemy and fought him without resorting to His divine power. When the battle is over and Satan has left Him lying at the point of death, an angel appears and strengthens Him (Luke 22:43). This was necessary because a whole night of persecution is lying just ahead and another terrible piece of work is to be done under human limitation also. The way our Lord used this strength given at the critical moment by angelic aid furnishes an additional answer to the question as to whether He was attempting to escape Calvary. If He had wanted to escape the cross, He could have used His strength to get away, but He used the strength the angel gave to take Him through the hideous and hectic night of His betrayal and to take Him to the cross and His glorious redemptive work.

Our question is answered if we remember that there are two deaths.

"Men would not have gotten tangled up on this question if they had recalled that there are two cups.

"Our Lord hated the cup of death that was nearly forced upon Him by Satan in Gethsemane.

"But He yearned for and drank the cup of death which His Father gave Him at the cross. He drank this cup to its last dregs in obedience to His Father and His love to you and me."

II. THE DROWSY DISCIPLES

Matthew 26:40-46

As we come to this portion of our lesson, we discover within our hearts conflicting emotions. We condone the disciples in their fatigued drowsy state and at the same time blame them for being inattentive. God's Word, however, condemns the disciples (vs. 40), so that will have to be our position too.

There is special significance in the admonition of Christ concerning prayer. His words are: "Watch and pray, that ye enter not into temptation" (vs. 41). In a general sense we discover that one of the purposes of prayer is to keep the child of God from sin (see Heb. 4:16). But specifically here at the Garden, we are convinced that Christ's meaning had special reference to Satan's nearness. Satan was to be close by in a few moments battling with Christ, and it was Christ's desire that the disciples would be protected from the conflict by being forearmed with prayer. Don't forget that Christ fought Satan through prayer. Prayer as a battle against the unseen powers of darkness is very clearly seen in Ephesians 6:10-18. Verse eighteen tells us how to deal with the problem laid down in verse twelve. We also have God's own promise, "Resist the devil, and he will flee from you" (James 4:7).

The physical inattentiveness of these disciples is a picture of spiritual laxity. God's Word speaks of "sleepiness" as a spiritual defect. It is quite unique that out of five passages in the New Testament using the figure of "sleep," four refer to the Second Coming.

Therefore let us not *sleep*, as do others; but let us watch and be sober (I Thess. 5:6).

And that, knowing the time, that now it is high time to awake out of *sleep*: for now is our salvation nearer than when we believed (Romans 13:11).

Wherefore he saith, Awake thou that *sleepest*, and arise from the dead, and Christ shall give thee light (Eph. 5:14).

Lest coming suddenly He find you *sleeping* (Mark 13:36).

The probable soon return of Christ should keep us awake and alert for Him. To sleep is to act deceitful—as though

we were out of His sight and thus protected or concealed in our sins. A parallel is seen here between the return of Christ from the place of prayer to where the disciples waited, and His return from the glory to receive us here on the earth.

The fourth Scripture deals with those who eat of the Lord's supper unworthily and thus remain underdeveloped, unspiritual, and unresponsive to the things of God.

For this cause many are weak and sickly among you, and many *sleep* (I Cor. 11:30).

May we be not only wide awake physically but also spiritually.

VITAL TRUTH ILLUSTRATION

Sampling the food his soldiers in China eat, a few days ago Japan's Emperor Hirohito with his Empress ate for breakfast a bowl of boiled rice and barley, with side dishes of powdered bean paste and pickled radishes. For luncheon they had millet gruel, side dishes of bean noodles, pork, boiled spinach and salty pickled plums. In the evening they again dined on boiled rice and barley, with side dishes of dried fish, carrots and boiled lotus roots. One day of this warfare, says *Time*, was enough for the "Son of Heaven." His army and his people are tiring of it, too, after two years.

Not for a day, but for more than thirty years the real Son of God from Heaven lived among men and ate their common fare. At times, in fact, He had not even that. As a prelude to His years of public ministry He was without food in the wilderness for forty days and nights before being tempted of the devil. He knew thirst. He knew homeless nights. He knew weariness. He knew, too, what it was to be "despised and rejected of men, a man of sorrows, and acquainted with grief." He knew, too, the shame and spitting, the plucking of hairs from His cheeks, the crown of thorns, mock worship, the unspeakable cruelty of crucifixion, derision, and in the hour of bitterest anguish the hiding of His Father's face, while He, Who knew no sin, bore our sins in His own body on the tree. "Though He were a son, yet learned He obedience by the things which He suffered" (Heb. 5:8).

—From R. G. LeTourneau's factory paper, *Now*

POINTED QUESTIONS ON THE LESSON

1. Did Satan possess the power of death over human beings? (Heb. 2:14; I John 3:8, 11, 12)
2. Over what Old Testament saint was Satan forbidden to exercise this power? (Job 2:1-6)
3. Could Satan have exercised the power of death over Christ? (John 2:19; 10:17, 18)
4. When was it first prophesied that Satan would be at enmity with Christ? (Gen. 3:15)
5. How did Satan manifest that enmity at the beginning of Christ's ministry? (Matt. 4:1-10)
6. On what occasion did Christ intimate that Satan was adverse to His dying on the cross? (Matt. 16:21-23)
7. What was Satan's reason for seeking to frustrate Christ's dying on the cross? (Heb. 2:14; Col. 2:15)
8. Was Jesus resolute in His purpose to give His life a propitiation for the sins of the world? (Matt. 20:28; John 10:15; 6:38; Luke 9:44, 51, 56)
9. Why is it needful for Christians to be prayerful and spiritually alert? (I Pet. 5:8, 9; II Cor. 11:3)
10. How may Christians escape Satan's beguilements? (Eph. 6:10-18; Matt. 26:41; Luke 18:1)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Most boys love their father very much. When he speaks, they gladly quit what they are doing, to do his bidding. They try with all their might to do their work in a way that will please him, and count it a very great privilege to spend special time with him, especially if no one else is around, and they can have him all to themselves. It is then that they can ask him questions to their heart's content, and tell him all the things that they would not tell to anyone else in the whole world. The Lord Jesus Christ loved His Father very much. He loved Him so very much that He was always anxious to do just what He wanted Him to do. He liked to talk with Him. He often went where He could talk with

Him all alone—where He could tell Him His heart's desire and have special fellowship with Him. That is why He went to the garden of Gethsemane one night. That night He knew Judas was going to betray Him. Satan was trying to change God's plan, so the Saviour felt very much that He needed to talk to God. He took three of His very special friends and went out in the country a little way so that He could be away from the town. He left the three disciples at the edge of the garden and went in alone to pray. If He needed to pray, how much more we need to pray. We need to ask the heavenly Father what He wants us to do, and to thank Him for the many, many things He has done for us. It is so nice to go somewhere where you can be all alone, per-

haps in your own room, where you can talk to God—get better acquainted with Him, and tell Him your troubles.

The three disciples went to sleep. It is so hard to stay awake sometimes, especially at night. The Lord Jesus wanted them to watch with Him, but they fell asleep. How often we do that. He wants us to be wide awake Christians, but sometimes we forget and go to sleep on the job. We need to wake up and watch with Him, and live for Him, and point others to Him, not only by what we say, but also by what we do.

Yours in His service,

Aunt Anna

FIRST QUARTER, LESSON 11

SUNDAY, MARCH 17, 1940

CALVARY: TRIUMPH THROUGH SUFFERING

Lesson Text: Matthew 26:57—27:56

Printed Text: Matthew 27:33-50

Devotional Reading: Psalm 22:1-8

Golden Text: "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

King James Version

Matt. 27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

35 And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.

36 And sitting down they watched Him there;

37 And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with Him, one on the right hand, and another on the left.

39 And they that passed by reviled Him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking Him, with the

scribes and elders, said,

42 He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.

43 He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.

44 The thieves also, which were crucified with Him, cast the same in His teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

49 The rest said, Let be, let us see whether Elias will come to save Him.

50 Jesus, when He had cried again with a loud voice, yielded up the ghost.

LESSON EXPOSITION

Since the lesson committee has chosen to skip over the events between Gethsemane and Calvary, we will quote Scofield's outline of the order of events on the crucifixion day.

(1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked (Matt. 26:57-68; Mark 14:55-65; Luke 22:63-71; John 18:19-24). (2) The Sanhedrin lead Jesus to Pilate (Matt. 27:1, 2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38). (3) Pilate sends Jesus to Herod (Luke 23:6-12; John 19:4). (4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified (Matt. 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39, 40; 19:4-16). (5) Jesus is crowned with thorns, and mocked (Matt. 27:26-30; Mark 15:15-20; John 19:1-3). (6) Suicide of Judas (Matt. 27:3-10). (7) Led forth to be crucified, the cross is laid upon Simon. Jesus discourses to the women (Matt. 27:31, 32; Mark 15:20-23; Luke 23:26-33; John 19:16, 17).

The lesson for today falls into three natural divisions. They are as follows: I. Christ's Patience in Crucifixion (Matt. 27:33-38); II. Christ's Patience through Derision (Matt. 27:39-44); III. Christ's Patience in Expiation (Matt. 27:45-50).

I. CHRIST'S PATIENCE IN CRUCIFIXION

Matthew 27:33-38

Christ's trial occurred in the city, but His crucifixion took place outside of the city at a place called Golgotha. There is striking significance in the place selected for His death. Christ was our sin offering, being a fulfilment of the type in Leviticus 4:1-12. In these verses we read, "Even the whole bullock shall he carry forth without the camp unto a clean place" (vs. 12). Paul refers to this fulfilment in Hebrews: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). Let no one think that the reason for the sin offering being taken without the camp was because the camp was too holy for the sin offering. On the contrary it was because of the Judaism or sanctimonious ceremonialism *within* the camp that caused the offering to be taken to a clean place. This thought is brought out by Paul in the chapter in Hebrews

already referred to. He makes an application of the type, saying, "Let us go forth therefore unto Him without the camp, bearing His reproach" (vs. 13). In this we see separation for the Christian from worldliness, or anti-Christian practices.

Before placing Him upon the crudely constructed cross, they gave Him vinegar mingled with gall to drink (vs. 34). This is another fulfilment of the Old Testament prophecy: "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink" (Ps. 69:21).

The method of execution which was chosen for Christ was the most shameful and ignominious that could be accorded humans, but even in this we see another fulfilment, for the tabernacle contained a perfect cross in the arrangement of the different pieces of furniture. (See diagram printed with this exposition.) Christ was secured to the cross with nails, driven through both His hands and feet. This fulfilled the prophecy of Psalm 22:16, "They pierced My hands and My feet." But let no one think that the nails held Jesus to that cross, for as He said to Peter, Christ could have called the angels of heaven to His aid (Matt. 26:53). This thought is beautifully expressed in the poem written by Frances Paul Dey, a former D. B. I. student:

Not the nails, but His wondrous love for me,

Kept my Lord on the cross of Calvary;

O, what pow'r could hold Him there,

All my sin and shame to bear?

Not the nails—but His wondrous love for me.

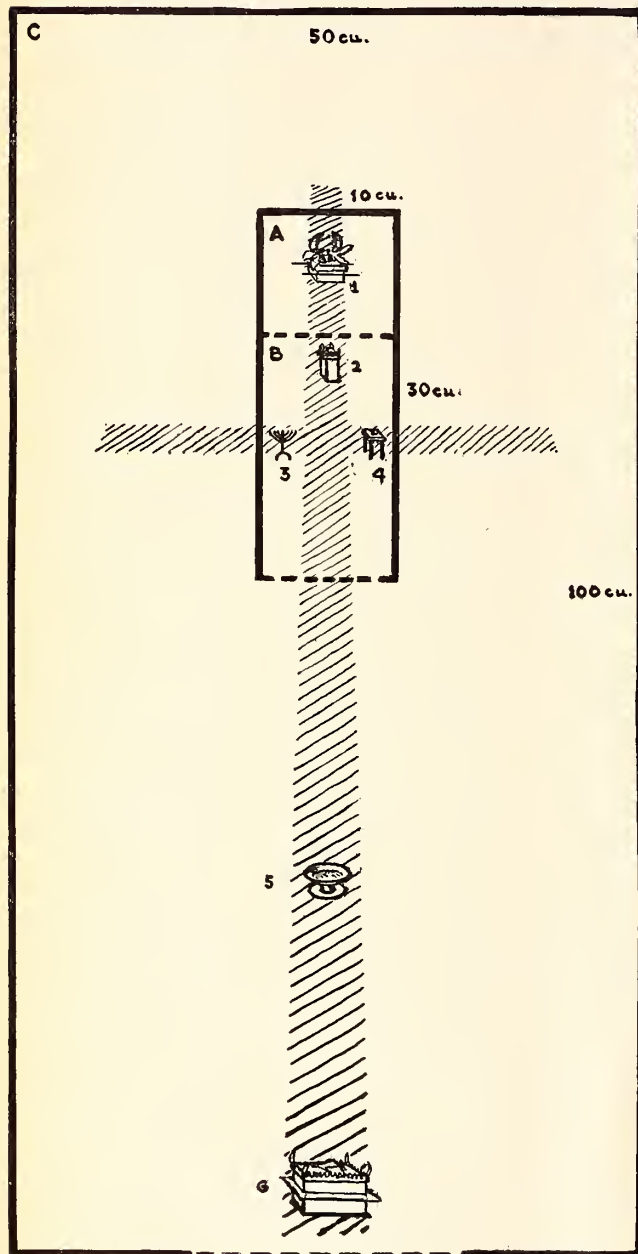
Verse thirty-five tells us also that the soldiers parted our Lord's garments, casting lots for His vesture. Matthew reminds us of the prophecy in Psalm 22:18. Note again how perfectly it is fulfilled.

Satan is not so wise but that he slips up occasionally. His emissaries saw to it that an inscription was placed over the cross, so that those who passed by might know at whom they were looking; but what they wrote was a compliment. Matthew tells us that the inscription said, "THIS IS JESUS THE KING OF THE JEWS," and it was written in

Hebrew, Latin, and Greek (John 19:20). There was nothing dishonest about this inscription, for it told the truth. This is the hand of the Lord. God's hand is seen further in

The Tabernacle of Witness

ACTS. 7:44



- A. Holy of Holies - Most Holy Place.
B. Holy Place.
C. Outer Court.

1. Ark of the Testimony. 4. Golden Table of Shewbread.
2. Golden Altar of Incense. 5. Brazen Laver.
3. Golden Candlestick. 6. Brazen Altar of Sacrifice.

Dimensions are given in cubits; a cubit is approximately 18 inches.

Drawn by Helen Wartburg.

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Pilate's refusal to change the inscription when requested to do so by the priest (John 19:21). Pilate said, "What I have written I have written" (John 19:22).

As a further humiliation, Christ was crucified between two thieves. Matthew's record suggests that both of them entered into the derision (vs. 44), but when we turn to Luke 23:39-43 we discover that only one railed on him, and the other pleaded for mercy and received Him. All are familiar with the reassuring words of Christ to him: "Today shalt thou be with Me in paradise." This picture on Golgotha is a type of the entire world—the one thief representing the unbelievers and the other thief representing Christians; and Christ, the Way, the Truth, and the Life, between the two divisions.

II. CHRIST'S PATIENCE THROUGH DERISION Matthew 27:39-44

The mockery carried on at the foot of the cross was inhuman. We of the twentieth century cannot understand how created men could mock their Creator as they did. But on the other hand we must not forget that men who reject Christ, spurning His willingness to save them from hell and take them to heaven, are just as guilty as these mockers at the cross. Usually, mockers are like an atheist that we heard about in the Canadian backwoods. A missionary traveling through the Canadian backwoods lost his way but was presently rejoiced to see a large congregation of settlers. But to the horror of the missionary, he found an orator trying to prove that there was no God, no heaven, no hell, and no eternity. As the man ceased, the missionary stood up and said, "A few weeks ago I was walking on the banks of a river. I heard a cry of distress. To my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would be near the waterfall and be gone. He saw his danger, reached the canoe. I dragged it to the land and saved the man. I heard him scream, 'Oh God, if I must lose my life, have mercy on my soul.' I plunged into the water and man. The man whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you and told you that he believes there is neither God, nor heaven, nor hell, nor eternity."

The rabble or common people taunted Jesus by saying, "If Thou be the Son of God, come down from the cross." There are likely to be pity-pullers in the day of judgment who will have the audacity to say to God that they never had a chance, that they never heard the way of salvation; but let us not forget that the drawing work of Christ, according to the words of the Holy Spirit, is for *all* men—not one left out (John 12:32). Christ is not willing that any should perish—therefore God, Who knows the heart of every man, will deal fairly and justly (Deut. 32:4). Let us call to your attention the fact that the rabble remembered what Christ said concerning the temple. Could these people say that they had not heard the way of salvation from the lips of the Saviour? Ah, no. They are like the man who told us the other day, "I have had many chances to accept Christ as my Saviour, but I am not ready."

Likewise the religious leaders mocked Christ. They referred to His saving or healing of others, showing that they too had memories of seeing His miracles and His divine power. Their words were, "Let Him now come down from the cross, and we will believe Him." This was a lie. The religious leaders had seen miracles as great as the one they asked for. Take Lazarus' resurrection, for example. We are reminded of the words of Abraham to the rich man in Hades, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

III. CHRIST'S PATIENCE IN EXPIATION Matthew 27:45-50

Last Sunday we studied how Christ humbled Himself and became more fully man than He had been at any other time during His incarnation. Today in this lesson we see the continuation of this stripping of the protection of divine power. At other times in His life, Christ was quite able to protect Himself from the onslaughts of the devil. We are reminded of that day in Capernaum when He vanished from the crowd in such a miraculous manner that even God's Word does not tell us how it was accomplished. Why did He not do that here on the cross? The answer is that He had reached the purpose for which He had come to earth. He was now to fulfil a redemption plan formulated by God

before the foundation of the world (Eph. 1:4). A striking reference to this is also seen in Revelation 13:8: "The Lamb slain from the foundation of the world." While Satan set in motion the forces that eventually nailed Christ to the cross, yet it was Satan playing into God's hand, for it was God's plan or demand that a ransom price should be paid for the sins of the world (Heb. 9:28).

There were some remarkable miracles that occurred on this day of the crucifixion. One was the darkness over all the face of the land. Another was the rending of the veil (vs. 51). Still another was the earthquake which released some of the dead (vss. 51-53). We believe that the darkness (vs. 45) should be associated with God's turning His face away from His Son. Christ's words, "My God, My God, why hast Thou forsaken Me?" indicate to us that God had turned away His face for a moment. God cannot look upon sin, and at the precise moment when His Son bore all of the sin of all of the world (Isa. 53:6; Rom. 5:20b), God had to turn His face away. After the penalty was paid, the ransom price accepted, and the transaction completed (or rather completed three days later when Christ rose from the dead as the firstfruits of them that slept), God again looked on His Son.

In verse fifty we are told that Christ yielded up the ghost. May we look for a moment at two other verses in our text to show a contrast. In verse thirty-five we find the words, "They crucified Him." In verse thirty-nine we find the phrase, "They . . . reviled Him." But when we come to verse fifty it is not, "They yielded up His ghost." No man has the power to take Christ's life. As we have stated before, Christ had power to lay down His own life and to take it up again (John 10:18). It is a source of great encouragement to us as believers that we have a God Who is not subject to the limitations of our sinful finitude, but One Who successfully met the devil and defeated him, One Who completely bore our penalty upon the cross (I Pet. 2:21, 24; 3:18; Rev. 1:5).

VITAL TRUTH ILLUSTRATION

Desperately in need of money to finance an operation for his father, Angelo Natalini, 32, of Monongahela, Pennsylvania, offered himself, his eye, or "any part of me," for sale. Angelo's father, Joseph, 59, is in the hospital with cancer. The older man was injured in a coal mine accident last February and has been unemployed ever since. The cancer was discovered two months ago. Angelo was laid off from a steel foundry two years ago, has no money, and his doctor has told him the operation and radium treatment for his father will be "very expensive."

"I'd even sell myself, an eye or an arm or anything," Angelo declared. "I'd sacrifice anything for my dad. I'm not after publicity. I'm serious about this. I would do anything." Angelo himself underwent a serious operation in 1933 that his father financed. Now he wants to repay the kindness.

Perfect willingness to sacrifice an eye, arm, or leg for a kind father is understandable; but would Angelo Natalini or anyone else be willing to make the same sacrifice for his worst enemy? Of course such a thing is not expected of anyone; but the question is raised here to show the superiority of the sacrifice of the Lord Jesus Christ. He did not offer to sacrifice part of Himself for money, but freely gave His entire self to the shameful and painful death of the Cross. And His sacrifice was not for those who loved Him, but for the "ungodly"; for "sinners"; for His "enemies"; for "when we were yet without strength, in due time Christ died for the ungodly."

—Now

POINTED QUESTIONS ON THE LESSON

1. Was Jesus crucified at Calvary or Golgotha? (They are the same place: Luke 23:33; Matt. 27:33-35; John 19:

FIRST QUARTER, LESSON 12

THE SEPULCHRE: TRIUMPH OVER DEATH

(EASTER LESSON)

Lesson Text: Matthew 27:57-28:15

Printed Text: Matthew 27:57-28:6

Devotional Reading: I Corinthians 15:20-28

Golden Text: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

King James Version

Matt. 27:57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

16-18; Mark 15:22)

2. What was the full inscription that was placed over the cross? (Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19)

3. Did those who crucified Christ believe that He was triumphant? (Matt. 27:39-43)

4. Did the disciples at first believe that Christ triumphed at Calvary? (Matt. 26:56; Luke 24:13-21)

5. When will Christ's triumph at the cross be manifested to His mockers? (Jude 14, 15; II Thess. 1:5-10; Rev. 6:12-17)

6. What words uttered by Christ on the cross testify to His triumph? (John 19:30)

7. What were Christ's words in the hour of His greatest anguish? (Matt. 27:46)

8. What famous chapter in the Old Testament prophesied Christ's patience at the cross? (Isa. 53)

9. Should patience in suffering be exemplified in the lives of Christians? (I Pet. 2:18-23; James 1:2-4, 12)

10. How does Paul use the cross of Christ as an appeal for separation from worldliness? (Heb. 13:12, 13; Gal. 6:14; I Cor. 6:19, 20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When Jesus was hanging on the cross of Calvary, many things happened that had been written of in the Old Testament hundreds of years before. They had been prophesied and the prophecies had come true. If you were to say it would rain tomorrow, that would be a prophecy. The trouble is that you do not know whether or not it will rain. When God makes a prophecy He knows it will come true, for He knows all things—He can see into the future. A prophecy is something that man cannot make. Sometimes men make prophecies and they come true, but they just happen to come true. If you were to prophesy that the wind would blow tonight, your prophecy might come true. Either the wind would blow, or it would not. If you were to prophesy that the wind would blow, and that it would storm, and a flood would come, and the house would burn down, your prophecy would not be as likely to come true because in the first place you would be only guessing, and any one of those things might happen, but for them all to happen just as you had prophesied would be another thing. It is all rather foolish, isn't it? Only God can make a prophecy, because He is the only One Who knows what is going to happen. Just think of it! Three hundred or more prophecies that had been written in the Old Testament came to pass on the day the Lord Jesus was crucified. That proves that God is all powerful, and that His Book, the Bible is true, doesn't it?

As the Lord Jesus Christ hung on the cross the chief priests, the scribes, and the elders mocked Him, saying: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." If He had come down, they probably would not have kept their promise, because they had had plenty of opportunity to believe Him before. They were only mocking Him. He could have come down—because He was God, but if He had, then He would not have paid our penalty. He was not hanging there because of anything that He had done, but because He loved us so, and was dying for us. Did you ever have someone take a punishment for you? You and I have sinned and He took our punishment for us, that we might go free. He did so much for us. What are you doing for Him? Have you given your life to Him? He died for us, and He wants us to live for Him.

Yours in His great love,

Aunt Anna

SUNDAY, MARCH 24, 1940

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing

the stone, and setting a watch.

28:1 In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, Which was crucified.

6 He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

LESSON EXPOSITION

Each year at the Easter season, people pay a great deal of attention to the lenten season, laying special emphasis on Good Friday and the Resurrection Day. We would not take away from this, but we do pray that people in general would think more about the Lord during the entire year. Our lesson is again divided into three parts: I. The Sepulchre Provided (Matt. 27:57-61); II. The Sepulchre Guarded (Matt. 27:62-66); III. The Sepulchre Defeated (Matt. 28:1-6).

I. THE SEPULCHRE PROVIDED

Matthew 27:57-61

The Jewish law did not permit a dead body to remain unburied at sundown. The sad scene of Christ's crucifixion had been observed by a man of Arimathaea whose name was Joseph. He was a good man, and we are told by Luke that he had not consented to the dastardly deed (Luke 23:51). When he saw that the enemies of Jesus had departed, he went to Pilate and begged His body. Had he not done this, then Jesus' body would have been thrown into a common pit. Joseph was a secret believer (vs. 57), but he was not alone, for Nicodemus, also a secret believer (although one would not have guessed it from John three), came with an expensive mixture of myrrh and aloes to prepare the body of Christ (John 19:38-40). Together they took the body and, with the spices, wrapped it in a clean linen cloth.

Christ was laid in a borrowed tomb. The tomb belonged to Joseph and was one in which no man had ever lain. Both Luke and John explain this. This was a fitting climax to Christ's humiliation in His incarnation. During His life He borrowed places to sleep, for He had not a place to lay His head (Matt. 8:20). He borrowed the loaves and fishes in feeding the five thousand. He borrowed a boat for a pulpit. He borrowed an ass for the Triumphal Entry. And He borrowed a room for the Passover Feast. And now a tomb is borrowed for His body. As was the custom, a great stone was rolled in front of the sepulchre as a door. This was the case also with Lazarus' tomb.

There were two others watching the interment of One Whom they loved. We refer to Mary Magdalene and the other Mary. It is not certain, but the other Mary was supposed to be Mary, the mother of James and Joses. It is a sad comment indeed that none of the eleven disciples were near. They neither helped with the body of Jesus nor were they there to comfort the two Marys. The sheep indeed were scattered as was prophesied. But perhaps we would have done no better—so, let him that is without sin cast the first stone. We are all cowards by nature and we too have stood idly by while Christ's name has been dragged in the dirt, or have silently listened while sacred things have been slandered. All of us need forgiveness for our cowardice, and divine strength for the courage of a David to meet the Goliath of militant unbelief.

II. THE SEPULCHRE GUARDED

Matthew 27:62-66

Perhaps the enemies of Christ did not fully approve of the decent burial which was accorded Him by friends, but since Pilate had given consent, they could do nothing about it. On the next day the chief priests and Pharisees came to Pilate with the plan which was designed to protect them from further trouble from this One Whom they called an impostor. Just as they had remembered Christ's words about the temple, that if it were destroyed, it would be rebuilt in three days, so they also remembered another direct statement concerning the same prophecy: "After three days I will rise again." It is quite true that they did not believe in the resur-

rection, but they had a clear memory of what Christ had said. This leaves them excuseless as we pointed out in last Sunday's lesson.

Pilate was willing to accommodate these men, and so he gave them a guard, and told them to make the tomb as sure as they could. These religious leaders were afraid that Christ's disciples would come and steal His body and then lie to the people saying that He was risen from the dead. There was no need of their fear, for the disciples had already proved that they did not have the courage to do such a thing. None of them were anywhere to be found. In addition to the guard furnished by the Roman governor, the seal of the Sanhedrin was placed upon the sepulchre, which was as much as to say, "Who would dare break the great seal of the Jewish Sanhedrin?" Oh, the foolishness of these men! To guard the sepulchre against the poor weak disciples was folly because needless. But to think to guard it against the power of God was folly because fruitless and to no purpose.

III. THE SEPULCHRE DEFEATED

Matthew 28:1-6

We do not know for certain the time of Christ's resurrection from the dead. Some who disagree with Sunday as the conventional day of Christian worship have sought to place Christ's resurrection on Saturday. We have no time for such silly controversy, for the language of Scripture is sufficient. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Vs. 1). This language becomes even clearer when we read Mark 16:1, Luke 24:1, and John 20:1. As stated in an earlier lesson, Christ was the firstfruits of them that slept (I Cor. 15:20), which was a perfect fulfilment of the firstfruits type in Leviticus 23:10, 11, which offering must occur on the morrow after the sabbath.

As the two women approached the sepulchre, there was a great demonstration from heaven. An angel of the Lord descended amidst an earthquake, and came and rolled back the stone from the door. Whether Christ rose at this moment or not, we know not. We do know that He did not need the stone rolled away in order to rise. This was only to demonstrate to doubters that He was not in the tomb. Now we can say with the Apostle Paul, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). The sepulchre was defeated, and because Christ was victor over death, we who accept Him as our personal Saviour shall likewise be victors over death. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54).

There is much testimony to the fact of Christ's resurrection, and especially in this regard would we remind our readers of I Corinthians 15:1-8. However, here in the immediate context we find at least four testimonies to His resurrection.

1. The Testimony of the Angel (vss. 5, 6)

The angel knew what was in the heart of the women, and he assured them that the One Whom they sought was not in the grave. He had already risen.

2. The Testimony of Christ Himself (vs. 9)

We are told here in verse nine that Jesus met them saying, "All hail."

3. The Testimony of the Women (vs. 9)

The women held Jesus by His feet, and they had also

seen the empty tomb.

4. The Testimony of the Roman Guard (vs. 4 and vs. 11)

This indicates to us that there was more than one guard at the tomb. The soldiers knew that the disciples had not stolen the body, and they did not lie to the chief priests. They told the truth. It was the chief priests who bribed them and told them to give forth the lie that the disciples had stolen the body of Jesus while they, the soldiers, slept. This is a reflection on the great Roman government that their soldiers would be asleep at so important a job. Nevertheless they were willing to face this stigma rather than admit that the Lord of glory had risen from the grave.

Before closing this lesson on the resurrection, we believe it imperative that we discuss the importance of Christ's resurrection. We need to see that a dead Christ is a defeated Christ, and that a defeated Christ makes all Christians defeated, and without hope of ever rising from the grave to eternal bliss. We quote, therefore, from a converted Pharisee's testimony which is a masterpiece of exegesis.

Now if the essential proclamation touching Messiah is, that He has risen from the dead, how comes it that some of you are asserting that there is no such thing as a resurrection of the dead? If resurrections from the dead 'do not happen,' it must follow that Messiah has never risen. If Messiah has not risen, an empty sound then is our proclamation, a baseless fabric your faith. Nay more, we are in that case convicted of bearing false witness as to God's acts, in having given testimony against God, to the effect that He raised Messiah—whom He never did raise, if, in point of fact, 'dead men do not rise.' For, if dead people do not and cannot rise, Messiah has not risen either. And, if Messiah has not risen, your faith is an idle dream, you are still sunk in your sins. Ay, and those who have been hushed to sleep, in union with Messiah still, have been just annihilated! If our trust in Messiah is limited to this life only, most pitiable of all human beings are we! (The Arthur S. Way Translation of I Cor. 15:12-19).

VITAL TRUTH ILLUSTRATION

Christian papers are commenting on a statement of an association of undertakers who have decided to "abolish this atmosphere of gloom that pervades" their profession. And what is their plan? "To hereafter discard black gloves, bleak funeral chapels, and somber countenances . . . We must keep pace with the time by conducting funeral services so divinely beautiful as to relieve the bereaved of sorrow. Richly ornate furniture and beautiful tapestries should supplant the meaningless simplicity of funeral chapels. Bronze statues and rugs of artistic and historic value should be upon the floors. Caskets should have colors to match the decorated room." And so the bereaved ones will find their sorrow done away by beautiful colors and surroundings! Thus we have another evidence of the unthinkable blindness of the unsaved world to both the dread fact of death and the glorious fact of salvation . . . Death is never a friend, always an enemy. Man cannot deal with it or do away with it. But God can! He does not deal with it by surroundings, but by a Saviour. And "our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the Gospel" (II Tim. 1:10). Until death is finally and forever done away, funerals will be, and ought to be, occasions of deep sorrow and sadness, while at the same time the sorrowing ones may "rejoice with joy unspeakable and full of glory." The world cannot understand this, but God's children can.

—The Sunday School Times

POINTED QUESTIONS ON THE LESSON

1. What two secret believers boldly declared their identification with the Lord Jesus after His death? (Matt. 27:

FIRST QUARTER, LESSON 13

THE CONTINUING TASK

Lesson Text: Matthew 28:16-20

Devotional Reading: Psalm 116:1-9

Golden Text: "Ye shall be witnesses . . . unto the uttermost part of the earth" (Acts 1:8).

King James Version

Matt. 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw Him, they worshipped Him: but

57, 58; Mark 15:43; Luke 23:50-53; John 19:38-42)

2. What was the attitude of the eleven disciples at the trial, death, and burial of Jesus? (Matt. 26:56; Mark 14:50; Mark 14:54; John 18:17, 18, 25-27)

3. What prophet, about 700 years before the birth of Jesus, predicted that the Saviour would be buried in the rich man's tomb? (Isa. 53:9; Matt. 27:57-60)

4. Did the enemies of the Lord remember His promise to rise from the dead, and His disciples and those who loved Him forget that promise? (Matt. 27:62-64; Matt. 20:17-19; Mark 16:9-11; Luke 24:3-12; John 2:19-22; John 20:9 with John 16:4-7 and Matt. 16:21-23)

5. Of what event for the believer is Christ's resurrection a guarantee? (Rom. 8:11; I Cor. 15:20-23, 51, 52; II Cor. 5:1-4; I Thess. 4:16, 17)

6. Did the Old Testament predict, in picture or type, the resurrection of Jesus? (Lev. 23:10, 11 with I Cor. 15:20, 23)

7. Of what powerful enemy did the death and resurrection of the Lord guarantee the destruction? (Col. 2:14, 15; II Tim. 1:10; Heb. 2:14)

8. On the basis of the resurrection, does the believer have any ground to fear death? (Ps. 34:4; II Tim. 1:7; Heb. 2:15; I John 4:18)

9. Is the truth of the resurrection of Christ essential to Christian faith or doctrine? (I Cor. 15:1-4, 14-20)

10. Does the resurrection of Christ provide victory over sin for the daily walk of the believer? (Rom. 6:9-14, 18, 22; Rom. 8:2-4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Have you ever watched the buds break forth in spring? It seems as if they really do burst open their wrappings and push forth with a new life, drinking in sunshine, fresh air and water that they might grow to be the plants, or the leaves that God intended them to be. This new life is a picture of the resurrection of the Lord Jesus Christ. It is true that He died for us on the cross. It is true that His body was placed in a tomb. Yes, it is even true that Pilate had the tomb sealed so that no one could go in and take Him away. All this was to be used by Satan to ruin the plan of the Lord Jesus, but God is greater than all the powers and forces of darkness. He used the death of the Lord Jesus for our sakes, then broke the seal of the government so that the world could see that the Saviour had risen from the dead. He had the power over death, and He broke that power. He did not need to have the stone rolled away in order that He might come forth, but He had it rolled away that it might be a testimony of what had happened. Sometimes things happen to us that cause us lots of sorrow and grief, but He can make us happy even in spite of them, if we will let Him, because He is greater than all sadness. Everywhere He goes He sheds new life, and He fills our heavy hearts with gladness. What about you—do you do the same? Do you try to cheer the weary heart and make the sorrowing one glad?

The Lord Jesus did not forget His friends when He came forth from the tomb. When the two ladies came to the tomb, they found the stone rolled away. They were very sad, and they began to wonder what they had done to their Lord, when all of a sudden, they saw an angel whose countenance was like lightning and whose clothing was as white as snow. He called to them to come see the place where the Lord had been. The tomb was empty—the Lord Jesus had risen. Can people tell by your life that the Lord rose from the dead, or do they look at your life and think that your Lord is not living. He rose that He might live in your heart and that He might take care of you through all eternity. Let us show it in our lives.

Yours in His greatness,

Aunt Anna

SUNDAY, MARCH 31, 1940

in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I

LESSON EXPOSITION

"The Continuing Task" is still before us. Nearly two thousand years have elapsed since this memorable mountain peak experience. Yet the Gospel is still being spread to the uttermost parts of the earth. It still has the same power to save and to transform. Christians still have the same responsibility to give it forth. The same blessed Presence still accompanies them on this task. "Occupy till I come" is still operative.

The five verses assigned for our lesson today, give us five aspects of the Saviour's meeting with His disciples and His parting instructions: I. Appearance (Matt. 28:16); II. Adoration (Matt. 28:17); III. Authority (Matt. 28:18); IV. Appointment (Matt. 28:19); V. Accompaniment (Matt. 28:20).

I. APPEARANCE

Matthew 28:16

The consensus of opinion among scholars who have harmonized the Gospel accounts of the appearances of Christ, is that this was the eighth appearance. Quite evidently the prearranged meeting was the one referred to in Matthew 26:32 and Mark 14:28, "After that I am risen, I will go before you into Galilee." One thing is certain, a definite place had been designated, for the text says, "a mountain where Jesus had appointed them." It is also believed by most commentators that this was the instance where He was "seen of above five hundred brethren at once" (I Cor. 15:6). It would seem quite likely that it would be on an occasion where He had made known His intention to appear that would have attracted such a large crowd. Suffice it to say that this was one of the times when "He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

II. ADORATION

Matthew 28:17

"And when they saw Him, they worshipped Him: but some doubted." How unfortunate to have to add the last clause. He had before His death told them of this meeting. Then they had seen Him crucified and placed in the tomb, the great stone rolled to the door of the sepulchre, and the seal of the Roman government placed on the stone. Then Pilate had placed the Roman guard at the tomb to make it doubly sure. Now He stands before them, Conqueror over death and the grave—small wonder that they worshipped Him; but the puzzle is, why some doubted. However, it is only a demonstration of the fact Abraham presented to the rich man in Hades: "If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead*" (Luke 16:31). We believe this doubting group to have been made up of a portion of the five hundred brethren, for Jesus had appeared unto the disciples on the day of His resurrection and all had believed except Thomas who, eight days later, exclaimed, "My Lord and my God," when Jesus presented him the evidence (John 20:19-28). So we have the glorious fact of the resurrection as the indisputable, indubitable evidence that Christ has conquered sin and death and that because He lives, we shall live also. He is worthy of all our worship and adoration. Would that the scales might fall from our eyes today that we might accord Him now the praise He will receive at His glorious revelation when every creature shall say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

III. AUTHORITY

Matthew 28:18

"All power is given unto Me in heaven and in earth." It will be noted that the word "authority" heads this point of discussion. The Authorized Version which has just been quoted says, "All power is given unto Me," while the Revised Version renders it, "All authority is given unto Me." Both power and authority are designated by the Greek word "exousia." All authority belongs to Christ and all power is given unto Him to execute His designs. And Paul's choicest prayer for the Ephesian believers was that they might know "what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty

have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under His feet, and gave Him to be the head over all things to the church." The power and strength given to the Christian who will believe is beyond all understanding. But how little of "the exceeding greatness of His power to us-ward who believe" is really appropriated—very little in many of our lives. Israel, a picture of the individual believer, never possessed but a small part of the great grant of land that God gave to Abraham. Eternity will reveal how little of His great power we have appropriated. All authority and power is given unto Christ, but humans can circumscribe and limit omnipotent God by refusing to let Him work through them.

IV. APPOINTMENT

Matthew 28:19

"Go ye therefore, and teach all nations." "And ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" were the last words spoken by our Lord before His ascension. How well has our Lord's parting commission been carried out? In view of the millions who have not yet heard, one might hastily answer, "Very meagerly." But we must admit that there have been those who have truly appropriated this great power, just discussed, and have been flaming evangelists. Think of the great movement that was put under way by this humble group of disciples without worldly power or prestige. Self-righteous, legalistic Judaism had no use for Christ. Greece with her vaunted culture and philosophy had no use for this "new doctrine." Proud, arrogant Rome with her mighty, conquering armies had no time for this lowly Nazarene. Yet the Gospel of Jesus Christ shook the world. Mighty Felix trembled at the words of Paul, and King Agrippa admitted that he was almost persuaded to come to Christ. And Paul as a prisoner in Rome was able to win many Roman soldiers for Christ. "My chains have become well-known in the name of Christ, through the whole Praetorium, and to all the rest" (Phil. 1:13 Conybeare & Howson). Caesar's household sent greetings in Paul's letter to the Philippian church. Mark says, "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following." After two thousand years there are yet many who have not heard, but God still has His people laboring faithfully in many parts of the world. However, the church of Jesus Christ needs a new awakening. It needs a renewed sense of responsibility to that great commission. It needs a renewed consciousness of the singleness of the command—"Teaching them to observe all things whatsoever I have commanded you."

V. ACCOMPANIMENT

Matthew 28:20

"Lo, I am with you alway." Could our Lord and Saviour have left more comforting words? Paul (inspired of God) says this is ground for complete contentment: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." So we see that this promise is not only grounds for contentment but also for confidence—"I will not fear." More than this, it is strength for the task. Someone has said, "God's commands are His enablers." Not only does He accompany us on our task for Him, but John says, "When He putteth forth His own sheep, He goeth before them." Contentment, confidence, strength, and guidance are all wrapped up in that promise—"Lo, I am with you alway." Surely these precious words are a challenge to launch out into greater efforts to make His saving grace known to all men.

VITAL TRUTH ILLUSTRATION

Some years ago, in the United States, a young woman of taste and genius burst into sudden and great celebrity as a brilliant writer in the periodical literature of the day. After a youth of oppressive struggle, at length she found herself

the object of admiration throughout the land. Fanny For-
 ester's troubles were over, her fortune made, the world was
 before her. She sat as a queen in the highest circles of
 American society. The fashionable world had no sooner
 recognized their favorite, than rumors began to spread that
 their heroine had consented to become the wife of Judson,
 now far advanced in life, and to plunge with him into the
 darkest part of heathendom, there to burn her life-lamp
 to its socket, learning a barbarous language, taming a cruel
 race, contending with a pestilential climate, that she might
 make known the love of Jesus to an idolatrous nation. To
 Burma she went; did her Saviour's will there till life
 could hold out no longer, then came home to die. In the
 salons of fashion, gossiping lips said, "The woman is mad."
 She taught the Word of God; she wrote and published an
 essay entitled, "The Madness of the Missionary Enterprise,"
 in which she effectively turned the money-making and
 pleasure-loving world of her own people upside down. She
 cleared herself and her cause, leaving the imputation that
 the madness was on the other side. —*The Illustrator*

POINTED QUESTIONS ON THE LESSON

1. Were many able to witness to the fact of the resur-
 rection? (I Cor. 15:5-8)
2. Were the apostles gullible and credulous that they
 might have been easily deceived about the resurrection?
 (Mark 16:11-14; Luke 24:11)
3. Did Christ give adequate evidence of His victory
 over death? (John 20:26-28; Acts 1:3)
4. Does the fact of the resurrection seem to offer special
 incentive for worship? (Matt. 28:9, 17; Luke 24:52; John
 20:28)
5. Does the Christian's strength consist of anything
 worldly or material? (Eph. 6:10, 11; II Cor. 10:3, 4)
6. What condition must be met for Christ to exercise
 His power through the Christian? (Matt. 13:58; 17:19, 20;
 Eph. 6:16; Heb. 11:32-34)
7. Are there any insurmountable obstacles in the path
 of the Christian who believes God's promises? (Joshua 1:5;
 John 16:33; I Cor. 10:13)
8. Are any Christians exempt from having a definite
 part in spreading the Gospel? (Rom. 10:11; I Thess. 2:4;
 II Tim. 4:2)
9. What are the things Christ commanded us to teach?
 (Acts 20:24; I Cor. 1:23, 24; 2:2; 15:1-4; Titus 3:5-7)
10. What is the comforting promise given to all Chris-
 tians? (Matt. 28:20; Heb. 13:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The disciples could hardly believe that the Lord Jesus
 had really risen from the dead. He told them that He would,
 but they must have doubted His power. When they saw Him
 after His resurrection, most of them worshipped Him, but
 some doubted. Once again He reminds them: "All power is
 given unto Me in heaven and in earth." It was not hard for
 Him to rise from the dead, because He had power over
 death. He is God. It is not hard for Him to help us with our
 troubles, because He has power over those troubles. It is
 not hard for Him to take care of us, because He has so much
 power that He can see that nothing happens to us that the
 heavenly Father does not sanction. Sometimes we have hard
 times, but those are only allowed to come into our lives to
 make us stronger Christians, and to make us love Him more.
 It is because of this that we can give our lives to Him.
 We can surely trust Him. We can trust Him with our own
 lives, and we can trust Him with the lives of others, too. That
 is why we can tell our friends about Him. We know that He
 can save them, because He has the power. We know that
 He can take care of them—we know that He most certainly
 does have all power in heaven and in earth. The Bible tells
 us so, and then we have found it to be true in our own lives.

Have you ever had someone leave you when you needed
 him most? It is a great comfort to know that the Lord Jesus
 will never do that. When He makes a promise He never
 breaks it. He promised: "I am with you always, even unto
 the end of the world." Since He promised, we know that
 it is true. He has the power and the love to keep that prom-
 ise, and we can be sure that He will do it. What about us?

Can we say that to Him? It would make Him very happy if
 we should say, "Lord Jesus, I do not want to leave you. I
 want to live with You and for You always." He will help
 you to keep that promise.

Yours in His power,

Aunt Anna

THE BIBLE AND SALVATION

(CONTINUED FROM PAGE 43)

to-day are taking for granted that their "stand in" with
 God is all right, but it does not take a great deal of ex-
 perience to convince a person that more heed should be
 given, as related in Matthew 7:22, 23, "Many will say to
 me in that day, Lord, Lord, have we not prophesied in
 Thy name? and in Thy name have cast out devils (demons)?
 and in Thy name done many wonderful works? And then will
 I profess unto them, I never knew you: depart from Me,
 ye that work iniquity."

IV. THE BIBLE DECLARES THE EXISTENCE OF SUBSTITUTES

THERE are those on every side of us today who cry, "This
 is the way, come with us." We know that some one, of
 necessity, must be wrong. The young and virgin mind says,
 "Which way shall I turn? There are so many ways." How
 many people are torn between churches today, wondering
 what is the right way. How encouraging to again turn to
 those words uttered by our Saviour prior to His departure:
 "I am the Way." There are "admirals without ships" on
 every hand who would offer "another gospel," who would
 seek to make difficult the above four words, "I am the Way."
 The goal of these "admirals without ships" would be to get
 us into the same spiritual state as Thomas: upset, and filled
 with fear. In order to produce this condition of fear, these
 people would advocate that church membership is essential
 to salvation; or they may insist upon keeping the Law, bap-
 tism, tithing, or any number of other things. But, "What saith
 the Scripture?" "No man cometh unto the Father, but by
 Me" (John 14:6), and "Neither is there salvation in any
 other: for there is none other name under heaven given
 among men, whereby we must be saved" (Acts 4:12).

Paul was very strict, at all times, to see that the gospel
 of grace was preached in his circuit of churches. He watched
 the men who were laboring under him, as well as his own
 teaching. So strong were Paul's convictions on this mat-
 ter of clear and correct doctrine, that under the inspiration
 of the Lord he penned the following words: "But though
 we, or an angel from heaven, preach any other gospel unto
 you than that which we have preached unto you, *let him be
 accursed*" (Gal. 1:8).

We may admit that there are substitutes. We may admit
 that Paul handled the church problems of his day very wisely,
 but we must not stop there—How shall we handle substitutes?
 God's solution to our present day need is to, "*Preach the
 Word*; be instant in season, out of season . . ." (II Tim.
 4:2). The Word presents "The Need of Salvation," "The
 Way of Salvation," "The Fate of Those Who Reject," and
 also "The Existing Substitutes."

If you are saved, thank God for the wonderful salvation
 you possess, and if you are not saved, turn your eyes upon
 Jesus. ". . . Christ died for our sins *according to the Scrip-
 tures*" (I Cor. 15:3).

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 51)

their safe return to us, is registered concerning our Dean
 and Mrs. C. R. Lindquist. Arriving at the campus on the
 evening of January 25th after a month's absence in deputa-
 tion work for the school, they were glad to be home and we
 were glad to welcome them.

The following morning in the chapel service, they gave
 us the highlights of the Lord's blessing in many contacts
 made and services held. After leaving Houston, Texas (see
 January "Harvest Field"), where they held six services in
 churches and one meeting in a home, besides a radio testi-
 mony, they had a meeting at Raton, New Mexico. Thence
 they traveled to Gunnison, Colorado, where they spent two
 evenings with Evangelist V. F. Anderson and Rev. Terrell
 W. Butler ('35) in an evangelistic meeting. Following this

stop they came on to Montrose, following a recent evangelistic campaign of Evangelist Anderson, then to Grand Junction where a radio message was given. Their last meeting was with Rev. Norman Renn ('34), pastor of the Baptist Church at Palisade, Colorado. Five times during their trip they were given opportunity for radio testimony: at Albuquerque, New Mexico; El Paso, Laredo, and Houston, Texas; and at Grand Junction, Colorado.

It will be of interest and blessing to the friends of D. B. I. to see what their prayers and gifts are doing through the testimony of the school in its student body alone. No record is kept of the evangelistic efforts of staff members, but the following data is an approximate report of the evangelistic department in student activities for the month of January:

Persons Talked with, Total	503
Persons Receiving Jesus	63
Persons Returning to Jesus	2
Persons Yielding to Jesus	9
Traets Distributed	2,922
Scriptures Distributed	153
Letters Written	54
Sunday-school Classes Taught	147
Meetings Conducted:	
Church	22
Mission	6
Prayer	6
Open Air	2
Young People's	7
Miscellaneous	13
Total Meetings Conducted	56
Meetings Participated in, Total	651
Meetings Attended, Total	649
Musical Numbers Rendered	158
Hospital Visitation	14
General Visitation	141
Total Hours Practical Work	175,340

The staff and student body were blessed by the ministry of the Rev. C. A. Bunting, field representative of the China Inland Mission, who was guest of the Institute for two days. He brought messages to the Campus group; at the Berean Fundamental Church at two services; and also at the three o'clock service of the Sunday Afternoon Bible Class.

Inspirational speakers at D. B. I. on January 27 and February 3 respectively, were the Rev. Victor Nyquist, Pastor of the Swedish Covenant Church, Denver, and the Rev. Wesley O. Kemptner, missionary for twenty-two years in the Belgian Congo under the Africa Inland Mission.

Both speakers were used to bring special blessing, inspiration, instruction, new light, and burden for the "fields white already unto harvest."

Another special inspirational treat came to the group through the "Midnight Brigade" from Chicago on January 23. The Brigade was so named because of their evangelistic efforts in the night clubs of their city, and is composed of three young men filled with unusual zeal for the Lord. They are two brothers, Phil and Louis Palermo; and Floyd Ankerberg. Their Spirit-filled testimony, their singing, and playing (of the piano-accordion, banjo, and guitar) met with great enthusiasm from the student body.

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 47)

tery. I happened to have some medicine on hand that is the only known cure for this disease but even at that, it was about thirty-six hours before we could check it. He was terribly weak afterwards and is just getting normal now. I had to direct the care of Mrs. Jansen and Kitele from my bed, and it was hard, and it was a hard time for the rest of the folks as well. Mr. Jansen and his table boy got the meals and cared for Mrs. Jansen. Miss Johnson had her hands full caring for me and running the house. And Mr. Lindquist and Mr. Jansen had all the rest of the mission work to do. It was some time! But we are over it again and happy and thankful it was no worse."

Later news received from Mr. Lindquist, dated December 20, was to the effect that the health of the entire group was pretty good again, for which we are truly thankful.

Many are the unforeseen problems and testings lurking in

the pathway of our dear missionaries, but we thank God for their Christian fortitude and stamina. May the Lord uphold them each one, lead them day by day by the skillfulness of His hand, and keep them strong in body and soul for His matchless service.

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 50)

ONE ISSUE WORTH SUBSCRIPTION PRICE

Iowa: Enclosed please find money order for \$1.50. Please send *Grace and Truth* to the following address . . . I am already a subscriber to *Grace and Truth* and I think the sixth installment of *Building the Dispensations* is worth the price of the magazine. I have started on a club. I have taught a Sunday-school class since I was eighteen years old and am sixty-one now and am still teaching. I know the book *Building the Dispensations* will be a great help to me.

"SHALL NEVER PERISH"

(CONTINUED FROM PAGE 40)

The only question left then is, "Has the sheep the power to leap out of God's hand contrary to His will and purpose?" To admit this, would be to contradict Jesus' words: "My Father . . . is greater than all." The "all" necessarily includes the sheep. It also would contradict His words, "they shall never perish," for if they did jump out they must perish.

What a perversion of God's Word it is to add the little word "if" and to limit God by saying that a sheep can jump out of God's hand!

It denies salvation by grace through faith; it denies the fact of a believer's eternal life; it makes the will of man stronger than the will of God; it discounts the keeping power of God; and it robs the believer of his assurance. And yet men, who are called to be ambassadors of God, to be stewards of the manifold grace of God, often very earnestly and zealously, but mistakenly, do that very thing.

Jesus made another statement concerning Himself and His sheep. He said, "The good Shepherd giveth His life for the sheep" (John 10:11). This statement and the one, "My sheep shall never perish," are interdependent upon each other. They are to each other as cause and effect. The one can not be touched without touching the other. *To deny the effect—the absolute safety of the sheep—is to question the efficacy of the cause—the death of the Good Shepherd.*

When Jesus says, "My sheep shall never perish," it is unconditional and final. It is to be accepted in simple faith and made the subject of rejoicing and thanksgiving.

GOD'S PECULIAR SALVATION

(CONTINUED FROM PAGE 42)

What response did she get from Naaman? He was very eager, and did not hesitate. *He realized his condition.* No one had to give him a lecture on the evils and dangers of leprosy. That is the main difference between physical leprosy and spiritual leprosy. Spiritual lepers, or sinners, seldom realize their awful condition. That is because it does not so manifest itself to the outward eye. It is internal. And men refuse to take God's diagnosis of their case. He can see and appreciate their condition, but they refuse to take His Word for it. Evangelists have to spend most of their time proving that men *have* this leprosy, and that they *need* healing. Would God all men were as quick as Naaman to recognize their need. If so, half the difficulty of evangelism would be ended.

However, when Naaman came to the man of God, Elisha, he discovered that he had a very peculiar method of curing lepers. Elisha was one of those queer, old-fashioned servants of God who insist on doing things God's way, regardless of what others think about it! They give the world no end of trouble by insisting on doctrines and methods which the latest theologies do not approve! However, they seem to get results when all others fail. Anyway, he was so queer that he wanted Naaman to dip seven times in the river Jordan! Really, that was too much, for Naaman was a dignified man, and had come in his chariot in great splendour to see the prophet. He believed in a nice, quiet, dignified and unobtrusive religion. But we have many far worse than

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he today. He objected to being dipped seven times *before* he was saved. We have those today who will not be dipped *once*, even *after* they are saved! (Perhaps we have said enough on that subject, however!)

What was the meaning of the dipping? The river Jordan is a beautiful type of Christ. Jordan means descender. As the Jordan arises in the highest mountains and descends to the low depths of the Dead Sea, so Christ came from the heights of glory and descended into the waters of death for our sins. He is the Descender. Therefore, to be dipped in the Jordan signified baptism into His death. Before one can live with Christ, he must die to the old self-life. The number seven simply signifies divine perfection. God's ways are perfect though they may seem peculiar.

But Naaman got mad about it! "He was wroth and went away," which is another way of saying, "He got mad and went home!" A great many people hear the truth and get mad and go home, and they never darken the doors of that church again. Naaman was offended at what he regarded as a peculiar and unnecessary procedure. Men are like him today, in that they are offended at the preaching of the cross. "For the preaching of the cross is to them that perish *foolishness*." It is termed a "butcher-shop religion" or a "Gospel of gore." Thus do they blaspheme that precious blood, and the One Who shed it for our redemption!

Naaman expected to be healed by ritual or magic. He expected the prophet to "strike his hand over the place and recover the leper." Salvation is not based on either magic or ritual, though countless numbers seem to be of that opinion. While it is altogether an act of God, a humble and believing heart is absolutely necessary. Salvation cannot be received in a dignified way, or in an unconcerned way. It is entirely a gift, but it cannot be received with indifference. Naaman thought he could remain in his carriage in stately dignity and the prophet would do the rest. In like manner, men and women expect to rent stately pews, and hire polished ministers to speak magic words of salvation over their unbending souls, and lead them in esthetic ritual. While salvation is not limited to place, God certainly will not serve it to you in the bed of ease and unconcern. He will not serve it to you in the pew of dignity and pride. I have been in some churches where everyone would have been shocked if anyone had been saved, and would have been scandalized if anyone had gone weeping to the mourner's bench! Such is the foolish pride of human religions and human ways.

But Naaman not only preferred ritual to humble obedience and faith, but he had a substitute for God's method.

He thought he had something just as good; in fact, he thought it was better. "Are not Abana and Pharpar, rivers of Damascus, *better* than all the waters of Israel? May I not wash in *them* and be clean?" We are living in days of *substitutes*. We go to the store and ask for a favorite brand. He does not have it, but he has something "just as good." Scientists are substituting for the very necessities of life. Long ago they substituted for butter. They now substitute for wool. They substitute for glass and costly stones. I understand they are now able to substitute for coal. By specialized processes which they call synthetic, they are enabled to accomplish these wonders. Now, without doubt, many of these substitutes have served real needs. It is all right to purchase such a substitute so long as you understand what you are getting. The law compels sellers of such to label it accordingly. However, many are substituting for God's way of salvation, though God has declared that there is no other way "under heaven given among men whereby we must be saved." Furthermore, those who attempt to substitute for that way, do not have the honesty to tell the people they are only getting a substitute. It is not likely to happen, but how true it would be, and how much confusion it would save, if all false religions and cults would label themselves: "Substitute Church," "Substitute Religion," "Substitute Salvation."

The servants of Naaman reasoned with him and asked, "If the prophet had bidden thee to do some *great* thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash and be clean?" Men would go to no end of trouble to do some great thing (in keeping with their dignity) if thereby they could accomplish their salvation. The trouble, in their estimation, with the *little* thing required of man is that it makes *them* feel little! Naaman was willing to do great and difficult things. He was willing to pay a great price. Anything but to humble himself. Anything but to come God's way. I am told that ostriches are fenced in by a single line, stretched on a level between the body and head. The ostrich could easily escape by stooping his head, but that he will not do! Rather than stoop, he will remain in captivity. Men, in like fashion, will remain captives of sin rather than humble themselves to come God's way.

But Naaman saw the point and yielded. He threw his pride to the winds and came God's way. He dipped seven times *according to the man of God*. That is the only way of salvation—according to the Word of God. And then something happened! "His flesh came again like unto the flesh of a little child, and he was clean!" What a glorious change!

What glorious power to make the leper clean! This speaks of the new birth. Naaman was a new man; a new creature. He became as a little child again. He was, as it were, born again. It was instantaneous and miraculous! But what about Naaman's citizenship? Was he not yet a foreigner and an outsider? Was he just cleansed, but still a stranger to God and His people? Well, literally, he was still a Syrian, but typically considered, his "new birth" took place in Canaan, which is God's country. Being born there, he would be a citizen of that country. This suggests the fact that those who are born *from above* are citizens of heaven, God's heavenly country. Thus, the new birth cleanses from the leprosy of sin, it gives us a new and different start in life, it changes our nature, it changes our citizenship (so that we cease to be foreigners, strangers to the covenants of promise, and enemies of God); and, since it changes our nature, it of necessity changes our conduct and manner of life. Little wonder that Christ said, "Ye must be born again." Little wonder that it is the foundation doctrine of salvation! With the new birth, old things pass away, and behold all things become new. It is God's way, and it is marvelous in our eyes.

And then Naaman gave a great testimony. "Behold, now I *know* that there is no God in all the earth, but in Israel." He was experimentally convinced. After all, nothing convinces like experience. The soul-winner Philip said to Nathanael, "Come, and see." Everyone must see for himself. Naaman saw for himself, and he was not only convinced himself, but he gave a convincing testimony. He was not convinced by a long dissertation on salvation given by Dr. Elisha, but was convinced when he put the simple instructions to the test. What the world needs is not more and better sermons, but more response to the Gospel. If we had more men who would respond as Naaman did, they themselves would do the preaching. The best preaching in the world is the preaching of a new convert. How his words ring with conviction. Like the blind man whose sight was restored as recorded in John nine, he might not know much of theology, but with ringing clarity he can shout, "One thing I *know*, whereas I was blind, *now I see!*" An ounce of experience is worth a pound of preaching. What you find out yourself is more convincing than a thousand sermons. This glorious experience is waiting for you. You have no right to deny it, until you have put God's Word to the test. Do you doubt God's Word? He has put within your power the test which will prove or disprove it. You can audit His Word. "As many as received Him, to them gave He power (the right) to become the sons of God, even to them that believe on His name." You, too, may be born again!

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 38)

universe, suspended between heaven and earth, hung on a cross; placed there by those whom He created; we are made to realize to some extent at least what sin could do. There the heinousness of sin was demonstrated in all of its horror. There sin had run its course. There the climax of man's rebellion against God Almighty had reached its apex. There *sin abounded*.

But thanks be to God, there is also a glorious side to this picture. As we see the blessed Saviour hanging there and presently hear Him speak, "Father, forgive them; for they know not what they do," we are made to realize that something stands out in such perspective against this dark background, that neither language can describe it, nor human heart comprehend it. 'Tis marvelous, matchless, in-

finite grace that is here exemplified. Unwittingly the cruel hearts that perpetrated the evil deed and the bleeding hands that executed the malicious assault, were really working out God's wondrous plan of redemption whereby a lost and sinful world might be redeemed. But not only does the prayer of forgiveness as uttered by the Saviour on the cross reveal the wondrous love of our heavenly Father, but it confirms the sublime fact that, "where sin abounded, *grace did much more abound.*" The sin question was forever settled and "finished" at the cross of Calvary. But most blessed is the fact that, "grace did much more abound." And so down through the ages grace will continue to abound, for we read, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ" (Eph. 2:7).

Dear reader, rejoice in the wonders of His love and grace poured out for you at Calvary! Exult in the fact that "where sin abounded, *grace did much more abound.*" —L. S.

PUT THIS NEED ON YOUR PRAYER LIST...

WHEN the Institute acquired the forty acre campus some twelve years ago, there was only a shallow well with a very limited capacity of water located on the property. Inasmuch as we desired to proceed with the construction of buildings immediately, it was imperative that water in sufficient quantity be secured as soon as possible.

After consulting with several well drilling outfits, it was found that it would take not only a good deal of money but quite a little time to drill a well to the depth necessary to secure the amount of water needed. In looking about for a possible source of supply until such time as a deep well could be provided, we found a well of 140 feet in depth located on a parcel of land not so far removed from the campus property. After giving this well a test, it appeared to furnish the needed supply. Consequently, this tract was procured, and a deep well-head, motor, and automatic equipment purchased (this in anticipation of a deep well). This equipment was installed in the well. During our initial building operations for the first few years, this well, while not quite adequate, supplied the need satisfactorily. But as a result of the prolonged drouth of the past years, coupled with the fact that other shallow wells have been drilled in the immediate vicinity, the supply has steadily diminished until now it is only with the exercise of strictest economy that we are able to get along at all. Furthermore, the casing originally installed in this well many years ago, has disintegrated to such an extent that surface water containing impurities and alkali is seeping into the main supply, thus making this water very unpalatable and unsatisfactory for domestic use.

It is imperative, therefore, that we not only secure an adequate supply of water, but also pure water which is not likely to militate against the health of our students.

Investigation reveals that piping water from the city mains, together with the cost of the quantity required, would prove prohibitive.

In consulting with engineers, it has been estimated that we can secure an artesian flow at a depth of 500 feet. Drilling such a well, and installing our present equipment in a well of this depth, will cost approximately \$1200.00. This would insure an adequate water supply for many years to come.

We are confident that our readers, realizing the urgency of this need, will take it upon their hearts to pray that this provision shall be forthcoming soon. We trust that many will be burdened to make generous contributions designated for this purpose. To this end we bespeak your faithful cooperation.

—C. R. L.

In the Glad-tidings there is no feature of which I am ashamed. It is the means through which God exerts His power for the salvation of every one who puts faith in the message—of the Jew, as having the precedence, but of the Greek also (Romans 1:16, Arthur S. Way translation).

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Though we are truly grateful to God for this substantial increase, it is our desire that this shall be

ONLY THE BEGINNING

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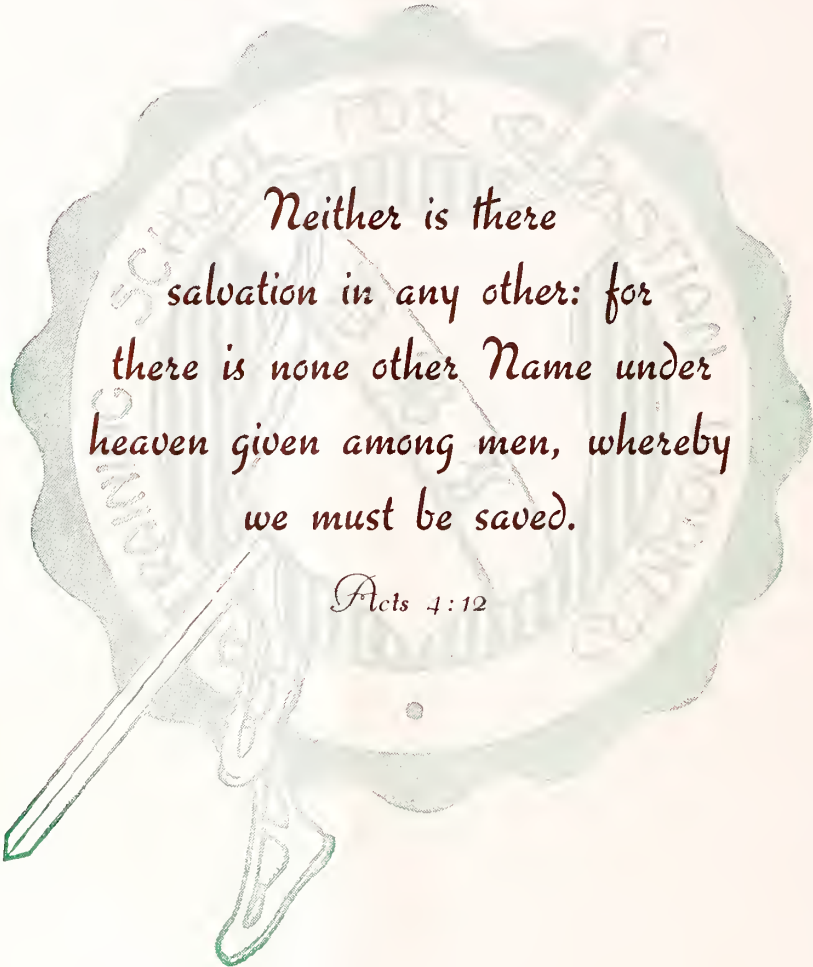
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Neither is there
salvation in any other: for
there is none other Name under
heaven given among men, whereby
we must be saved.

Acts 4:12



Question Number

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

March

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1940

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AUGUST 14—25 inclusive

Write for descriptive folders concerning these conferences.

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Denver, Colorado

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of the Denver Bible Institute
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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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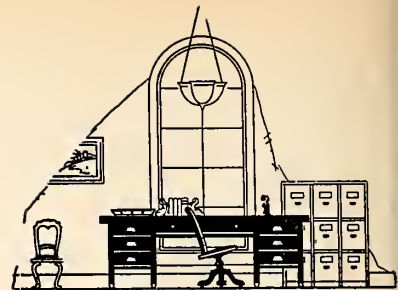
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AS THE EDITOR SEES IT



THE QUESTION NUMBER

QUESTIONS about spiritual things can be of two or more varieties. They may spring from doubt, or from lack of instruction. Christians should never be guilty of harboring the former kind of questions, but they can legitimately and honestly have the latter kind. In fact, we would go so far as to say that questions prompted by lack of information or knowledge are indicative of spiritual growth.

We have been stirred of late by the brazen effrontery of several false cults in presenting "proof" for their propositions. Nothing so solid as the Bible is given as proof. Instead, one of their statements is, "Proof for this doctrine (re-incarnation) will be found somewhere in the future." If it were all a matter of some proposition in physics or chemistry, we would keep silent, but not so when the doctrine thus advanced is a substitute for salvation, and thus is damning to souls.

Questions, yes! Legitimate ones are welcomed, but Bible proof for answers given in *Grace and Truth* is always given unless it is a matter of opinion, and then it is so frankly stated.

TWO GLORIOUS CONFERENCES

DURING the week of February 18 to 25, we were privileged to enjoy the unique ministry of Evangelist Martin S. Charles, erstwhile atheist, infidel, and fortune teller. His ministry in the community was especially used of the Lord to awaken the saints to the subtleties of Modernism. Mr. Charles told how that at the age of fifteen he began preaching, known as the "boy evangelist." At the age of seventeen, he conducted several campaigns throughout the southern part of Colorado. A year or two later he entered a modernistic theological seminary, and within a short time he had been robbed of his simple faith; and all that he once held dear, he came to despise. Consistently, which is not typical of the average modernist in sheep's clothing, he left the ministry, joined the ranks of the atheists, became editor of *The Godless World*, a militant monthly journal of anti-religious thought and propaganda. Reclaimed by the grace of God some years later, he now devotes his entire time and strength not only to a fearless exposure of the damning influence of Modernism, but also in the unmasking of the machinations and perfidies of the spirit mediums, fortune tellers, astrologers, and such like. We heartily recommend our brother's ministry to those who would desire a thought-provoking and fact-producing

campaign to awaken somnambulant Christians. His fearless and militant preaching will demonstrate conclusively that contrary to the popular notion in some quarters, "Modernism is not on the wane," but is working as doth a canker. He can be reached at his home address, P. O. Box 805, Station H, Los Angeles, California.

Closing Sunday evening, March 10, another rich season of fellowship was enjoyed in a four day Pre-Easter Youth Conference with Rev. W. P. Whittemore as speaker. His ministry centering around "Victorious Living" brought conviction and confession to the hearts of many. Others were definitely moved by the Spirit of God to renew their vows of consecration and to give themselves wholly unto the will of their heavenly Father.

Mr. Whittemore will be the guest speaker at the second annual Christian Conqueror's Youth Conference to be held August 5 to 11 at beautiful Institute Park, located in the mountains 28 miles from the Institute Campus. Note announcement on front cover page. We urge young people desiring to spend a vacation in Colorado to take advantage of this opportunity for spiritual fellowship along with their vacation.

—C. R. L.

CRUCIFIED ON THE CROSS— COMMERCIALIZED ON THE SCREEN

THE sound motion picture, *The King of Kings*, depicting the crucifixion of Christ as a crowd-getting and money-making scheme, is making a tremendous hit with religious groups and many so-called fundamental churches. In a folder put out by the *King of Kings* Committee of New York City, lauding the merits and prompting the showing of this cinema production, we note these significant statements:

The committee sponsoring *The King of Kings* is seeking cooperation for the presentation of this moving picture from groups in 50 leading cities during Easter week of 1940. Those who took part last year are writing enthusiastically that they will participate again in Holy Week 1940.

In Easter week of 1939 under the sponsorship of 85 leading ministers and laymen, 35 of the principal cities of the country presented the picture with an attendance of about 200,000. Great enthusiasm and reverence were displayed by all who saw it. Free will offerings more than paid all expenses and left an average of \$100.00 to \$500.00 over for local use.

Other enticing statements and claims couched to

GRACE AND TRUTH

ensnare the gullible and compromising pastor, as well as to deceive the very elect, appear throughout this descriptive folder. Among the insidious inducements and claims made are these:

In the eye of the motion picture camera under the wizardry of a master director, Cecile B. DeMille, and a brilliant cast headed by H. B. Warner, the story of Christ has taken *human form—tense, absorbing, massive* in its spirit of *self-sacrifice* and *passionate grandeur*. In its grand climax, it rises to spiritual heights. Millions of people have felt its *power* and *beauty* and *reverence*. Those who have seen it want to invariably see it again. Its story of a *divine love* has brought them *closer to God*.

As a means of publicizing and putting on this *great, grand, and holy show*, the following suggestions are offered:

Use ministers and laymen. Focus attention on the *real goal*. A greater Holy Week observance to *reach the unchurched*.

The church members should be asked to give their support to the project. *With their help, it will succeed*.

If you want to put on the picture to win thousands to faith in Christ, do not let a small expense stand in the way.

The main purpose for the showing of this "Greatest Religious Story of all times" is outlined as follows:

To increase religious devotion among Church members.

To win thousands to faith in Christ.

To reach those who never go to church by *providing entertainment that leads to Christ*. If followed up, this picture should *win many to church membership*.

Why use theatres? Because many people who do not attend church cannot *easily be persuaded to attend anything in a house of worship*.

Thousands of people who never go to church *will be reached if it is shown in a theatre; will see and hear the Christian story in Easter week*.

In this trying period of the world's history, there is a *great need for increased faith, religious devotion, and support for our churches*.

The committee believes that "The King of Kings" is *one way of accomplishing these three purposes*.

In order to insure peace and reverence and to prevent a riot at the showing of this *holy picture*, the committee mentions this timely precaution in passing,

Request *extra police to help with traffic if necessary*.

What a show! What a spiritual fiasco! And what does it all mean? Simply this: The pastor is informed that if he will arrange to show the marvelous sound picture, it will accomplish three great things:

Stimulate faith.

Inspire devotion.

Increase support.

And what a pity! Many sincere and earnest pastors and laymen are falling for the satanic gag. For a mere thirty pieces of silver, Judas "sold" his Lord. For a mere twenty-five bucks many a pastor during Holy Week will commercialize on this religious show. What saith the Scripture? "He that soweth to the flesh

shall of the flesh reap corruption." Shall we "do evil that good may come?"

—C. R. L.

WE AND THEY

Lost souls are groping blindly in the night;
We in the paths of darkness have the Light;
While they entrapped by sin must ever fall;
We on our mighty Lord and Saviour call.

As they drink bitter sorrows' dregs that blight;
Christ our Guide and Comfort grants us sight;
As blind and weary they fear death's cold sting;
We in hope of resurrection sing.

The lost by sin must ever conquered be,
We through Christ may walk in victory;
While they, full penalty for sin must pay;
Heaven waits for us, through Christ the Way.

Shall we who taste the nectars of His fare
Sit complacently in ease, nor care?
Forbid, O God, that we should careless be,
They are precious in Thy sight as we.

For God so loved the dying world He gave
Christ His Only Son the world to save;
They — white and black and yellow, brown and red;
Christ for them and us, for sin has bled
And died on Calvary!

—Florence Taft Fowler

A GOOD START

IN RESPONSE to our appeal for the provision of a new well for the Institute, three loyal friends sent us gifts totaling \$18.00. We sincerely trust that many others will take this urgent need upon their hearts for prayer. If the members of our staff and student body are to enjoy good health, as well as the conveniences that an adequate water supply will insure, it is imperative that more of the Lord's own join in prayer with us that such a provision shall be made before the opening of another school year. Utilizing our present equipment, approximately \$1,200.00 will be required to tap a water vein of sufficient depth and quantity to meet our daily needs. We earnestly commend this situation to you for prayerful consideration.



Was the Law Ordained unto Life?

Are you puzzled about the Law? If so, read this clear exposition and be blessed by it.
—E. E. L.

BY THE EDITOR

MANY earnest Christians sincerely believe that salvation is by the keeping of the law, and that the answer to the question, "Was the law ordained unto life?" is "Yes," and that God gave the law so that those who would keep it would be saved.

If anyone objects to their position, these ardent law-keepers have a Scripture passage which they instantly produce. I have had this favorite passage flashed on me several times by Saturday-keepers and other varieties of law enthusiasts. The passage is found in the seventh chapter of Romans—a statement by the Apostle Paul.

The commandment which was ordained to life,
I found to be unto death (Rom. 7:10).

They readily admit that Paul's experience with the law as set forth in this passage was unfortunate because he frankly says he found it to be unto death. This they say was because of something wrong in Paul's own attitude. The important thing for us to observe in the passage, say they, is that which is declared concerning the commandment, or the law. The statement to which they refer takes in the opening words of the verse

The commandment which was ordained to life . . .

According to those who hold that salvation is by keeping of the law, this passage settles the question. Does not Paul, inspired by the Holy Spirit, definitely say that the commandment which was given by God was "ordained to life"?

But, unfortunately, these devotees of the law, in attempting to support their doctrine, have employed a passage which was erroneously translated. Two of the most vital words in the passage are printed in italics which indicates that those words are not in the original text. The two words are *was ordained*. The moment these words are removed from Romans 7:10 the passage becomes worthless as a proof-passages for the law-keepers.

But the inquiry is instantly made, What is the real meaning of this verse? How should it read? The application of the context principle will quickly and easily answer these questions. In the very next

words Paul proceeds to explain the passage which we are discussing. His statement is,

For sin, taking occasion by the commandment,
deceived me, and by it slew me (Rom. 7:11).

A brief examination of this declaration will fully explain the verse into which the translators gratuitously thrust the words "was ordained." In Romans 7:10 and 11 Paul is describing his own unhappy experience growing out of his attitude toward the law. In verse eleven he tells how the old nature (he calls it by the familiar name "sin") took occasion through the commandment, or law, and deceived him, thus bringing into his life an experience of spiritual death. The strikingly graphic expression used by Paul is, "it slew me." Paul does not mean by these words that he lost his salvation, but rather, that he lost the fellowship, and communion, and joy of walking with the Lord. In other words, he backslid. Only a believer in Christ can backslide. Unbelievers have nothing to backslide from. When the Bible speaks of those who have not accepted Christ, as dead, that is the *death of unbelief*. But when the Bible speaks of a Christian as being dead, or slain, as in this passage by Paul, that is the *death of backsliding*. Paul frankly says, concerning this experience, that the old nature used the law-keeping idea to bring a horrid deception into his life which resulted in spiritual death—he backslid. The old nature, also called the carnal nature, is always working to bring about a backslidden condition—a condition of spiritual death in the Christian experience. In Romans 8:6 Paul says, "To be carnally minded (old naturally minded) is death." When a Christian is thus dead, he is no longer honoring his Lord in his daily life and has lost the delight and enjoyment of the presence of the Lord. Such a man does not need to ask God to restore his salvation but is like David, who drifted into such awful sin, but who, when he returned to God, cried out, "Restore unto me the joy of thy salvation" (Ps. 51:12). David fully understood that he was a backslider, but not lost. He fully understood that he was "dead" and had lost his joy, but that he still belonged to God. All of these scriptural considera-

tions contribute to a correct understanding of our Romans passage. In Romans 7:9-11 Paul the apostle has a heart-rending experience of backsliding from God. He frankly confesses the fact that the sin occurred. He does not tell us what particular sin he committed nor when it happened. But he does tell us that he was brought into the sin by an old nature deception, in which the old nature took something that was perfectly good, i.e. the law, and deceived him into thinking of it in such a way that it became the cause of his spiritual death. He drifted from God.

The real significance of Romans 7:10 now emerges with great plainness. In the light of Paul's own explanation, the passage would read, slightly paraphrased,

And the commandment which the old nature deceived me into thinking was unto life, I found by actual and sad experience, was unto death.

Paul found that law-keeping did not save the soul. He did not lose his respect for the law, for his next statement is,

The law is holy, and the commandment holy, and just, and good (Rom. 7:12).

He simply learned to put the law in its proper place. He learned to revere it as a perfect and holy expression of the will of God for His people, and at the same time

to recognize that the law was no substitute for the blood of Jesus. In the realm of salvation, the law is powerless. It was given for another purpose. The impotence of the law, its utter inability to give life to a needy soul, is clearly taught in Galatians.

If there had been a law given which could have given life, verily righteousness should have been by the law (Gal. 3:21).

It is regrettable that the souls of men should have become so entangled in the spurious value of law-keeping. Man is by nature so filled with overweening pride that the mere thought that there should be no value whatsoever to his deeds in obtaining salvation, is difficult for him to assimilate. Man is so enamored of himself that he is quite blinded to the fact that he is delinquent, damned and doomed before God. Man does not think of himself as a vile miscreant, but he conceives of himself as an "independent entity" who, if he will but nobly "follow the gleam" and climb the ladder "round by round" will finally reach "the top" and his "great reward." Such is the program of those who cannot endure the *offense of the cross*.

Meanwhile God's Word speaks with divine dignity and incomparable simplicity,

By the deeds of the law there shall no flesh be justified in His sight (Rom. 3:20).



WHAT DOES THE BACKSLIDER LOSE?

BY E. GLEN LINDQUIST
INSTRUCTOR, DENVER BIBLE INSTITUTE

Every Christian should be scripturally taught on this subject. Pass this helpful article on to your friends.

A CERTAIN daily paper has for its slogan, "Crime never pays." But not only is this true of crime (flagrant sin), but no sin pays, be it great or small. The backslider is a loser. He loses much by his backsliding and gains absolutely nothing.

Before we consider what the backslider loses, let us make it clear what is meant by backsliding. Only a Christian can backslide, for one must go forward before he can backslide. Backsliding is the falling into sin by a Christian. Or, it might be defined as drifting from God. Usually when one thinks of backsliding, he

thinks of falling into gross sin, but any drifting from God, be it ever so slight (as man looks on sin), is backsliding. Then, too, it is possible for a Christian to drift in one realm in his life and be walking with God in other realms.

We trust that this necessarily brief discussion will reveal the folly of the sin of backsliding and will be used of God in deepening our soul hunger to redeem the time, and not waste precious God-given moments grieving the Father in drifting from Him.

We can learn much concerning backsliding from the mistakes of men in the Bible who drifted from God. Among these are Lot, Jonah, Saul, and David. We shall consider our subject from the following angles: I. Godward; II. Inward; III. Manward.

I. GODWARD

BACKSLIDING does something terrible to man's relation to God.
(CONTINUED ON PAGE 79)

ARE ANY CHRISTIANS OF THIS AGE MEMBERS OF THE 144,000?

BY LELAND E. McCLELLAN

INSTRUCTOR, DENVER BIBLE INSTITUTE

Failure to believe God's Word literally has caused men to stumble over this Jewish problem. We ask, "Does the numeral, 144,000 mean what it says, or does it not?"



THE question, "Are any Christians of this age members of the one hundred forty-four thousand?" is one that is of vital importance and is a question that has raised much interest pro and con. But the answer that one will find in the Word of God is the answer that should settle any discord between the children of God.

In discussing the question at hand we shall seek to prove our point by the Word of God which will give light on any biblical subject. Since the subject centers around the one hundred forty-four thousand, it would be well to take some of the passages setting forth this actual group. It is only fitting that we should know something about our topic for discussion, which has not been touched upon to a great extent, and crystalize it in our minds, in order to answer this question properly.

We find the one hundred forty-four thousand referred to in Revelation 7:4 and 14:1:

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel (Rev. 7:4).

And I looked, and lo, a Lamb stood on the mount Zion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads (Rev. 14:1).

In these passages we note that the one hundred forty-four thousand are especially chosen from the twelve tribes of Israel, "And I heard the number of them which were sealed . . . of all the tribes of the children of Israel." We note also that they are sealed in their foreheads, "having His Father's name." This is not the seal of the mark of the beast. For his mark is a seal to eternal damnation, whose seal is six hundred sixty-six (Rev. 13:11-18). The one hundred forty-four thousand is also a group especially raised up during the tribulation period, which is set forth clearly in the context of these two passages, as well as in the whole dispensational setting of the book of the Revelation. Then again in Revelation 14:3 we see where the one hundred forty-four thousand shall herald forth the song of redemption to a sin-bound godless age.

And they sung as it were a new song before the throne, and before the four beasts (living creatures), and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

This message, which they shall speak forth, will be one that is perfect and it shall be given in a perfect manner, as we read in Revelation 14:5:

And in their mouth was found no guile: for they are without fault before the throne of God.

We have related some of the attributes of the one hundred forty-four thousand, but the question is, "Are any Christians of this age members of the one hundred forty-four thousand?"

As we see from God's Word, that which constitutes a Christian in this age, as well as any age, is *faith* in God through the person of His Son, the Lord Jesus Christ. In answering this question we must think of the duration of a Christian's life upon the earth. The Christian's life begins the moment he makes Christ his Saviour through faith in His shed blood for the remission of sins (Heb. 9:22; Acts 10:43; Rom. 3:25). The Christian's life upon the earth continues until death, or when Christ comes to rapture the Church. For nothing shall separate us from the love of God (Rom. 8:35; John 10:28). In I Thessalonians 4:16-18 the Apostle Paul makes clear God's plan for all Christians. First, concerning those who have died and shall die upon the earth before the Rapture, and second, those who are living at the time of the Rapture or the "snatching out" of His own.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

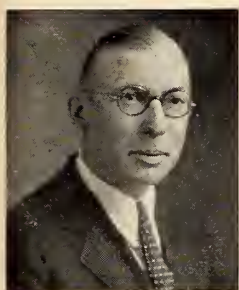
With this in mind, let us remember that God's Word sets forth that after the Rapture there is a new age called the age of Tribulation (Matt. 24:21, 29), where the man of sin makes his awful onslaughts. Ephes-

ians says: "... Not only in this world (Lit. Gr. *age*), but also in that which is to come," showing that there is an age which shall follow the present age. Taking these things into consideration, God's Word teaches that it is impossible for Christians of this age to become members of the one hundred forty-four thousand.

It is impossible for Christians of this age to become members of the one hundred forty-four thousand because that group must be chosen from the twelve tribes and must be Jewish, and all Christian Jews of this age will be taken out in the Rapture. Again, it is impossible

because of the perfect walk that shall be the distinguishing factor of the one hundred forty-four thousand, and we find that Christians in this age are by no means perfect in any respect. "There is none righteous, no, not one" (Rom. 3:10). Then, lastly, they are a specially prepared people for a special task and their preparation does not take place until after the Rapture which is the beginning of the tribulational age.

The answer must be in the negative: NO Christian of this age can be a member of the one hundred forty-four thousand.



CAN A CHRISTIAN BECOME DEMON POSSESSED?

BY CHARLES R. JOHNSON
INSTRUCTOR, DENVER BIBLE INSTITUTE

God's people should become more demon-conscious. Denying the existence and sin of demons does not solve the problem. Believing and obeying God's Word about them will provide the only adequate solution.

WE WILL admit that the question before us is not a pleasant one. Nevertheless many Christians are faced with this question, and we feel that a discussion along this line would not be out of place.

It is our purpose to set forth examples of those who have had experience with the so-called "gift of tongues" and the mysterious power which Sir Robert Anderson calls "a morbid influence," and declares that spiritual Christians are being corrupted by it. The examples we will cite are taken from a group of events which started as long ago as 1831, but so similar are they to the corresponding present day activities that we could easily imagine that they were taken from *This is That*, by Aimee Semple McPherson. However, the book that we actually quote from is, *Spirit Manifestations and the Gift of Tongues*, by Sir Robert Anderson. The particular movement from which we get our material is the Irvingism movement. The examples we will use are those who were *Christians* with a working knowledge of the Bible. First, let us note a few general facts concerning the victims of this movement.

The Scripture says,

Believe not every spirit (I John 4:1).

The victims of Irvingism believed and obeyed all the spirit power that sought to take control of them.

Again the Bible says,

Try the spirits whether they are of God (I John 4:1).

But it seems that no one thought of trying the spirits. In the excitement of the manifestations, everyone was overcome with amazement and lost his good judgment.

And last of all we read that

Many false prophets are gone out into the world (I John 4:1).

But they believed that every prophecy was true and came from a prophet of God, whether the prophecy could be proved or not. We hope to prove by testimonies from these people themselves that there are some spirits which should not have been believed.

The experience of one man in the Irvingism movement is noted in the following quotations from the above mentioned book.

The things I was made to utter flashed in upon my mind without forethought, without expectation, and without any plan or arrangement; all was the work of a moment, and I was the passive instrument of the power that used me (Page 8).

A little farther on he says,

It was manifest to me that the power was supernatural; it was therefore a spirit. It seemed to bear witness to Christ, and to work the fruits of the Spirit of God. The conclusion was inevitable, that it was the Spirit of God (Page 9).

What a marvellous opportunity for a seducing spirit that is not of God. The man who was deluded by the experience testified above, was a devoted Christian. He concludes by saying,

The more devoted the Christian seduced, the more implicit the obedience to the seducing spirit (Page 10).

This man was restored to his faith in the Bible. With our next example that was not so.

The following experience may be called "The Fall of H. J. Prince." Note the high place from which he fell. His friend, A. A. Rees says,

He was a man of prayer and self-denial; and few were more deeply acquainted with the Scripture.

Mr. Rees proceeds with the story.

A book he read about the ministry of the Holy Spirit led him to give himself up unreservedly to the Spirit's guidance . . . As he grew in this habit of yielding absolutely to spiritual guidance, the Bible became less and less his study, and he ended by neglecting it altogether . . . and the total abnegation of his own judgment followed . . . The details of the disaster would gratify none save the purulent and profane (Pages 19, 20).

This poor man was not well enough acquainted with the Scripture despite the compliment given him by Mr. Rees. Psalm 25:9 says, "The meek will He guide in judgment." Mr. Prince tried to follow the Spirit of God by going contrary to the Word which the Spirit of God wrote by the pen of David,

How can two walk together except they be agreed.

May we learn a lesson from this man's experience.

Now we have seen two examples; one of which was reclaimed, and another which was defamed. Would it not do your heart good to hear of one who, under the same circumstances, was restrained from going into this same delusion, one who, by her good judgment, allowed herself to be "kept by the power

of God"? All right, on page twenty-three of Mr. Anderson's book, we read:

Charlotte Elizabeth tells how she escaped from Irvingism. She almost yielded to the overwhelming spiritual power of the movement, but she shut herself up and read the New Testament through from cover to cover and thus the spell was broken.

Suppose she had read the second chapter of the Book of Acts and let it go at that? For the answer to that question, I must again refer you to *This is That*, by Aimee Semple McPherson. Remember that the powers of darkness will use the Bible as a book of texts, but cannot tolerate it as Text Book.

Can a Christian become demon-possessed? Call it what you will, a *power* that is not human and still not divine, is seeking to draw Christians away from the Truth of God so that they yield not only their mind and will but also their bodies as well, to this mysterious power. However, Christians need not be possessed of this power, because God has endowed man with the power of choice (Joshua 24:15). A Christian, or an unbeliever, for that matter, may be demon-harassed but cannot be demon-possessed *without consenting to it*. The demons have no power to enter one's body than Satan has to force a soul to sin. James declares that men sin because they are drawn away of their own lusts (James 1:14, 15). A *demon-harassed* Christian can get relief from the demons by turning to God in prayer and invoking the Name of Jesus Whom they fear and obey (Luke 8:28). A *demon-possessed* Christian can be delivered of his unwelcome spirit through that same Name, prayer, and God's Word.



DOES THE BIBLE TEACH RE-INCARNATION?

BY HILLAND H. STEWART

INSTRUCTOR, DENVER BIBLE INSTITUTE

THE answer is "NO." However, it may be well to preface our discussion with a definition and then proceed to more systematically and scripturally answer the question.

So we raise the question, "What is re-incarnation?" Funk and Wagnall's dictionary says, "It is the re-birth of the soul in successive bodies." The doctrine of re-incarnation as set forth in Hinduism is that the soul after death transmigrates to some other body, which may be that of a person, animal, insect, or even a plant. The aim in this transmigration is for the soul to ultimately ascend to the highest good, which is god. To

Oriental philosophy continues to filter across the Pacific Ocean. Re-incarnation is just one of these soul-damning lies.

reach him—to obtain deliverance from the sluggish course of "sansara" (millions of rebirths, during which one expiates his evil deeds), is to gain self-knowledge. Eventually one evolves into the state of perennial bliss when at last he becomes identified with the self-existent being.

Now the second question arises, "What is the sig-

nificance of exhuming this antiquated religion at this time?" We did not do it—it has already been dug up. The doctrine of re-incarnation is the warp and woof of one of the current false religions—"The I AM Movement." This heresy is under the direction of Mr. and Mrs. G. W. Ballard and their son Donald of Chicago. A Christian worker, interviewing one of their recommended teachers, was told that formerly Mr. Ballard was George Washington; Mrs. Ballard, Joan of Arc; and Donald was Lafayette. Before illustrious Mr. Ballard was George Washington, he was the centurion of great faith mentioned in Matthew eight and Luke seven. We greatly fear that these amazing facts substantiate the converse of the theory of evolution and judging from the rate of retrogression, at his next rebirth this eminent leader will return as a monkey. Seriously, this religion of which the doctrine of re-incarnation is the backbone, is the most unscriptural and the most absurd we have come across yet. But we recognize that "the god of this world hath blinded the minds of them which believe not." So we are conscious of the fact that no doubt many sincere people are captivated by the wiles of Satan. An example of their deceptive, high-sounding verbiage (a characteristic of most false religions) is observed in the following excerpts from the periodical *The Voice*.*

The ascended master is as far above a disembodied individual as light is above darkness. The ascended master is the conqueror over so-called death, while the one who has passed through death has failed to hold the mastery or control of its substance and energy. Therefore, he must return in another baby body, grow up and try again to obtain his victory, by keeping his physical body harmonious long enough for his presence to release through it the full power of light and love, and thus expand the perfection of itself, which is the ascended master's victory—the ascension.

Pellucidly diaphanous, wouldn't you say?

Now to prove conclusively the unscripturalness of this doctrine in particular and of the movement in general, let us add one or two more of their quotations. From these we hope to glean a few statements intelligible enough to refute.

Every one should call the presence into action to pass the violet consuming flame from the feet up, through the physical, emotional and mental bodies like a blow torch, dissolving and consuming forever every undesirable thing or condition, which the human has drawn about itself. This is the only means by which you can become free from the hundreds and perhaps thousands of embodiments in which you have lived.

Every one who has ever accomplished this ascension, Jesus included, had to use this violet consuming flame to dissolve his own human creation, before the substance of his flesh body could vibrate at a rate that would enable it to ascend.

—*The Voice*,* February 7, 1937

We believe the gist of these excerpts seems to indicate that the object in life is to reach the estate of ascended mastery. (The ascended master is conqueror over so-called death.) This is a state of freedom from every undesirable thing or condition which the human has drawn about itself. (We suppose they mean sin. They should!) This is done by calling the presence into

* Please do not confuse with the fine fundamental magazine by the same name published by the I. F. C. A.

action to destroy the dross with consuming flame. Failure in one lifetime means to go back and try it over and over again. Even Jesus Christ had to go through this process.

A few brief statements from God's Word will bowl over this whole philosophism.

First: Sin is expiated by shed blood only.

Without shedding of blood is no remission (Heb. 9:22).

The blood of Jesus Christ His Son cleanseth us from all sin (I John 1:7).

Second: Death can only exact sin's penalty once.

It is appointed unto men once to die (Heb. 9:27).

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once; but in that He liveth, He liveth unto God (Rom. 6:9, 10).

Third: Jesus Christ had no sin—He had no need of any purgative (violet consuming flame).

For He (God) hath made Him (Jesus Christ) to be sin for us, *Who knew no sin*; that we might be made the righteousness of God in Him (II Cor. 5:21).

Fourth: Jesus Christ, our sinless Substitute, met man's appointment with death and paid sin's penalty once for all. Those who have by faith applied the shed blood of Jesus Christ, are cleansed from sin and have been identified with Christ in His death, burial, and resurrection.

Now if we be dead with Christ, we believe that we shall also live with Him (Rom. 6:8).

Fifth: This life is the time for salvation.

Behold, now is the accepted time; behold, now is the day of salvation (II Cor. 6:2).

There is no promise of a future time to make the great decision that will change the human destiny from hell to heaven. James says, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

It is our prayer that if these words reach any one who has given any consideration to this deceptive religion of Satan, they might in some measure be used to turn him at once to God's Word wherein are contained the words of eternal life.

VAIN PHILOSOPHY

Philosophy is what man thinks he knows; *prophecy* is what God foreknows. *Philosophy* is man struggling in his ignorance; *prophecy* is God speaking by inspiration. *Philosophy* is man's torch of reason; *prophecy* is God's lamp of revelation. *Prophecy* declares all things from the beginning to the end; *philosophy* knows neither the beginning nor the end. *Philosophy* closes every sentence with an interrogation, while *prophecy* is a sure word of confirmation and affirmation.

"Beware lest any man spoil you through vain philosophy."

—*Christian Beacon*

"For after that in the wisdom of God the world by wisdom (Gr. *philosophy*) knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Corinthians 1:21).



How Can One Intelligently Pray for World Peace?

Peace is a timely subject. It is the most talked about, but the least possessed thing of the moment. It will be helpful to know when to expect it as a fact.

BY JOSEPH G. WRIGHT

PASTOR, EAST ST. LOUIS, ILLINOIS

WHAT child of God is there, who, knowing the horrible effects of the conflict now raging in Europe, and China, does not feel the urge in his soul to cry out in prayer and supplication to our heavenly Father for the soon bringing in of universal and everlasting peace? The earnest desire for world peace is in the heart of every reasoning person, but man has tried in vain for years to bring in universal peace. Man has built a great peace palace at Geneva and endowed peace programs with millions in gold, but today all of his plans and programs for world peace in the family of nations are falling about him like the alphabet blocks of a child's play house. How then is man's desire for world peace to be satisfied, and how can the Christian intelligently pray for world peace? (1) Man's desire for world peace will not be satisfied until "the desire of all nations shall come," Who is none other than the Lord Jesus Christ. Haggai 2:7. There can be no peace until the Prince of Peace sits on His throne. (2) The Christian can not intelligently pray for world peace unless he recognizes God's will, and God's program. In I John 5:14 we read "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." God's will is the establishment of a Kingdom, wherein dwelleth righteousness and peace. Isaiah 11, 12, 32, and 62. The establishment of the Kingdom, however, will not find its fulfilment until certain other events in God's program are brought to pass.

It is quite apparent to the thoughtful reader of the Scriptures that "war" is an accepted fact in the unfolding of the Bible narrative. Many of the Old Testament worthies were warriors. In fact, we find that in the case of Moses and David, that God planned the battles to be fought against the enemies of Israel. Some may here be asking, Is God the author of war? To which the answer would be, "NO," not any more than He is the author of sin. War came into the world as a result of sin. Hence, when sin is abolished then peace will prevail in the hearts of families and nations of men in all the world. As enlightenment on this point, we quote here a paragraph from the pen of the late Dr. James M. Gray,

taken from a superb article written by him, entitled, "What the Bible Teaches about War and the Christian's Attitude in the Present Crisis." The article was written near the close of the last great war.

In Eden, Satan supposed that he had made a firm and harmonious compact with man to last forever. But God immediately interposed with the dictum, "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15). That enmity has been maintained in all the ages and centuries since, and will continue until, in the moral sense, Satan is bruised under the feet of the saints (Romans 16:20), and as to his person, he is bound and cast into the bottomless pit (Rev. 20:1-3).

He concludes this helpful statement by saying,

All wars among the nations are traceable to and grow out of this primal declaration of war, and not a few of them have had a most intimate relation to the fulfilment of its promise, and a practical bearing upon the redemption of the race to which it applies.

This interesting excerpt makes clear to our minds the cause of war, and its permission to continue in this world by right of God's sovereign permissive will. It is quite true, as Dr. Gray has stated, that enmity, fear, and hatred will continue until Satan is bruised under the feet of the saints and placed in the bottomless pit. And in the prophetic program of God other adjustments must be made before world peace is a reality. These, we must keep in mind as we pray for world peace.

1. The believers in the Lord Jesus Christ in this present dispensation must be caught up into the air to meet the Lord, and be taken up into heaven (I Thess. 4:13-18). This is the next great event in God's program for which we look.

2. The age of the Tribulation, which immediately follows the event mentioned in the foregoing statement, must run its course of seven years as prophesied by Daniel (Daniel 9:24-27), confirmed in the teaching of Christ (Matt. 24:21), and defined by the Apostle Paul in I Thessalonians 5:1-10, and the Apostle John in the Book of the Revelation.

3. The Jew, God's chosen people, must be cleansed by the refining fires of the tribulational judgment, brought back into fellowship with God, and restored

to their land again (Ezekiel 37).

4. Our Lord Jesus Christ must take His place on the throne of His father David, as prophesied in Psalm 72 and Psalm 2, from whence He will rule the nations as King of kings, and Lord of lords.

In the light of these events in the program of God the Christian can intelligently pray for world peace, knowing that with the soon return of our blessed Lord Jesus Christ will come the adjustments as planned by God. And then the glorious day of the Kingdom will come, when His will will be done in earth as it is in heaven, and peace will cover the earth as the waters cover the sea.

Nowhere in Paul's epistles to the Christian Church are we encouraged to look for the bringing in of world peace in this dispensation. Rather, he teaches us that we are to expect that there will be an increase in wars and wickedness alongside intellectual progress and religious self-righteousness (II Tim. 3:1-5). We are exhorted to be "looking for that blessed hope, and glorious appearing of the great God and our

Saviour Jesus Christ" (Titus 2:13). And "supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:1-4).

Finally, the Holy Spirit prays through the believer, with groans which cannot be uttered for the coming of that day when the sons of God will be manifested (Rom. 8:23) in glory, and then shortly will follow that great day of the Lord when the saved of all ages will rejoice in the presence of the King. The curse of sin will be removed and all enmity will be gone and "men shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). Well may our earnest prayer be, "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

WHAT DOES THE BACKSLIDER LOSE?

(CONTINUED FROM PAGE 73)

relationship with God. It severs fellowship between the believer and the Father. In Isaiah 59:2, God cries out in sorrow to backslidden Israel (the nation that is God's photograph of the individual believer): "Your iniquities have separated between you and your God." Sin always separates between the believer and God, for He is holy and can have nothing to do with sin.

Read the fifty-first Psalm. It is the record of David's prayer for forgiveness and restoration after his heartbreaking drifting into the double sin of adultery and murder. We find here a man who has been out of fellowship with God, but is now fully repentant, and asking for restoration. Of course, God heard that prayer.

Involved in loss of fellowship and touch with God is the loss of a real prayer life. One cannot conceive of worldly, popular Mayor Lot down there in Sodom having any prayer life. Worldliness, drifting from God, and prayer do not mix well. You remember where Jonah was found when the great storm broke on the ship in which he was trying to flee from God? Down inside the ship, fast asleep! Those heathen mariners had to rebuke him for sleeping when it was his business to be calling on God. But Jonah was backslidden and not on praying ground. There is no record that he took their advice. The first mention of his praying was in his prayer of repentance in the fish's belly.

Another thing the backslider loses is rewards. He does not lose rewards that he has gained while walking with the Lord, but he loses the rewards that God had planned for him during the time of his backsliding. This is taught very clearly in I Corinthians 3:11-15, where the Christian life is likened unto a structure we are building on the one true foundation—Jesus. Paul

tells us that if we build of imperishable materials we shall receive a reward for our labor. But "If any man's work shall be burned (being built of wood, hay, and stubble), he shall suffer loss . . ." He shall lose out on rewards. That is why the Word reminds us of believers who shall be ashamed before Him at His coming. Then shall be revealed what a tremendous loss is the backsliders—in rewards.

II. INWARD

ALONG with these tremendous losses we have been considering is the loss in the Christian's own life—the loss of peace and joy.

Peace is one of the sweetest words in any language. It is a coveted possession. The Bible speaks of two kinds of peace that can be possessed by Christians. The first one is possessed by every believer and can never be lost. This one is found in Romans 5:1: "therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Peace *with* God is as permanent as justification. But there is another kind of peace found in the Bible: "And let the peace *of* God rule in your hearts . . ." This is peace in action—peace ruling in the heart. This is the peace that the Christian out of touch with God loses. Lot lost it when he went to Sodom. His life as recorded in Genesis is such a miserable failure that one would never know that he were a saved man if the Holy Spirit had not told us so in the New Testament through Peter, "And (God) delivered *just* Lot, vexed with the filthy conversation of the wicked. (For that *righteous man* dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)" Lot is an outstanding example of a carnal, backslidden Christian. He had no peace in his backslidden state.

Lot had also lost his joy. Peace and joy go hand in

(CONTINUED ON PAGE 89)

Building the Dispensations

BY THE EDITOR

- Ninth Installment -

IN CONCLUSION it will be profitable to observe at least four summarizations which will set before us the seven dispensations from various angles. These summarizations constitute illuminating reviews or recapitulations of the truth under consideration and will prove most valuable in crystallizing dispensational facts to the mind of the child of God.

I. A SUMMARIZATION SHOWING THE HOLY SPIRIT'S USE OF NUMBER TEN

THE dispensations, as has been shown, are periods of testing. The Holy Spirit emphasizes and illuminates this important fact by making the number ten, which is the biblical number for testing, prominent in each age.

The description of the first dispensation occupies only a few verses in the opening chapters of Scripture, but in those few verses God presents the ten salient features of that brief and swift-moving age:

1. The Lord God formed man (Gen. 2:7).
2. The Lord God planted a garden (Gen. 2:8).
3. The Lord God caused the garden to grow (Gen. 2:9).
4. The Lord God placed the man in the garden (Gen. 2:15).
5. The Lord God prohibited the eating of the fruit of one tree (Gen. 2:16, 17).
6. The Lord God promised man a helpmeet (Gen. 2:18).
7. The Lord God brought the animals to Adam to be named (Gen. 2:19, 20).
8. The Lord God created woman (Gen. 2:21, 22).
9. The Lord God permitted Satan to test the woman and the man (Gen. 3:1-7).
10. The Lord God walked in the garden (Gen. 3:8).

The judgment scene begins with verse nine. The description of the first dispensation ends with verse eight. God has set forth the age in ten simple but comprehensive revelations of fact. And ten is the number of testing. It is the dispensation in which God lets the governmental principle of Innocence be tried out. It did not work.

In the second dispensation, the hand of God is so strongly controlling the age that there are exactly ten great men in the Messianic line (Gen. 5).

1. Adam
2. Seth
3. Enos
4. Cainan

5. Mahalaleel
6. Jared
7. Enoch
8. Methuselah
9. Lamech
10. Noah

Ten generations, no more, no less. Marvelous evidence of divine supervision. And ten is the number of testing.

In the third dispensation, this startling phenomenon is repeated. Although the age is 1230 years shorter than the second age, yet God sees to it that the number of generations in the Messianic line is exactly the same. There are ten (Gen. 11:10-26).

1. Shem
2. Arphaxad
3. Salah
4. Eber
5. Peleg
6. Reu
7. Serug
8. Nahor
9. Terah
10. Abram

In view of the vast difference of more than a thousand years in the lengths of the second and third dispensations, the fact that each age has exactly ten outstanding worthies is most arresting. And ten is the number of testing.

In the fourth dispensation, God introduces the number ten so frequently and in such connections that its significance becomes inescapably self-evident.

When God would let Abraham know, in the very hour of sacred covenant, what nations will test and contest his possession of Palestine, He names ten nations (Gen. 15:19-21).

When God would test the willingness of His people Israel to sacrifice of their means for the service of God, He requires a tenth (Lev. 27:30-32).

When God's people, Israel, were in bondage in Egypt, He brought them unscathed through the testing of ten plagues, and caused them to escape (Exod. 7:14—12:36).

When God would place Israel under the terrific test of the Law, He casts the divine will into Ten Commandments (Exodus 20:3-17).

When Judah fell into terrible sin, the nation was plunged into an awful period of testing because of no king. God ordained that the kingless period should be exactly ten generations.

When Israel stood irresolute and fear-filled at the very entrance of Canaan, it was a real hour of testing

for their faith, and the spies which came back with an ungodly report were in number exactly ten (Num. 13).

When King Solomon died, it was one of Israel's major moments of testing. Satan made one of his many attacks upon God's chosen people and ten tribes split from the parent stem (I Kings 12).

In the light of these and other convincing occurrences of ten in the fourth dispensation, it would seem almost like carrying coals to Newcastle to say—and ten is the number of testing.

In the fifth dispensation, the opening day of the age is Pentecost which means fifty. The message becomes instantaneously clear. Fifty is made up of two numbers, five times ten. On the first day of the age, God is saying the fifth age (five) will be an age of testing (ten) even as the rest.

And when God calls the Apostle Paul and commits to him the new dispensation, He gives him ten helpers who assist in giving to the world the written message.

- | | |
|-----------------|-------------------------------------|
| 1. Tertius | Romans 16:22 |
| 2. Stephanus | I Corinthian Postscript |
| 3. Fortunatus | |
| 4. Achaicus | |
| 5. Timotheus | I Corinthian and Hebrew Postscripts |
| 6. Titus | II Corinthian Postscript |
| 7. Lucas | |
| 8. Tychicus | Ephesian and Colossian Postscripts |
| 9. Epaphroditus | Philippian Postscript |
| 10. Onesimus | Colossian Postscript |

How easy it would have been for there to have been either more or less of these helpers in Paul's marvelous written ministry. But because God is supervising the seven periods of the testing of the governmental principles, there were exactly ten helpers named in connection with the writing of the epistles by Paul, to whom is given the special message to this present age. In modern language, we would say Paul had ten amanuenses or secretaries who gave clerical assistance in the production of the epistles to the Church dispensation, and the fact that there were just ten is not an accident, for ten is the number of testing. God is again conveying to the reader of Scripture the fact that a dispensation is a period of testing.

The sixth dispensation is the dispensation of specially difficult testing. Seven in Scripture is the number of completion or perfection. Seven times ten is seventy, and seventy is the number which God uses in the types to typify the sixth dispensation, the age of Tribulation, because the Tribulation is the age of the very perfection (7) or apex of testing (10).

When Jacob went to Egypt he was taking his family into an experience which was to be an adumbration of the Tribulation. Hence, we are specifically told "All the souls of the house of Jacob, which came into Egypt, were threescore and ten" (Gen. 46:27b). The Egyptian bondage was a picture of the great Tribulation, the perfection of testing (7 x 10).

When Israel came out of Egypt, as they passed through the wilderness, God gave them another type predicting the condition that shall come in the Tribulation. "They came to Elim, where were twelve wells of water" (Exodus 15:27). Israel is the twelve-tribed nation to whom God has given the privilege of carrying the water of life to a needy world. "Unto them were committed the oracles of God" (Rom. 3:2b). The twelve wells represent Israel. But the remarkable thing about the twelve wells in the type-picture is that they were bestowing their life-giving waters upon seventy palm trees. Trees in Scripture represent nations. God is saying in this type that in a period which shall be the perfection of testing (i.e., the Tribulation), the nations (trees) shall receive the message of life from Israel (12 wells of water). This beautiful type is only another one of the scriptural indications that the nations of the world shall be evangelized by Israel. Satan knows this is God's purpose, hence his changeless and implacable hatred of everything Semitic. All Anti-Semitism is a satanic effort to defeat the divine purpose to send a world-wide testimony to all nations through Jewish preachers. But the purposes of God always finally succeed. Thus we have seen another instance where seventy (7 x 10) points to the Tribulation.

It is a unique and convincing fact that the seventieth week of Daniel's seventy sevens (or weeks) is the *Tribulation dispensation*. Seventy speaks of the Tribulation, the perfection of testing (Dan. 9:24-27).

Another experience of Israel's which prefigured the Tribulation was the Babylonish captivity. To this experience God assigns exactly seventy years (Jer. 25:11). In view of these remarkable examples, the significance of numbers in Scripture becomes satisfyingly clear and plain. Ten is the number of testing and seven the number of perfection.

The book of Revelation is the book of the Tribulation. There are two numbers which are outstanding in the Revelation. These numbers are seven and ten, the numbers that belong to the Tribulation. Granted, other numbers appear in the Revelation, but these two are prominent. In the Revelation we find ten days, and ten heads, and ten horns, and ten crowns, and ten kings. And we also find seven churches, and seven spirits of God, and seven candlesticks, and seven stars, and seven lamps of fire, and seven seals, and seven eyes, and seven trumpets, and seven thunders, and seven heads, and seven vials, etc. To the careful and prayerful student there can be no question as to where the Revelation belongs dispensationally. The Revelation is the inspired description of Daniel's seventieth week. It belongs in that age which stands connected with seven and ten—the perfection of testing—the Tribulation.

The last dispensation is not given much space by the Holy Spirit in the book of the Revelation, but we are told that it shall be a thousand years (Rev. 20:4-6). One thousand is ten times ten times ten. In that glorious era of our Lord's personal reign the element of testing is still present, for ten is the number of testing.

Thus we see that throughout the history of mankind, the Holy Spirit's use of the number ten keeps emphasizing the message that the dispensations are periods of *testing*. Through seven unique, majestic, and progressive ages, the heavenly Father is putting His creature, man, to certain vital and valuable tests involving six principles of government in order to persuade man that human devices and human strength are utterly unreliable.

The glorious divine message which shines forth as a product of these seven dispensational tests is that since man is powerless to help himself, both governmentally and individually, there is just one right and sensible and safe thing to do—*Believe on the Lord Jesus Christ and be saved*. When any man takes this blessed step he instantly possesses, by grace, a Saviour and a King. His individual need and his governmental need are both met, for all eternity.

II. A SUMMARIZATION SHOWING THAT EACH ONE OF THE FIRST SIX DISPENSATIONS TERMINATES WITH A DISPENSATIONAL JUDGMENT

UPON this point there is virtual agreement among the teachers of the Word of God. The fact that each of the first six dispensations closes with a dispensational judgment seems to have received practically universal recognition among those who study the Book of books. The fact that God puts a judgment at the end of each age is just another proof that a dispensation is a period of testing. The judgment which a just God permits to fall at the end of an age, of course, always involves that group upon whom special responsibility has been placed for that particular age.

Consequently, since Adam and Eve were the ones upon whom the responsibility for the first age was placed, it was upon them and their descendants that the first awful judgment fell. Although that first age, the age of Innocence, was inevitably brief, its importance and significance were very great. The appalling judgment which descended upon Adam was the Expulsion from the Garden.

So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life (Gen. 3:24).

It is upon Cain and his descendants that God puts the responsibility for the second age, the age of Conscience. Scripture records the awful wickedness and moral decay to which man falls as this particular dispensation draws to its close.* Both private life and

governmental authority disintegrate. The judgment whereby God exhibits His wrath upon the civilization established and developed by Cain and his family is the Flood. The inspired record, speaking with divine simplicity, declares that God

... spared not the old world ... bringing in the flood upon the world of the ungodly (II Pet. 2:5).

As the third dispensation, the dispensation of Authority opens upon the earth, after the Flood has subsided, God places the responsibility for the age upon Noah and his family commanding them to replenish the earth. Obedience to this command necessitated scattering. They did not desire to scatter. They had not learned the lesson which they should have learned from the judgment of the Flood. God does not permit their rebellious attitude to continue unnoticed for very long. In the days of Peleg, the awful dispensational judgment of the Confusion of Tongues falls upon the headstrong family of Noah, and in those same days the earth was divided.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth (Gen. 11:8, 9).

It took a long time for mankind to even begin to recover from the body-blow of the Confusion of Tongues. But out of the welter of international adjustment God called the man, Abraham, into the promised land, called him a Hebrew, and made him and his family responsible for the fourth dispensation—the dispensation of the Law.

When the dispensational failure of the nation of Israel became inescapably patent, God's judgment on the age began. The judgment on the fourth age differs in a marked fashion from the judgments which closed the first three ages. Each of the judgments which closed the first three ages came upon mankind cataclysmically, and involved the whole race. The judgment which closed the fourth age came in instalments covering nearly a thousand years and involved only God's chosen people. It began with the disrupting of the nation after the death of Solomon. Its next outstanding expression was the fall of Samaria in 721 B.C., and was quickly followed by the fall of Jerusalem 586 B. C. The final manifestation of God's judgment upon Israel was in the awful climax fall of Jerusalem in 70 A.D. under Titus. The judgment which terminates the fourth dispensation is the Dispersion of Israel. Under the figure of God's olive tree, Paul states it graphically in Romans,

The branches (Israel) were broken off (Rom. 11:19).

Because of unbelief they (Israel) were broken off (Rom. 11:20).

God spared not the natural branches (Israel) (Romans 11:21).

Moses puts the prophecy and warning of the Dispersion (CONTINUED ON PAGE 100)

* For a study of the conditions which marked the end of the second dispensation see *The Angels that Sinned*, by this author. Maranatha Press, Publishers, Denver, Colorado. Price, 25 cents.

BOOK REVIEWS



Conducted by the Editor

EVENTS OF THE LAST DAYS

This is a splendid book of a unique order. It is one which makes the Scriptures dealing with events of the last days intensely interesting because the author has placed all the events in chronological order with the Scripture texts inserted. It is to be highly recommended for its true scriptural stand. It is to be recommended for anyone in whose mind these events are vague. It will certainly make these things very clear. It is the product of a student, one who has applied himself, heart and soul to the task of this ideal arrangement.

EVENTS OF THE LAST DAYS, by John E. Finney. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. Price, \$1.00, cloth. 161 pages.

THE MURRAYS OF MOORESFOOT

Sybil and Evelyn are left in charge of their grandfather in Scotland, while their father goes forth as a medical missionary to India. Besides a clear Gospel message, the story relates several events which will be an encouragement for Christian children to live for their Lord. It is climaxed by a prodigal's return, and will hold the attention of any girl up to twelve or thirteen years of age.

THE MURRAYS OF MOORESFOOT, by Margaret P. Neil. Publishers, Pickering & Inglis, Ltd., 14 Paternoster Row, London, E. C. 4, England. Price, \$.75. 223 pages.

JAMES H. McCONKEY

This is a very fine biography of a much beloved servant of God. It is so written as to be interesting and devotional. One is led to realize the presence of God as he proceeds through these pages. It is not just another biography, but a story of God's marvelous grace operating in a miraculous way through one of God's humblest servants. This is a story of Mr. McConkey's life and also the story of his publishing society which God so marvelously used in an international way in the spread of the Gospel. Any Christian will be highly pleased with this book.

JAMES H. McCONKEY, by Louise Harrison McCraw. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. Price, \$1.00, cloth. 211 pages.

BLOOD, BREAD AND FIRE

This is a book of twelve splendid sermons. *Blood, Bread and Fire* is the title of the first sermon in the book. All twelve are of a strictly biblical nature. They are written in a fine homiletical manner, yet clothed with such interesting expressions as to make it nearly impossible to lay the book down. The author employs very spicy expressions and is very clever in striking at his point. It is evangelistic and instructive, especially good for Christians, and will be sure to point the sinner to the Christ of Calvary.

BLOOD, BREAD AND FIRE, by Vance Hayner, pastor of the First Baptist Church, Charleston, South Carolina. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00, cloth. 119 pages.

WITH HIM

Those who may be passing through heart-crushing experiences of life will be especially helped and encouraged by this book of rich devotional gems setting forth the secret

of the life that triumphs "with Him" in every sorrow, disappointment, and trial known to the human heart. Crushed Christians will be lifted out of the "slough of despond" and bitter "stumbling-blocks" turned into blessed "stepping-stones" by a prayerful reading of these choice meditations coming from the heart of one who in deep waters of personal experience has proved the reality of a life that wins "with Him."

WITH HIM, by Anna J. Lindgren. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 135 pages. Price, \$1.00, cloth.

AMBITIOUS DREAMS OF YOUTH

This book contains 14 of Mr. Carroll's sermons preached as far back as 1902. Mr. Carroll, now with the Lord, was one of the south's most eminent ministers and regarded by some as the greatest of Baptist preachers. These messages reveal the depth of thought, keen insight, and devotion to the Gospel which characterized this man's ministry. We especially like his emphasis on depravity, regeneration, and consecration.

We regret that it is necessary to call attention to one point wherein we disagree with his interpretation. He places the unpardonable sin in the present dispensation and defines it as "blaspheming against spiritual knowledge." We believe it to be future, i.e. the Tribulation age and an acceptance of the Satanic Trinity (Rev. 12:17; 13:1-8), signified by the mark 666 (Rev. 13:18).

AMBITIOUS DREAMS OF YOUTH, by B. H. Carroll. Publishers, Helms Printing Company, Dallas, Texas. 205 pages. Price, \$1.50, cloth.

BOOKLETS AND PAMPHLETS

THE TESTIMONY OF A HEBREW CHRISTIAN, by Harry J. Burgen. Publisher, Harry J. Burgen, 717 Walnut Street, Philadelphia, Pennsylvania. A well written testimony of how a Jew found Christ. It is especially helpful in laying bare the mental processes of a Hebrew mind. It thus helps personal workers in dealing with Jewish prospects. Price, 15 cents, paper. 19 pages.

CULMINATION OF EVIL, by Morris Gordin. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Avenue, Los Angeles, California. A booklet written by a former Russian Communist leader and writer in which the author shows the deceptive workings of Satan behind Communism, Fascism, and Nazism. A brief word is given as to how Hitler and Stalin came into power. Price, 25 cents, paper. 22 pages.

WORLD JEWRY AND MODERN ANTI-SEMITISM, by N. I. Saloff-Ashtakhoff. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. This booklet gives the history of Anti-Semitism and its cause. It attempts a proof of the falsity of the Protocols and tells how the story of the Jewish element in the Protocols got started. It is interesting. Price, 25 cents, paper. 56 pages.

SEED THOUGHTS FOR SOWERS, by A. MacFadyen. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. A refreshing compilation of alliterations and running outlines among which both textual and topical sermons may be found. A variety of ideas that will help the busy evangelist to fill his sermons with scriptural thoughts. Price, 25 cents, paper. 44 pages.

BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson



OUR RESPONSIBILITY TO THE LORD

Psalms 37

- I. TRUST IN THE LORD
vs. 3
- II. DELIGHT IN THE LORD
vs. 4
- III. COMMIT TO THE LORD
vs. 5
- IV. REST IN THE LORD
vs. 7
- V. WAIT FOR THE LORD
vs. 7

A. MacF.

REQUISITES OF CHRISTIAN GROWTH

II Peter 3:18

- I. CONVERSION
"Ye must be born again"
John 3:7
- II. WISE CHOICES
"Choose you this day whom ye will serve"
Joshua 24:15
- III. DEPENDABILITY
"Be ye stedfast, unmoveable, always abounding in the work of the Lord"
I Cor. 15:58
- IV. CONSECRATION
"Present your bodies a living sacrifice, holy, acceptable unto God"
Rom. 12:1

O. C. R.

SOME INCENTIVES TO SERVICE

- I. CONSCIOUSNESS OF THE PRESENCE OF GOD
Prov. 15:3
- II. A KNOWLEDGE OF THE TERROR OF THE LORD
II Cor. 5:11
- III. THE LOVE OF GOD
John 3:16
Rom. 2:4
I John 4:11
- IV. THE HOPE OF REWARD
I Cor. 3:14
Heb. 6:10
- V. THE DESIRE FOR DIVINE APPROVAL
Matt. 25:23
I Cor. 4:5
I John 2:28

A. F. C.

THE THRONE OF GRACE

Hebrews 4:16

- I. WHO ARE TO COME
"We"
- II. HOW ARE WE TO COME
"Boldly"
- III. WHERE ARE WE TO COME
"Throne"
- IV. WHY ARE WE TO COME
"To find mercy"
- V. WHEN ARE WE TO COME
"In time of need"

A. MacF.

BEWARE

- I. OF BACKSLIDING
Deut. 6:12-16
- II. OF PHILOSOPHY
Col. 2:8
- III. OF FALSE DOCTRINE
Matt. 16:6-12
- IV. OF HYPOCRISY
Luke 20:46, 47
- V. OF COVETOUSNESS
Luke 12:15-21

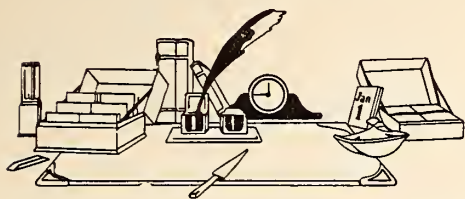
C. E. P.

THE MISSIONARY

- I. HIS MESSAGE
"Proclaiming Christ Crucified"
I Cor. 1:23
Col. 1:28
- II. HIS MATERIAL
"All Scripture"
II Tim. 3:16, 17
- III. HIS METHOD
"Holding forth the Word of Life"
Phil. 2:16
- IV. HIS MANDATE
"I will send thee far hence"
Acts 22:21
- V. HIS MAINTENANCE
"God shall supply all your need"
Phil. 4:19
- VI. HIS MISSION
"To every creature"
Mark 16:15
- VII. HIS MISSION FIELD
"The regions beyond"
II Cor. 10:16

—J. B.

THE EDITOR'S MAIL BAG



We are sure that the group who have been following the progress of the magazine from month to month during our recent subscription drive will be interested in the outcome. During the last six months, our circulation has increased thirty-one per cent. We rejoice, first of all, for the increased sphere of influence of our magazine. It offers additional incentive to the editorial staff to know that more and more are profiting by their written ministry. Then the financial end of the work is greatly aided by the increased subscription list. We do need a much larger circulation in order to meet publication expenses. We trust that the following testimonials of blessing received from the magazine will encourage our readers to pray for *Grace and Truth* and to make greater effort to make it known.

AN ANSWER TO PRAYER

England: It gave me very real joy to learn that, owing to the kindness of Mr.— I am to receive your magazine, free, for another year. I am enclosing a letter for Mr.— and will be grateful if you will kindly send it on to him. It is wonderful that, when his letter arrived, I was looking over some back numbers and praying that God might put it into the heart of one of His servants to renew the subscription for me. Your magazine has been coming to me for a number of years, now, but for some months I do not seem to have received any until a few days ago. It has been a real loss to me, and I missed the issues greatly. I thank God for your faithful testimony. You will receive much opposition, but nobody ever did anything worthwhile without being opposed. It is really a great compliment.

DOUBLE MINISTRY

England: I have mailed *Grace and Truth* to an old Sunday-school scholar of mine who has joined the artillery. He is an earnest Christian and will enjoy the articles and pass the magazines on to others to read. Each month is gotten up so attractively, I am sure some of our soldiers will be induced to read the articles when they see the beautiful cover.

Colorado: Having read *Grace and Truth* we pass it on to someone else, not always to the same one. But we deem it too good to either clip or destroy. What things we desire to keep, we copy.

RETURNING TO THE FAMILY

Michigan: I was at one time a subscriber to *Grace and Truth* and failed to renew my subscription—to my own loss, I am sure. Thank you for reminding me of your splendid magazine. I thank God that such a paper is before the American people today. There are too few such publications. May our blessed Lord richly bless your splendid school and your magazine in this present year. Please find enclosed \$1.50 money order for your splendid offer of a copy of Mr. Fowler's new book.

Montana: It is not many days since I received the enclosed offer. Some years ago I was a subscriber to *Grace and Truth* and have always classed it among the very best, and I shall consider it a special favor to receive it again.

HEARTENING COMMENTS ABOUT "BUILDING THE DISPENSATIONS"

Missouri: *Building the Dispensations* by the editor, is the very best thing that I have ever read on that subject. It seems more reasonable and also in keeping with the Word. I received the book only a few days ago. I ordered it because I wanted the teaching in permanent form that I might refer to it and loan it to others. I truly thank the editor for his plain and helpful teaching of God's Word.

Iowa: I read your book, *Building the Dispensations*, and found it to be a most inspiring book as well as true. I let my brother read it and he also liked it, so I will make him a present of *Grace and Truth* and the book too.

Colorado: Right here I want to say this word about *Building the Dispensations*. So far it has been a unique presentation of this present dispensation and one that seems to satisfy. There is nothing taken for granted as to how the author arrived at his conclusion, and that is really satisfying.

Mississippi: I am sending the amount for another *Grace and Truth* subscription. Please send it to some missionary, and the book, *Building the Dispensations*, which I have enjoyed so much, to . . . The need of the true teaching on the dispensations as the editor teaches it in this book is very great. I wish you would mention it to the D. B. I. Alumni through *Grace and Truth*, and appeal to them to help put this book into the study of the ministers they know. I know God would use it.

Iowa: Please use the enclosed \$1.50 to renew my subscription to *Grace and Truth* and send me a copy of Clifton L. Fowler's *Building the Dispensations*. These studies, running serially, have proved a great blessing to me, as for some time past I have intended to make a study of this fascinating subject. Truly, as has been stated, this teaching "makes the Bible a new book." Praying God's rich blessing upon your spiritual magazine, upon D. B. I., and upon the editor's new book . . .

WELL PUBLISHED

Arizona: We appreciate *Grace and Truth* and, I may say that it is being well published.

Wisconsin: I just love the *Grace and Truth* magazine because of its very fine articles and its lack of advertising. I notice some Christian magazines contain rather questionable advertisements.

SERVES MANY PURPOSES

Central America: Among the various features *Grace and Truth* contains, and from which I receive help for my work here, is the section "The Days of Youth" which I translate or retell to the young people of the classes I am privileged to teach. The enjoyment they get from the stories is a joy to me. As yet there are so few good, wholesome stories in Spanish for young Christians. A missionary companion says she is developing some of the themes from "Bible Seed Thoughts" for messages she is called upon to give in the congregation where she serves. So you see in what various ways the paper is a blessing in its ministry on the mission field.

GRATITUDE EXPRESSED

Peru: Thank you for the letter telling me that I will receive *Grace and Truth* for another year. I do not need to tell you that it would be very hard for me to do without it. I am glad that there are still those at home who are willing to send it to us. May the best of God's blessing rest upon all the *Grace and Truth* staff in 1940. The magazine is better now than it has ever been, so there does not seem to be a lack of cooperation.

DOCTRINAL QUESTION

In Ephesians 4:5 where it says "one baptism" is it water baptism or Holy Spirit baptism?

This passage, as the context very clearly shows, is addressed to Christians only, for Paul says, as he closes the section, "unto every one of us," (us believers) "is given grace according to the measure of the gift of Christ." So the statements concerning one body, one spirit, one hope, one Lord, one faith, one baptism, are statements which have to do with the fact that we have been brought from death unto life and are believers in Christ Jesus. Hence, these statements must be understood from the standpoint of their connection with salvation. In other words, the idea which the Apostle Paul is advancing is that there is *one* Body of those who are saved; *one* Spirit Who indwells all the saved; *one* Hope which is common to all who are saved—the glorious hope of our Lord's return; *one* Lord Who saves; *one* faith that saves; *one* baptism that saves; and every student of God's Word knows that water baptism does not save. It is the baptism of the Holy Spirit that saves. This baptism is the baptism that inducts us into the Body of Christ the moment we believe (I Cor. 12:13), not a "second work of grace" as some call it. There is only *one* baptism and the Lord is satisfied with that. Consequently, we also should be satisfied and not go seeking another Holy Spirit baptism which has no sanction from the Lord.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Rev. and Mrs. Darrel Handel, assisting Mr. O. B. Bottorff in the work of the St. Louis Gospel Center, are rejoicing in the blessing of God upon their labors. Mrs. Handel, formerly Ruth Whaley, is a graduate of the class of '38. Mr. Handel, a former student, has charge of the half hour radio program sponsored by the Center each morning, and reports that "souls are being saved and Christians strengthened."

Rev. Henry Dahl ('35) was compelled to leave Superior, Arizona, because of serious illness, and go to Chicago where he underwent a major operation several weeks ago. It is reported that the operation was quite successful and that he is well on the road to recovery.

Miss Betty Hess ('38), engaged in nurse's training at the Denver General Hospital preparatory to Christian service, received her nurse's cap at a beautiful Capping Service held in the Lounge of the Nurse's Residence on Friday evening, March 1. Rev. C. Reuben Lindquist, Dean of the Denver Bible Institute, gave the invocation.

An interesting report comes concerning the home missionary work being carried on by Mrs. Dolores Wright, former student, of Tucson, Arizona, in the Yaqui Indian village. Mrs. Wright conducts Bible classes with the Indian women each Wednesday and Friday afternoon following her sewing classes, and makes personal calls on the women and children seeking to win them to the Lord and aiding the poor and needy. A preaching service held every Thursday evening as well as the Sunday Bible school are well attended. Mrs. Wright reports that this work is "growing by leaps and bounds," and is being especially blessed of the Lord. In addition to the Indian work, Mrs. Wright helps in the Sunday-school of the Mexican Baptist Church and sponsors the Junior B. Y. P. U. of the First Baptist Church.

Since returning from her furlough, Anna Thorell ('25), missionary for two terms in Venezuela under the Orinoco River Mission, has had several opportunities for testimony in churches and young people's and women's missionary societies. On January 30 she was privileged to speak at a missionary conference in Loomis, Nebraska. She contemplates visiting the Institute, D. V., sometime during March.

Although we have had no recent news to report concerning graduates and former students of the Institute on the foreign mission field, we urge our *Grace and Truth* readers to remember in prayer the following who are hazarding their lives for the cause of Christ in needy lands: Mr. and Mrs. ('23) Roger Howes in China; Ernest Fowler ('33), Mr. and Mrs. Harvey Hammond (former students), Haunah Roach ('30), and Mr. and Mrs. Stanley Skivington ('25) in South America; and Mr. and Mrs. Otto Deming (former students) in Africa, not forgetting Katherine Harder (former student) who was forced to return from Africa recently because of serious illness.

The stupendous need of workers in the sin-darkened lands of India and Ceylon was presented to the students at an Inspirational Hour on Tuesday, February 6, by Mrs. H. Martyn Greet and Miss Constance Jayawardina of the India Christian Mission. On Wednesday evening, they spoke at the regular prayer service of the Berean Fundamental Church in Denver, showing slides concerning the splendid work being carried on by the mission.

Miss Constance Brandon, International Secretary of the World Dominion Movement, gave a stirring missionary challenge at the Inspirational Hour on Saturday, February 17. Miss Brandon spent about ten days in Denver and vicinity fulfilling a large number of speaking engagements which had been arranged for her by the Rev. John McDonald of the Aurora Community Presbyterian Church.

On February 6, Mrs. Ernest E. Lott ('34), member of the Institute staff, returned from a several weeks' visit in Charlotte, Michigan, necessitated by illness in her family. During a stop-over in Chicago, she enjoyed the fellowship of a number of D. B. I. graduates and former students.

Rev. and Mrs. Norman Renn of Palisade, Colorado, where Mr. Renn ('34) is pastor of the Baptist Church, spent several days visiting at the Institute in the middle of February. We were richly blessed by Mr. Renn's message at morning devotions as well as the one given at the prayer service of the Campus Gospel Center on Wednesday evening, February 14.

We also enjoyed fellowshiping again with Miss Hazel Leigh Whitney ('36), who spent three days at the Campus recently. Miss Whitney is making splendid progress in her nurse's training at Bethel Hospital at Colorado Springs, Colorado, which training will prove invaluable to her in her contemplated missionary service in the Belgian Congo.

A very successful week of evangelistic meetings with the Rev. Martin S. Charles, reclaimed atheist and former vaudeville mind-reader, closed on Sunday, February 25, at the Institute Auditorium, 2047 Glenarm Place. His unique messages drew large crowds and were used of the Lord to win a number of souls to Christ including a Jewess, and especially to strengthen the faith of Christians. His messages at morning devotions in the Institute dining hall were enjoyed by staff and students alike, and the material which he gave in the class he taught each morning during the week was most valuable and instructive.

In anticipation of these meetings with Mr. Charles, the students under the direction of Mr. Leland McClellan ('39), Evangelistic Director, canvassed the neighborhood adjoining our downtown headquarters distributing Gospel tracts and handbills advertising the meetings. Many people were thus contacted who would otherwise not have been reached. Because of these special efforts in soul-winning, the evangelistic report of student activities shows an increase in February over the month of January. The report is as follows:

Persons Talked with, Total	680
Persons receiving Jesus	56
Persons Returning to Jesus	4
Persons Yielding to Jesus	8
Tracts Distributed	4,386
Scriptures Distributed	250
Letters Written	8
Sunday-school Classes Taught	135
Meetings Conducted	
Church	12
Mission	7
Prayer	14
Open Air	2
Shop	2
Young People's	1
Miscellaneous	50
Total Meetings Conducted	88
Meetings Participated in, Total	722
Meetings Attended, Total	575
Musical Numbers Rendered	179
Hospital Visitation	2
General Visitation	248
Total Hours Practical Work	2,095



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



WE WERE perfectly delighted with the picture of Musuku which appears on this page. Although the picture itself is not very clear, still it is possible to see the tremendous amount of work that has been accomplished by our missionaries in the time they have been at our station. (They arrived at Shabunda about September, 1938, about one year and three months before this picture was taken.) The building in the foreground is the "Club House." The first building back of the "Club House" is the Girls' House. Muquamo and his family live there with the eight or nine girls that have come to our station. The third building is the Jansen home. In order to erect these buildings, our men, with the help of the natives, had to cut down some thirty large trees and dig up the stumps. Considerable forest also had to be cleared before the missionaries could do anything on our mountain. We believe they have wonderfully succeeded in making a beautiful site for our first station.

CHRISTMAS AT MUSUKU

Christmas presents were sent by friends and loved ones to our missionaries and they arrived in time for Christmas, but Mrs. Amie and Mr. Lindquist were forced to go to Shabunda and Kindu on urgent business the Tuesday before Christmas and did not return to Musuku till after New Year's day because the roads had been made impassable by terrific storms. Mr. Lindquist and Mrs. Amie remained with the missionaries at Shabunda until they could return to Musuku, and the Christmas boxes were opened when our missionaries were all together again. They said they had a happy time opening their packages and were deeply grateful for everything that was sent them.

While the two members of the group were gone, however, Mr. and Mrs. Jansen and Miss Johnson had a happy time with the natives, according to Mr. Jansen's letter of December 26: "Yesterday was Christmas, and one of the happiest in my life. We had a service at 9:00 A.M. here. It was my privilege to bring our natives a message on Matthew 1:18-25. Although it is hard to preach in Kilega, it is becoming easier. Then at 2:00 P.M. we gathered again. After singing some songs, our teacher, Mukombi, brought a message on Luke 2:1-20. After this service, we had a few games for the boys—contests and races. Then at 4:00 P.M. we had another service. This time Kitele brought a message on how the wise men came to bring gifts to the Lord and told us that we, too, should bring our gifts to the Lord on His birthday. After his message, the people brought their gifts and they amounted to 113 francs! Remember, a franc to these people is the same as a dollar to us. There were 222 present. They had our chapel decorated with green palm branches and red leaves from the forest."

EVANGELISTIC REPORT

Concerning the work that is so near to our hearts, namely, the evangelizing of the people, Mr. Jansen wrote on January 12, "On Monday, January 15, Mr. Lindquist and I plan to go to Kakuli, a good-sized village about two days trip from Musuku, to install a teacher. There are a number of Christians there and we feel it very urgent that we place a teacher there. There are also a number of other places needing teachers and we trust that by next year we shall be able to place a good many more teachers. On this trip to Kakuli we plan to stop at Kidambo, a mine, and place a part-time teacher there. There are many children out at Kidambo and they want a teacher. Truly, there is much to do.

"Since the 21st of October up to the present time (January 1) we have been sending out some of the school boys, who have shown progress in things spiritual as well as in their school work, to some of the nearby villages. I send one leader and two helpers to each village and have

had four teams going out each week. These boys leave Musuku on Friday evening after school. On Saturday they teach the children of the villages, and on Sunday they hold services. I have been much encouraged when I have had the boys in my study and have prayed with them before sending them out. They are so anxious and willing to take the message of salvation to their own people. In this brief period (slightly over two months) they have held thirty-five meetings with a total attendance of 1252 and a total offering of 57.20 francs.

"We have had our regular services here at Musuku and at the native village of Kasongo every Sunday also. These services run in attendance from 150 to 250. The Lord has indeed given us an open door and by His grace we shall occupy."

HOME DEPUTATION WORK

Our accepted candidates, here in the homeland, have been doing deputation work as doors of testimony have opened to them. Mr. Leonard W. Parcel, our Deputation Secretary returned on February 14th from an extended trip to Washington, Oregon, California, Arizona, and other points, and we give his report below. While unable to go very far because of lack of transportation facilities, Miss Fay Andrews and Miss Dorothy Reich have presented the work of the society in various churches in and around Denver. Miss Andrews gives an interesting report of the trip the young women made to Climax, Colorado:

(CONTINUED ON PAGE 100)



Musuku Station



THE DAYS OF YOUTH

"A Jewel for the King"

By Florence Taft Fowler

Mudimino—yes, that is his name—Moody-me'-no. And his big, black eyes looked up at Mama Hungula, and two shining black cheeks dimpled deeply as a row of pearly teeth glistened between smiling red lips. Mama Hungula, the white missionary, wanted to take him in her arms and squeeze him hard, but there were too many other dark-skinned boys and girls near who wanted to be loved. She could not hug them all at the same time.

Now Mudimino lives far away in the heart of Africa. His parents are Christians and attend the gospel services that are held at Musuku Station. They live in a native village not far away, but they are willing for their little boy to stay at the Mission and go to school. So it was decided among the missionaries that Mudimino should be their helper and chore boy. The chickens and turkeys needed care and surely this bright little African was the one most able for the task. Consequently, Mudimino received his appointment. How happy he was that he was chosen among a number of older boys to help the white teachers who had recently come to their district. Since they had so many things to do, even though he was only about seven, Mudimino thought he could help in the little tasks, that they might accomplish the great work of building a station so his people could hear about Jesus the wonderful Saviour Who loved them.

His heart thumped rapidly as the instructions were given about the care of the chickens and turkeys and he wondered if he could remember all that Mama Hungula told him. His big eyes looked up questioningly but the white mama was so kind and patient. He felt so warm inside as she smiled at him, so he must try to do his very best.

Every Sunday Mudimino went to the gospel meetings, and on week days when his morning chores were done, he hurried to school to learn all he could from the white teachers. He was thrilled with all the new and wonderful things they taught him. But, of course, he was a very small boy and when the classes were over, his pent-up energies demanded release. All work and no play, after he had been sitting on the hard benches at school, would surely make Mudimino a dull boy. But Mudimino was in no danger of becoming dull. One day when he forgot to take care of his feathered charges, Mama Hungula had to scold him, but he promised to remember the next time. So the days went by. Sometimes it seemed his little kinky head could not hold all the wonderful things he was being taught every day.

Then something happened. It was Sunday. The African sun beamed cloudlessly down upon the leaf-thatched roofs of the new mission houses on the high hill overlooking the vast jungle lands stretching out in all directions. Even the soft breezes rustling in the stately palm trees which stood guard over Musuku Station seemed to whisper peace to the hearts of the large black company gathered to hear the good words by Kitele, the young native evangelist. Fearlessly and unerringly he had proclaimed the message of Jesus, the risen and living Saviour. Many hearts had been touched by the Spirit of the true God and though Kitele's skin was as dark as ebony, his heart was burning with the pure light that shone from the face of the Saviour. He had appealed to his people to turn away from their false gods to the true and living Saviour. Then he invited all who wanted to be delivered from their sins and who wanted the Lord Jesus to come into their hearts, to remain after the public service was dismissed. Sixteen earnest black people waited to hear more of the good words of God. They wanted this wonderful Jesus, Who, they had learned, was sent by the wonderful, eternal God Who had made the heavens and the earth. They saw that He loved *them* and was seeking entrance into their hungry hearts. Among

the sixteen was little Mudimino.

Although he trembled a bit inside and felt a little shy among all the big people, he listened most eagerly to every word of Kitele. His big, appealing eyes grew misty and serious as he heard the wonderful words. How could Jesus love him?—a little black boy in the midst of the jungles of Africa, he thought. But Kitele had said that Jesus died for *all* the people of *all* the world. Mudimino's father and mother said so too, and they were walking the Jesus path. Besides, the missionaries had come all the way from America to tell them about Jesus, God's only Son, Who died to save them from their sins and set them free from all their bad fears of evil spirits. Mudimino wanted Jesus.

But Kitele was still talking to the big people. Wasn't he ever going to talk to him? O yes, it must be his turn now. Kitele was coming toward him. His heart beat so fast he wondered if it would stay inside; he was so glad, and a little shy too. But Kitele smiled as he stooped down beside him.

"Well, Mudimino, so you want to be a Christian too?"

"Yes, I do," replied the little black boy with conviction.

"What does it mean to be a Christian, my boy?" Kitele wondered if the child understood.

"Well—well—I just let Jesus make my heart clean. Mudimino is much naughty in here sometimes," he answered, pointing an accusing finger at his own heart.

"But, how does He make it clean, Mudimino?" The kind face of Kitele was lighted with gladness and his voice was filled with tenderness as he wondered what the reply would be.

"He died on the cross and all His blood flowed out to make it clean," was the answer. And the little shining black face shone more than ever because of the light in his heart.

"Did Jesus do all that for you?" questioned Kitele.

"For all the people—and me too—me too," nodded the child. His faith could not be shaken.

As Kitele patted him on his wooly head, he could scarcely refrain from taking him in his arms, but instead he asked, "But who told you to stay after the meeting, Mudimino, with all these big people?"

"*My own self!*" was the quick response.

That was enough. Kitele was satisfied.

The days and weeks came and went. Mudimino was hearing more good words of God at school and was learning

In his work and in his play,

To walk the Jesus way.

More little chickens and turkeys hatched out. They were such soft fuzzy little things. Mudimino loved them. But, being a little boy, he loved to play.

One night a storm broke in all its fury over Musuku Station. It rained and poured and poured; the water was running in freshets everywhere. But what has that to do with Mudimino—or turkeys—or walking the Jesus way? Mudimino soon learned.

Morning came. He went to care for the little turkeys. His heart sank. His black little face turned pale. There they were—several of the wee things! Drenched with water and half-covered with mud, they were on the ground—dead! What would Mama Hungula say? What should he do? His heart felt very sad. He had forgotten again to close the coops the night before. All the little turkeys were soaked to the skin. Maybe they would all die. He could not tell Mama Hungula now. A big lump was in his throat and his chest felt so heavy—as if he were being crushed with stones.

But in a little while the white mama knew. Her dear little turkeys were dead. And in a few more days they were all dead.

This time Mudimino remembered. He had been instructed many times before. It was not because he had not known. Yes, he would remember always, for Mama Hungula told him he could have only half his weekly franc because he had neglected the turkeys. Of course, a franc to a little African boy was a lot of money. To give up half of it was hard to bear, but anyway he deserved the punishment. The turkeys must be worth lots more than half a franc. It was his fault they had died. So he reasoned, and learned his lesson. But that is not all the story.

There are other small black boys working for the Mission and going to school. They are like other boys and girls and men and women: their "hearts are deceitful and desperately wicked." Only the Saviour can change them. When they have not lived in good Christian homes (and none of them ever have), they have not learned to be honest. It is as easy for the African boy to steal and tell lies as to eat. Their heathen parents think it is clever when they do these things without getting caught. What a time the missionaries have training their native help to be true and honest. So here was an opportunity to teach them. All the missionaries were so happy about what happened in Mudimino's heart (but you don't know all that happened yet.) So, Mama Hungula called together all the other boys who helped at the Mission. Mudimino was not asked to meet with them because it was all about him. When she told them what little Mudimino had done, their eyes were wide with wonder and their mouths dropped open with surprise. They had never heard of such a beautiful thing before. It made them ashamed. To think that Mudimino, the youngest of them all, had learned so much better than they about the good words of God and what it meant to please Him! They began to see, as Mama Hungula talked to them, that the Lord Jesus could cleanse their hearts and make them white and pure, and they wanted to know Him as Mudimino had learned to know Him.

Now this is what had happened to Mudimino.

It was Saturday; and Saturday was pay day at Musuku Station. The Secretary who gave the boys their rations each week was away from the station. Mama Amande, one of the other missionaries, and the assistant cook paid the helpers that day. But Mama Amande did not know that Mudimino was to have his rations cut. When the little kinky head appeared at the window of the mission office, she smilingly handed him two nice half franc pieces, as usual.

For a moment Mudimino hesitated as he received them. Surely Mama Amande did not know. Then as fast as his chubby legs could carry him, he ran to find Mama Hungula. Holding out his little hand, he exclaimed, "Mama Hungula, here is my half franc."

The white mama was puzzled. "What is it for, Mudimino?"

"You said I must lose it because I was naughty and did not shut up the turkeys. Mama Amande did not know and gave me full ration. So, here it is." He dropped it into her hand triumphantly.

Mama Hungula stood still in wonder. She couldn't keep back the tears. "You were a good boy, Mudimino," she responded. "Only the Lord Jesus, through the Holy Spirit, put that into your heart. So, now you may keep it till tomorrow, and put it in the church money as a thank offering to the Lord for making you a good boy." This time Mama Hungula just had to give him a big squeeze.

The little black boy looked up into the radiant face of the dear white mama to register his happiness. Then he ran away to wait till tomorrow.

Again it was Sunday. The stately palms waved their fronds majestically inviting the people to the meeting. They came. In two's and three's; in groups of half a dozen; by dozens they came. The outdoor amphitheatre, with background of palm trees and all manner of verdant flora, was studded with black faces. Their songs filled the balmy breezes with gladness, and hearts were joyous, but none were so glad as little Mudimino.

Now it was time for the offering. Mama Tumbuka, his little blonde teacher, played the organ. The people began to

move out of their places to carry their offerings to the basket on the stump in front of Kitele who was leading the service. The people, big and little, filed up to deposit their gifts to the Lord. What an assortment of offerings—pieces of cloth, vegetables, eggs, chickens, and coins.

Mudimino, with a radiant countenance, marched up happily with the line of givers. His half franc was placed with the others. But to the missionaries no gift was so great as that of Mudimino that day. A little black boy's heart had been transformed by the Saviour. The angels in heaven, too, must have played more joyously on their golden harps that day because of the pure offering of little Mudimino.

WHAT DOES THE BACKSLIDER LOSE?

(CONTINUED FROM PAGE 79)

hand. When Jonah was trying to flee from God's presence and God's will, he too lost his joy. So did David. We have already called attention to the fifty-first Psalm. In the twelfth verse we read that David prayed, "Restore unto me the joy of Thy salvation." Please note that David did not pray, "Restore unto me my salvation." It is important that we get this distinction. In spite of the seriousness of David's backsliding, he had not lost his salvation. He *could not* lose it. He was eternally secure (Rom. 8:38, 39). What he lost was the joy of his salvation, and this is what he asked to be restored to him. Praise God, the Christian can never lose his salvation, but when he is drifted from God he not only grieves the Father, but his own soul is miserable.

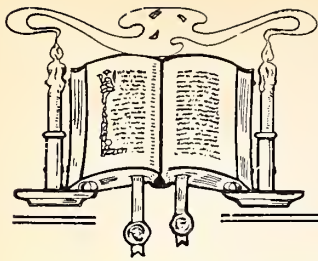
III. MANWARD

"No man liveth unto himself." Backsliding unfortunately not only affects the backslider himself, but the effect reaches into other lives. How many unbelievers are kept from accepting Christ because they are looking at some backslidden Christian and saying, "If that man is a Christian, then I want nothing to do with Christianity!" Backsliding is serious. Let us take another look at Lot. He had no testimony with the people of Sodom. He had won no one to God in that wicked city. Lot did not even have any influence Godward among his own relatives. When he warned his sons in law and his daughters of impending judgment and begged them to flee for their lives, "he seemed as one that mocked unto his sons in law" (Gen. 19:14). His testimony was absolutely nil. Let us not minimize the seriousness of backsliding, for it not only harms our own lives, but also the lives of others.

Though the backslider's losses are great and far reaching, there are some things he does *not* lose. We have already seen that he does not lose his salvation, his justification, nor any of his possessions in his unchangeable *standing* (Rom. 5:1, 2) before God. Let us not forget that the Prodigal Son, even when he sank to the lowest depths of backsliding, was *still the son of his father*.

Another thing he does not lose is God's guarantee of restoration. In Luke fifteen we have the Parable of the Lost Sheep. The Saviour promises in verse four that He will go after the lost sheep (backslider—for unbelievers are never referred to as sheep) *until He*

(CONTINUED ON PAGE 99)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

SECOND QUARTER, LESSON 1

SUNDAY, APRIL 7, 1940

AMOS PLEADS FOR JUSTICE

Printed Text: Amos 5:1-15

Devotional Reading: II Samuel 23:1-4

Golden Text: "Hate the evil, and love the good, and establish judgment in the gate" (Amos 5:15).

King James Version

Amos 5:1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live:

5 But seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Bethel shall come to naught.

6 Seek the Lord, and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the

sea, and poureth them out upon the face of the earth: the Lord is His name:

9 That strengtheneth the spoil against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens, of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

LESSON EXPOSITION

Introduction

Before studying the portion of the book assigned for this lesson, let us get acquainted with the prophet. Sometimes it is difficult to gather information about the minor prophets, but in this case that is not true. There are several autobiographical sketches by Amos, one of which is found in chapter seven, verses fourteen to seventeen. Amos was a "former" native of Tekoa, south of Jerusalem. He says of himself that he was a herdsman (Amos 1:1). In addition to pasturing his flock, he was a gatherer of sycamore fruit (that is, the fruit of the wild fig). He made valuable use of his time, getting acquainted with his Lord and observing closely the spiritual decadence of both the Northern and Southern kingdoms. A keen observer, he made note of the many things, animate and inanimate, surrounding him in his early life which he used to advantage, as figures and illustrations in his public utterances (Ch. 2:13; 3:12; 4:9; 5:8; 6:12; 7:1, 2). When the call of God came to this lowly herdsman, he was ready. He did not fear to go before the wicked king Uzziah, king of Judah, and Jeroboam II, king of Israel. When told by Amaziah, the wicked priest of Bethel, to leave and go to Judah, his answer was a more scathing incrimination than before (Ch. 7:17). Fearless, keen, and godly, heeding God rather than man, Amos wins our admiration. In chapter five we find this man as God's mouthpiece to the ten tribes of Israel in the Northern kingdom. Our outline is as follows: I. Forseeing Lamentation (Amos 5:1-3); II. Fervent Solicitation (Amos 5:4-9); III. Firm Incrimination (Amos 5:10-13); IV. Faithful Exhortation (Amos 5:14, 15).

I. FORSEEING LAMENTATION

Amos 5:1-3

Lamentation is the expression of profound grief. In this first verse of chapter five, we are reminded of the fact that God is genuinely sorry for the judgment which He is forced to visit upon Israel. God does not delight in the suffering of His people.

The second verse describes Israel's condition both present and future. Spiritually she had already fallen, and prophetically her ultimate fall was so certain that Amos, forseeing

it, used the present tense of the verb. He knew that Israel's doom was inevitable, and the fabulous prosperity and security of the nation under Jeroboam's wicked but able hand, did not alter his judgment on this point one whit. History proves that within sixty years the supposedly impregnable kingdom of Israel was overthrown by the Assyrian host. This second verse of chapter five tells us that the virgin of Israel is fallen. In herself she could rise no more, but this is always true of backsliders—they are helpless and need God's sufficiency (II Cor. 3:5). All her friends had forsaken her—except God—and so no help could be expected from those quarters. The devil always helps us down and then laughs at us.

Verse three is evidently the prophetic picture of the physical losses of Israel when the judgment hand of God strikes. Only ten per cent of the warriors will survive.

II. FERVENT SOLICITATION

Amos 5:4-9

In these six verses, we find a thrice repeated phrase: "Seek ye Me" (vs. 4), "Seek the Lord" (vs. 6), "Seek Him" (vs. 8). We will use these as the basis of our deliberation in this entreaty by the prophet.

A. "Seek Ye Me" (vs. 4)

These first words of admonition are a direct quotation from the Lord, whereas the next two are indirect. The thought adduced here is to turn to the Lord from sin. This is the negative and positive appeal so often used in separation messages. The negative side was that they were to cease going to Bethel (I Kings 12:28-30), the place of sacrifice, and Gilgal and Beersheba. These places were formerly respectable and godly, but now they had become the center of sin. God does not want His people fellowshiping with sin (Titus 2:12; Heb. 11:25). But to turn from sin is still not sufficient for God's children. They must seek the Lord, and the guarantee is that they shall live (vs. 4). Christian living is like arithmetic—divide righteousness from sin, subtract sin, add the Lord, and the blessings will multiply.

B. "Seek the Lord" (vs. 6)

In the paragraph above, we saw the admonition to seek

the Lord because of *sin*. Now we have another reason for seeking the Lord. This time it is because of *judgment*. Again the guarantee is given that if the Lord is sought, the seeker shall live; but if He is not sought, then His judgment will be like fire which will consume and devour the house of Joseph. This is exactly what happened to the ten tribes, and even today in 1940, the ten tribes have not been found. As stated in one of our other expositions, the British-Israelites have falsely claimed that Great Britain represents the ten lost tribes, but we know that this is a satanic delusion. There is a phrase in verse six which is worthy of special attention. "There be none to quench it in Bethel." This is undoubtedly a personal reference by Amos to Amaziah the false prophet at Bethel (Ch. 7:10-13, 16, 17). We see in this phrase first of all the implication that if the priest, Amaziah, were walking with the Lord, he, like Abraham, might have influence with God, and could stay the judgment hand of God (Gen. 18:16-33). Then there is the other inescapable fact that Amaziah was not walking with God (I Kings 12:31, 32), and therefore would have no influence with Him. It pays to walk with God.

C. "Seek Him" (vs. 8)

And now the prophet tells us to seek Him, that is, God, the all-powerful One, the omnipotent Creator and Ruler of the entire universe. Here is one of those references to which we alluded in our introduction—Amos' keen observation in his earlier years while watching his flocks out on the open plain. The seven stars undoubtedly refer to Pleiades, as this constellation and that of Orion especially display the majesty and glory of their Creator. Amos calls the workers of iniquity to contemplate Him Who was the Creator of the universe. There are five things to which Amos draws special attention. First of all, God's power over the *planets* (Job 38:31; Isa. 13:10). "Seek Him that maketh the seven stars and Orion." Second, His power over the *day* (Jer. 31:35, 36). "And turneth the shadow of death into the morning." Third, His power over the *night* (Jer. 31:35, 36). "And maketh the day dark with night." Fourth, His power over the *sea* (Neh. 9:6), or the waters beneath. "And calleth for the waters of the sea." Fifth, His power over the *rain* (Job 36:27, 28). "And poureth them out upon the face of the earth." He ends this excellent dissertation on the omnipotence of God with these words: "The Lord is His name." Amos tried to get the people of Israel to see that their Jehovah was a personal God. This is quite different from the definition of God which a modernist gave to an acquaintance of ours. The definition was, "God is the universe going places." This may satisfy a modernist, but not a Bible-loving Christian.

III. FIRM INCRIMINATION

Amos 5:10-13

The prophet has been speaking of the iniquity of Israel as a whole, but now he directs his attention to the sins of the judges at the city gate. Unfamiliar to us, but fraught with significance to an Oriental, is the expression "in the gate." Lot was a great man in Sodom, so he sat "in the gate" (Gen. 19:1). (See also Deut. 21:19, 20.) Amos incriminated these men, and in these four verses we find an index of their deeds.

The prophet takes them to task for hating the one who rebukes (vs. 10). This is a human trait to despise the "Nathan" that dares to expose our sin. However, the rebuker has God's endorsement (Gal. 6:1; II Tim. 4:2), and the rebel, who hates the rebuker, does not.

Amos also accuses them of stealing from the poor, evidently in the matter of taxes, and of failing to give them their proper right before the court of justice (vs. 12). He also charges them with accepting bribes from the rich (vs. 12). With the gain from such legalized robbery, they built elaborate houses of stone and planted vast vineyards. But, as is so often the case, the thieves shall not enjoy their booty. Under the power of the Spirit, Amos predicts that they shall not enjoy those things. Although these crooked politics took place 2700 years ago, they do not make a bad profile of present conditions here in our own United States.

Sins are never hid from the Almighty One. Would to God that all men could see this fact. God not only knows our sins, but our thoughts too. Note what the different books have to say about this:

I know their imagination which they go about,
even now, before I have brought them into the land

which I swear (Deut. 31:21).

Oh God, Thou knowest my foolishness; and my sins are not hid from Thee (Ps. 69:5).

For mine eyes are upon all their ways: they are not hid from My face, neither is their iniquity hid from Mine eyes (Jer. 16:17).

All things are naked and open unto the eyes of Him with Whom we have to do (Heb. 4:13).

God, through Amos, again reminds Israel of His Omniscience. "For I know your manifold transgressions and your mighty sins."

So evil were those days, we are told by Amos, that the prudent or cautious would discreetly keep quiet. How often is this the case. Sin is allowed to continue untouched because no Nathan or Jeremiah comes along with the courage to call sin—sin. He that covereth or hideth sin shall not prosper (Prov. 28:13). Amos was the opposite of the kind suggested in verse thirteen.

Kindly, but firmly, Amos incriminated the Northern Kingdom.

IV. FAITHFUL EXHORTATION

Amos 5:14, 15

Those who call God an ogre who delights in the suffering of mankind, have apparently forgotten the many times when God has shown man *how to avoid* the chastisement for sin. Before us again we have an example of the long-suffering of God as He pleads through Amos for the people to meet Him on righteous ground, that is, hating evil and following good, and the promise of graciousness and leniency for past sin (vs. 15). In looking at chapter four, we find the following expression used five times (vss. 6, 8, 9, 10, 11): "Yet have ye not returned unto Me, saith the Lord." In each case we find that God has brought some *mild* form of chastening upon the people in the hope of saving them from the greater judgment, but to no avail. The true heart of God is revealed by Peter in the small scope of one verse:

The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (II Pet. 3:9).

VITAL TRUTH ILLUSTRATION

A couple of years ago (written in 1931) a zealous church worker, a Christian woman in Asheville, North Carolina, received a new infilling of the Holy Spirit. Eager to heed Mary's message to the servants at Cana's marriage feast, "Whatsoever He saith unto you, do it," she asked the privilege of addressing the local Minister's Association, and told them plainly she believed she was sent with a Philip's-daughter-message to them to remind them of the deadness of the local churches and of the lack of spirituality. She urged prayer and work for united revival. She was listened to courteously, and her appeal promptly pigeon-holed.

A few months ago the Central Banking and Trust Company closed its doors. Its securities were largely deflated or worthless real estate. Its deposits included eight million dollars county and city tax moneys. Two other city banks went down with it, three in nearby Hendersonville, and others throughout western North Carolina. About 1200 houses in Asheville are unrented. The State advanced money to keep the public schools going. Two superb skyscrapers in the shape of city and county buildings had been erected by wildcat local administrations, one of them at least unneeded, since a handsome courthouse was set aside in order to build it. The big-hearted mayor, and also the cashier of the Trust Company, are suicides, and relatives were able to thwart a third.

We dare not say there is any significance in the local Deborah's appeal to the local Gideons. God alone knows whether a preacher-led revival would have prevented reckless city expenditures; but the temptation to trifle with public money is in the national atmosphere. Asheville sought to recoup her financial losses by getting a bill passed to allow gambling on dog and horse races, which was prevented just in time by Hon. Josephus Daniels and the moral forces of the state.

—Christ Life Magazine

POINTED QUESTIONS ON THE LESSON

1. Does the Bible teach that sin deserves a just recompense or judgment? (Ezek. 18:4, 20; Rom. 6:23; Heb. 9:27)
2. Does God delight to pour out judgment for sin? (Ezek. 18:23; Lam. 3:33; Ps. 103:8-14; 86:15; Isa. 54:7, 8)
3. What was God's appeal to sinning Israel? (Amos 5:4; Deut. 4:30, 31; Isa. 44:22; Jer. 3:12-14; 4:1, 2)
4. What is God's attitude and invitation toward all sinners? (John 3:16; 10:9; 12:32, 33; Matt. 11:28; Rev. 22:17)
5. Where and how was all sin of all people of all times judged? (Isa. 53:5, 6; Heb. 9:12; I Pet. 1:18, 19; 2:24; I John 1:7)
6. Does God promise cleansing and forgiveness to His sinning children when they return to Him? (Prov. 28:13; I John 1:9; Ps. 32:5)
7. What present position does the Lord Jesus hold in relation to the believer's need in his daily walk? (Mark 16:19; Heb. 6:19, 20; 8:1; 10:12; 7:24, 25; 10:21-23)
8. Do God's ministers have His command to rebuke sin? (Gal. 6:1; II Tim. 4:2; Titus 1:13)
9. Do the sins of apostasy among the Jews of Amos' time remind us of present day apostasy? (II Tim. 3:1-5; I Tim. 4:1, 2)
10. Can the believer have complete victory over the sins of his life? (Rom. 12:1, 2; 6:11-14; 8:2-4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Throughout the Bible we are told of many of God's servants who are God's messengers to His people. They may come from many walks of life, but the Lord uses them to do His work among men. Today we will see what God does through a man named Amos.

Amos was a man who took care of cattle. He lived in a place called Tekoa, which is just south of the city of Jerusalem. This man of God was busy caring for his herd, but not too busy to listen to the Lord. It was during the reign of King Uzziah that the people of Israel were drifting far away from God, and the Lord took this humble servant Amos and gave him a message to take to his people. The messages from God were of great importance, and we have in our Bible a book named after this prophet of God. There are just nine chapters to the book of Amos, but the lesson for today is found in the fifth chapter.

How God's heart must be grieved when His people turn from Him. The children of Israel had every reason to trust

the Lord, for over and over again they were blessed with God's love and protection. The enemies in the land round about them worshipped idols, and God's people followed the worship of idols with them. Some of the rulers of the land followed God, but others turned their back on Him, and whatsoever the rulers did, the people did. Now this man Amos comes to tell them of a command from God, and a promise He has made if they will obey His ways. Amos has just one thing to say: "Seek good, and not evil," or "Hate evil and love the good." The promise of God is that they shall have life if they obey.

Not only is it well to see that the people of that day needed these words, but we should let the words of Amos be helpful to us. Have you ever noticed how easy it is to disobey when your playmate tells you it does not matter what you do? Perhaps your mother says, "When you are away from home, always remember that other people are watching your life to see if you are a Christian in all that you do." Then when this little playmate of yours wants to get into mischief when his mother is not around, you join in with him, and you have taken part in his wrong doing. But if you remember the Scripture that we just read, you will remember it is God's Word to you too. Listen to it again, "Seek the good, and not the evil," or the other phrase says, "Hate the evil, and love the good."

The evil is sin, and it was for sin that Jesus died on the cross. When we do wrong, we are turning our back on the Lord. We do wrong when we go about doing our own will, and having our own way, but when we seek the good things which God has given us in His Word, we honor His Name, and He is sure to bless our lives. When we do the right things, we are happy and have nothing to regret, but sin always brings sorrow to our hearts. The Lord tells us that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." When we work for the devil, he pays us wages, but his wages is death. When we do what the Lord wants us to do, we have His word that His gift to us is eternal life, and that life is through His Son, the Lord Jesus.

We may live in a time when evil is all around us, but the Lord has promised to be with us wherever we go, and in the midst of evil, we can trust the Lord to take care of us. He showers blessing upon the good and the evil. Instead of doing wrong things, let us look for the right things, and do those things which will please the Saviour. He has promised to take us from this evil world, but until He does come, let us learn to live for Him. Let us hate sin and love righteousness.

Yours in the Saviour's Name,

Aunt Anna

SECOND QUARTER, LESSON 2

SUNDAY, APRIL 14, 1940

HOSEA TELLS OF GOD'S FORGIVING LOVE

Printed Text: Hosea 6:1-7; 14:4-9

Devotional Reading: Isaiah 1:16-20

Golden Text: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

King James Version

Hosea 6:1 Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.

2 After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.

3 Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of My mouth: and Thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against Me.

14:4 I will heal their backsliding, I will love them freely: for Mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

LESSON EXPOSITION

Introduction

Hosea ministered to the Northern Kingdom in the closing days of Israel's independence. It is believed that his ministry began sometime before 745 B.C. and ended about 725 B.C.,

the termination of which was only three or four years before the Assyrian captivity. Terrible conditions prevailed in this apostate nation as the long-delayed but now impending judgment approached. So deplorable was the spiritual de-

cadence that God instructed Hosea to enter into an unholy marital alliance to reveal to Israel God's grief over their unfaithfulness. Surely the magnanimity of this great soul is revealed as he takes to himself an unfaithful wife to portray to Israel the great love God bears toward them in spite of their waywardness.

The passages assigned for the lesson today take up with Hosea pleading with the nation to return and enjoy the blessings of restoration. The second portion is devoted to the prophet's picture of superficiality of Israel's goodness, and the final section is a reference to the "sure mercies of David." Accordingly we have as our outline: I. God's Goodness Proffered (Hosea 6:1-3); II. Israel's Goodness Portrayed (Hosea 6:4-7); III. God's Goodness Appropriated (Hosea 14:4-9).

I. GOD'S GOODNESS PROFFERED

Hosea 6:1-3

Three things stand out in this section: God's chastening, the promise of spiritual blessings, and the promise of material blessings.

Come, and let us return unto the Lord: for He hath torn, and . . . He hath smitten.

Does this sound like goodness? It is nevertheless, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth (Heb. 12:6). God's goodness and love are indicated by special and individual dealing in chastening. The reason for this severe correction is revealed just a little further on in this twelfth chapter of Hebrews at verse ten: "that we might be partakers of His holiness." The central thought in the mind of God in making His child partaker of His holy character, through chastening, seems to be to develop steadfastness and stability. The pathway then to this steadfast life is through testing and tribulation. "Knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3, 4). The old timberline tree never exhibits the symmetry and elegance of the tree grown in the nursery, but what a beautiful expression it presents in symbol of Paul's admonition to the Ephesians: "Having done all, to *stand*." Warped and gnarled, with broken branches, it is mute evidence of terrific struggles against the fury of the elements through the years, but its roots are anchored in the rocks and it cannot be moved. God does tear and smite and mar, but by every pain inflicted God wants to make his child "rooted and built up in Him, and established in the faith." Might we not all say with Job, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.

The significance of the number three here in connection with revival and raising up for a new spiritual life, certainly bears a close relationship to the resurrection. Granted, the resurrection was not an actual fact at the time of Hosea, yet in the mind of God it was a fact. When God Who lives in all time at the same time purposes to perform something, He regards that purpose as tantamount to the accomplishment. The resurrection is absolutely necessary to our justification. "He was raised again for our justification" (Rom. 4:25). So it naturally follows that those Old Testament saints "saved through the grace of the Lord Jesus" (see Acts 15:11 and 13:39) were justified on the basis of God's foreknowledge of the resurrection. So by the same process we see provision for the resurrection victory in the daily walk. The Apostle Paul, viewing his own righteousness and merit as but refuse, cries out, "That I may know Him, and the power of His resurrection." Paul, every member of the nation Israel, and every other son of Adam is spiritually impotent apart from the "working of His mighty power, which He wrought in Christ, when He raised Him from the dead" (see Eph. 1:19, 20). The provision is with God and He is not only able but willing. "He will" is certainly the key thought in this verse. "He which hath begun a good work in you will perform it until the day of Jesus Christ."

Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

Granted immediately, that these are spiritual blessings, the inescapable inference is that these material blessings will also come, "If we follow on to know the Lord." A very clear statement of the conditions of these material blessings is found in Deuteronomy 11:13, 14: "And it shall come to pass,

if ye shall hearken diligently to My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

II. ISRAEL'S GOODNESS PORTRAYED

Hosea 6:4-7

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

It seems that Hosea's inspired picture of Israel's goodness bears striking resemblance to what Isaiah saw. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Uniformity on this subject may be found among all of God's penmen. There is no dissenting voice. All portray man as wicked, sinful, and coming short of the glory of God. From the Psalmist's severe indictment, "They are all gone aside, they are altogether become filthy: there is none that doth good, no, not one," to Hosea's mild accusation, "Your goodness is as the morning cloud, and as the early dew it goeth away," the writers reveal the depravity of the natural man.

Therefore have I hewed them by the prophets; I have slain them by the words of My mouth: and thy judgments are as the light that goeth forth.

It would seem that the impending judgments of the captivity were the hewing and judgments to which the prophet made reference. We must remember that this was only a few years prior to Israel's captivity. (God here refers to the Northern Kingdom as Ephraim and the Southern Kingdom as Judah.) For years the message had gone forth from God's prophets, "Repent or I will deliver you over to captivity," but to no avail. The long-suffering in the great heart of God is revealed as He raises the question in verse four: "What shall I do unto thee?" God did deal with them in much patience as He plead with them to turn, but their response is shown in the seventh verse: "But they like men have transgressed the covenant: there have they dealt treacherously against Me."

Not long after this, Shalmanezar, king of Assyria, came and carried them away. "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day" (11 Kings 17:22, 23).

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Human nature ever acts in the same manner—always trying to find acceptance with God by futile methods. Even humans dislike gifts when they are presented with any motive but by the spirit of love. How much more must God Who looketh on the heart disapprove when those whose hearts are far from Him come with gifts to placate Him. Saul thought that these tactics might work, so contrary to explicit orders, he spared the sheep, oxen, lambs, etc. of the Amalekites and kept them for sacrifices. But he had this answer from God: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." God's great prophet Micah, contending earnestly against the corruption and wickedness of the people, was confronted with this sarcastic reply:

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old?

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, and the fruit of my body for the sin of my soul? (Micah 6:6, 7).

Micah's answer may very likely refer directly to the words of the prophet Hosea at the beginning of this paragraph.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly,

and to love mercy, and to walk humbly with thy God? (Micah 6:8)

There is only one possibility of doing what is good, namely, doing justly, loving mercy, and walking humbly with God, and that is by a knowledge of God Himself. Sacrifices and burnt-offerings were to be offered for sins, but they were only to set forth in symbol the offerer's faith in the work of Christ. "Sacrifice and offering and burnt-offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:8-10). There is only one way to find acceptance with God and that is to come to Him by faith in Jesus Christ.

III. GOD'S GOODNESS APPROPRIATED

Hosea 14:4-9

These last six verses set forth the glorious day when Israel shall be fully restored. They will return to God and serve Him faithfully. They will no longer be the tail of the nations, but the head. Peace, prosperity, and security shall be restored to the earth, for Jesus Christ, sitting upon the throne of David, shall rule the nations with a rod of iron.

We have intentionally given only a brief and very inadequate discussion of the great truths under this last point, for this whole subject is handled in detail in the lesson for next Sunday, April 21, "Micah's Vision of Peace."

(This exposition was written by Hilland H. Stewart.)

VITAL TRUTH ILLUSTRATION

There is in California a dreary valley known as Death Valley. It is below sea-level. Many have perished here, dying of thirst. Many a prospector has paid with his life for his thirst for gold. Seen from afar it is grayish-green, like a sea, and a heavy haze rests upon it. The rattlesnake, the tarantula, the scorpion, and varieties of lizards are at home there. But something happened recently (written in 1930). It is Death Valley because it seldom rains there. A few weeks ago a miracle took place; the valley had a rainfall of eleven inches, and overnight the whole desert was changed into life. The whole valley was carpeted with gorgeous plants which soon burst into fragrant bloom. The night-blooming Cereus showed itself. It possesses a bulb hidden under the desert soil. For generations, this dried-up bulb will hold fast to its germ of life. Then comes the water and there is a glorious resurrection.

What miracles there are everywhere in nature! But what will it be when He comes, and living waters shall flow forth into the desert places? What miracles of power and mercy will take place when creation's Lord and Redeemer appears! "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2).

—Our Hope

POINTED QUESTIONS ON THE LESSON

1. Does God yearn for the restoration of Israel? (Isa. 44:21, 22; Isa. 49:14-16; Jer. 24:6; Hosea 14:1)
2. Is chastening an indication of God's love? (Job 5:17; Ps. 94:12; Prov. 3:11, 12; Heb. 12:6, 10-12; Rev. 3:19)
3. What element is characteristic of the chastening of the Lord? (Isa. 5:25; Isa. 54:8; Jer. 31:20; Zech. 10:6)
4. Should death and resurrection be exemplified in the daily walk of the believer? (Rom. 6:4, 11; Col. 3:1-3)
5. Of Whom should we desire a greater knowledge? (Hosea 2:20; John 17:3; II Pet. 3:18)
6. How is man's natural goodness described in the Word of God? (Isa. 64:6; Hosea 6:4; Rom. 3:10-18)

SECOND QUARTER, LESSON 3

MICAH'S VISION OF PEACE

Printed Text: Micah 4:1-8

Devotional Reading: Isaiah 11:6-10

Golden Text: "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3).

King James Version

Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above

7. Is God concerned about the attitude of the heart rather than about the offering? (I Sam. 15:22; Ps. 51:16, 17; Prov. 21:3; Hosea 6:6; Mark 12:33)

8. Can any sacrifice appease God? (Rom. 3:25; Heb. 10:10, 14; I John 2:2; I John 4:10)

9. Has the restoration of Israel as a nation been promised and predicted? (Isaiah 10:21, 22; 11:11, 12; 35:10; 51:11; Rom. 11:26, 27)

10. Can Israel (and the individual believer) be assured of God's faithful love? (Ps. 89:28-34; Ps. 100:5; Ps. 103:11-17; Jer. 31:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Let us begin our lesson today by quoting the passage from God's Word as found in John 3:16. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

This passage tells us that God loves the world. We know that in the world there are those who do not love God, yet they are part of the world, and God loves them. He loves them so much that His dearly beloved Son went to the cross of Calvary and died for them. God does not love their sin, but He does love them. But many times those who do love the Lord Jesus let sin come into their lives, and even though they are God's children, they have grieved His heart by their sin.

A dear little boy had disobeyed his mother, and when she heard of what he had done, she asked him if he loved Jesus. The little fellow did love the Saviour, but because of his disobedience, he did not seem to be able to find his heart loving the Saviour as he did before. So his mother suggested that he go to his room, and kneel down and pray, repeating these words: "I know that Jesus loves me, because He died for my sin." He walked slowly down the hall to his room. After going into his room, he hesitated before kneeling down to pray. But he did kneel, and then talked to the Lord Jesus in prayer, thanking Him that He had died for him, and thanking Him that He still loved him. When he stood to his feet, his heart was bubbling over, for he loved the Lord because the Lord first loved him. He could not help but love the Lord, because Jesus did not stop loving him, even when he had done wrong. He rushed down to his mother, and told her that he did love Jesus, and that Jesus still loved him. But do you know that every time this little fellow started to disobey his mother he thought of how much Jesus loved him, and instead of wanting to disobey, he wanted to obey.

I am sure that when you think of the Lord Jesus' love for you, you will want to live for Him and please Him in all that you do. You can never repay the Lord for what He has done for you in dying on the cross. In fact He would not accept pay for what He has done, but you can give Him your heart in full obedience to His loving will. Because you love Him you will want to serve Him, and this is what pleases His heart.

Living for Jesus, a life that is true,
Striving to please Him in all that I do;
Yielding allegiance, glad-hearted and free,
This is the pathway of blessing for me.

The prophet Hosea began telling the people how much the Lord loved them, and that is why they turned back to the Lord, and began serving Him. May you never let sin turn you from the Saviour, but when you are tempted to sin, turn to Him, and He will bless you, and keep your life clean and pure.

Yours in the love of the Saviour,

Aunt Anna

SUNDAY, APRIL 21, 1940

and the word of the Lord from Jerusalem.

3 And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walk every one in the name of his

ever and ever.

6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

LESSON EXPOSITION

Introduction

Today we shall devote our time to a special study of the Kingdom, letting Micah direct our thoughts. The Committee assigned some verses in the fifth chapter, but we are not going to go any further than the fourth.

The truth of an actual, literal Kingdom, one thousand years in duration, reserved until after the visible return of Christ is presented freely and uncontested in these expositions. However, let no one be deceived into believing that the Christian world is so quick to agree. There is a school of philosophy called Post-Millennialism which fights our Pre-Millennialism very vehemently. Their position epitomized is, "a gradual and increasing success of Christianity in the present world until the ideal conditions are finally realized." Anyone who holds this view must of necessity insulate his mind to two things: God's Word and present day conditions. The Bible is very clear in its prophecies of gradual deterioration, and Christ's return as the *only* antidote for a sin-sick world. The daily newspaper is proof enough to rational people that the world is sick and getting sicker every day. Even our own President, Franklin D. Roosevelt, admits that we are witnessing the greatest example of ruthless dictatorship in the world's history, namely Russia's "protection" of herself against Finland. It would seem to us that the world pays scant heed to the progressive idealism of Post-Millennialism (more plainly, Modernism), as it gets steadily rottener.

A real bona fide Kingdom is one of God's treats for His children. It is still future, but no less real than tomorrow's sunrise. Our outline will be as follows: I. The Scope of the Kingdom—Supreme (Micah 4:1); II. The Extent of the Kingdom—Universal (Micah 4:2, 3a, 6-8); III. The Character of the Kingdom—Peace (Micah 4:3b); IV. The Effect of the Kingdom—Prosperity (Micah 4:4); V. The Worship of the Kingdom—Spiritual (Micah 4:5).

I. THE SCOPE OF THE KINGDOM—SUPREME

Micah 4:1

God plays second fiddle to no one, and when His Kingdom is established on the earth, it will be supreme. The first verse of our text teaches this fact both symbolically and by direct statement. "Mountain" is a symbol of a great earth power (Daniel 2:35). This coming "great earth power" will be divine, for it is "the mountain of the house of the Lord," and it will be on the top of the mountains. A great topographical change is to take place in Palestine at the time of the cleaving of Mount Olive (Zech. 14:4). The future millennial temple will stand, not on Mount Moriah, but on a magnificent table-land lifted high above the surrounding hills at the sight of Jerusalem (vs. 1). The direct statement is, "It shall be exalted above the hills." The "hills" refer to smaller powers which shall be subject to Christ's Kingdom.

We turn to Daniel, the second chapter, and find corroboration of the supremacy of the Kingdom. Nebuchadnezzar, the profligate king of Babylon, had a dream which only Daniel could interpret. The king had seen a great stone, hewn from a mountain without the aid of human hands, come rolling down the steep slopes and dash to pieces the image of iron, clay, brass, silver, and gold (Daniel 2:34, 35). Daniel explained to the king that the image represented lesser powers, and that they would be consumed by the Kingdom set up by God (Daniel 2:44). No other power would be left to challenge that supreme theocracy of Jesus Christ.

The prophet Zechariah, speaking of the same thing, said

And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one (Zech. 14:9).

There is no question about the note of idealism in this prophet's enthusiastic prediction. However, we take violent

exception to the belittling attitude of certain modernists who claim that these Jewish prophets reflected the Babylonian myths of their pre-Abrahamic ancestors. Nor are we favorably impressed by their assertion that such idealism was a natural human hope growing out of centuries of oppression, but nevertheless foolish because of its absurdity. These men "spake as they were moved by the Holy Ghost" (II Pet. 1:21), and we have the satisfaction that Christ concurred in this assertion made by Peter (Luke 24:25). Their future hopes were idealistic but not untenable, for the day of miracles is not past.

II. THE EXTENT OF THE KINGDOM—UNIVERSAL

Micah 4:2, 3a, 6-8

The Kingdom of Immanuel will reach to all the earth (Zech. 14:9). Note that the language used does not include Mars or his neighbors. Foolish men spend much time debating about the existence of life on other planets, but pay little attention to their own lives and their ultimate destination. Christ will rule the *whole earth*.

There are really two divisions of mankind in God's mind (apologies to Adolph Hitler), Jews and Gentiles. The Gentiles come under the heading of nations in most Scriptures and such is true in our text, "Many nations shall come." The Psalmist uses language which has even a wider scope, for he sees *all* nations bowing at the Lamb's feet:

All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name (Ps. 86:9; also Ps. 22:27).

It must be remembered that all nations will not join the Anti-christ's combine of steel. The judgment of the living nations (Matt. 25:31-46) as pictured in prophecy seems to allow for some righteous nations, sheep, who will be favored with Kingdom blessing.

The Jews will also be there, although diminished in number. We let Isaiah speak, and discover that he thoughtfully divides the Jewish nation into two groups: outcasts of Israel, and dispersed of Judah. In other words, Isaiah knew that all twelve tribes would return.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Isaiah 11:12).

We believe a line or two of warning should be directed at the current British-Israel theory. Contrary to their teaching—England is not the ten lost tribes. The tribes are not lost at all, only hidden, and *God will find them and bring them back*. Our text beautifully describes this ingathering, vs. 6-8, and shows how the Lord shall reign over them from His throne at Jerusalem.

The President of the United States made the modest suggestion not long ago that in a third term he could settle the world's problems and become president of it. Far-fetched, we would say, but seriously, Christ in the Kingdom will *literally* rule the whole earth on an *actual* throne in *real* Jerusalem. (The reason for all the superlatives is that so many people spiritualize the reign of Christ.) Then and only then will the problems of the world be solved.

III. THE CHARACTER OF THE KINGDOM—PEACE

Micah 4:3b

Men in general do not like war. The "brave" soldier pulling the lever of a machine gun at the front does not like his job if the truth were known. The "dictator" behind the lines, lustful for more power will not let the soldier at the front do as he prefers—stop fighting and live at peace. Peace societies are being formed all over the world. Lecture tours are planned and peace orations are heard over every radio. These silly

efforts can no more stop war than could a cup of cold water cool a volcano. We think of Ezekiel's warnings against the false prophets:

...they have seduced my people, saying, Peace; and there is no peace (Ezek. 13:10).

(See Mr. Wright's splendid article on "How Can One Intellegently Pray for World Peace" in this issue.)

There will be no peace till Christ returns to establish peace by a cataclysmic method. Then will war cease as our text suggests. Swords and spears will be so unnecessary that they will be transformed into useful agricultural implements. Peace will come to the earth.

1. Politically

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever (Isaiah 9:7).

He maketh wars to cease unto the end of the earth (Psalm 46:9).

2. Individually

And all thy children shall be taught of the Lord; and great shall be the peace of thy children (Isaiah 54:13).

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old (Isaiah 65:20).

IV. THE EFFECT OF THE KINGDOM—PROSPERITY Micah 4:4

Micah knew that the Kingdom promises would not have much appeal to Jews unless he showed them the material advantages of it. But now honestly, are not we Gentiles just as interested in the material side of life as the Jews? Micah says in effect that no one will have to rent any apartments in the Kingdom for "they shall sit every man under *his* vine and under *his* fig tree." Every man will own his own abode. The vine and fig tree suggests the fruitfulness of the ground or agricultural prosperity. The great crowded metropolises are a curse to man. God's way is to live out in the open. Sin is less effective and self-support more simple.

Other passages which suggest the universal prosperity of the Kingdom are:

... the wilderness be a fruitful field (Isaiah 32:15)
... the desert shall rejoice, and blossom as the rose (Isaiah 35:1).

... in the wilderness shall waters break out, and streams in the desert (Isaiah 35:6).

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price (Isaiah 55:1).

This last verse shows the general character of Kingdom prosperity in a striking manner.

V. THE WORSHIP OF THE KINGDOM—SPIRITUAL Micah 4:5

This fifth verse is a bit confusing as it reads in the Authorized Version, but easily understood when translated literally. (See margin, Scofield Bible.)

All the peoples do now walk in the name of their god, but shall walk in the name of Jehovah our Elohim for ever.

There are over five hundred religions in the world, each with a different crotchet about God, many worshipping different gods. But in the Kingdom all remaining men shall worship the true God—Jehovah. Those who had other ideas will have been destroyed at the end of the Tribulation.

Isaiah delivers to us the very words of God regarding universal worship in that day:

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord (Isaiah 66:23).

There will be no necessity of going out into the highways and byways to compel people to come to church. They will come of their own accord. Micah uses a figure usually employed with liquids to graphically illustrate this: "people shall

flow unto it." Zechariah continues with the same thought of voluntary, universal worship of one God.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts (Zechariah 14:16).

These Kingdom blessings are not possible today in a literal sense but spiritually they are, in our hearts.

1. Christ—Supreme—highest place in our life.
Exod. 20:3
2. Christ—Universal—all of our life.
I Tim. 4:15—"Give thyself wholly"
3. Christ—Peace—quiet trustfulness.
Isa. 26:3
Prov. 3:5, 6
4. Christ—Prosperity—supply of every need.
Phil. 4:19
5. Christ—Spiritual—serving the new man.
Gal. 5:22

VITAL TRUTH ILLUSTRATION

The theme for New York's colossal Exposition was "Building the World of Tomorrow." Specialties were such Buck-Rogers-type structures as the trylon, perisphere, stratoship, helieline, bathyspherium. The focal point of the 1216 acres was the trylon and perisphere group. The trylon was a three-sided spire 700 feet in height, through which visitors ascended up to a 60-foot level by moving stairways, then stepped onto a moving "magic carpet" which carried them into the adjoining perisphere and around its inside circumference. The perisphere was a closed sphere 200 feet in diameter. Travelers on the magic carpet looked down on a model of the "ideal city of tomorrow," christened by Fair officials, "Democracity." As Fair visitors circled the panorama, night fell on Democracity, and "marching columns of people descended from the heavens singing the "Song of Tomorrow."

The second day of the Fair was Norway Day, and Crown Prince Olav and Princess Martha came down from Hyde Park, where they had been the guests of President and Mrs. Roosevelt, to dedicate the show of Norse crafts, culture, and cuisine. The Prince departed from the prevailing oratorical optimism of the Fair to comment in his short speech: "Unhappily there is no sign of the probability of eternal peace being within the reach of 'The World of Tomorrow'; but let us say, like Shakespeare, that, after all, we eagerly want to 'hope against hope.'"

If human nature is not changed, there can be no peace personally, nationally, nor internationally. For God has said, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

—Tom M. Olson, in *Now*

While this world's peace dreams apart from God are all in vain, surely this series of lessons indicates that there will be peace, in God's way, in God's time, and by God's Man.

POINTED QUESTIONS ON THE LESSON

1. What distinctions are there between Christ's coming for His saints at the close of this age, and His coming to establish His Kingdom on earth? (c.f. I Thess. 4:16, 17 with Zech. 14:4, Jude 14, Rev. 1:7)
2. What change must take place in the hearts of the Jews before Christ returns as king? (Matt. 23:37-39; Acts 3:19, 20)
3. What change will take place in regard to physical infirmities at the coming of the king? (Isa. 35:3-6)
4. What are some of the biblical incidents which picture healing as it will occur in the Kingdom? (Matt. 8:16; 12:15; 14:14; 15:30, 31)
5. What changes will take place in the animal kingdom? (Isa. 11:6-9)
6. What is the condition of the entire creation at present? (Rom. 8:22)
7. When was the curse pronounced? (Gen. 3:14-19)
8. When will the curse be removed? (Isa. 11:1-9)
9. In the garden of Eden, with its perfect environment, did peace reign? (Gen. 3:1-13)
10. Why will peace reign in the Kingdom? (Isa. 9:6; Eph. 2:14; Micah 5:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The past two Sundays our lessons have been about Amos and Hosea, and this week we have another prophet of God bringing a message to God's people. This prophet's name is Micah. He tells the people of a time that is coming in the future when there shall be peace. They were not finding peace during Micah's time, because all about them was trouble, and they wanted peace, but did not know where to find it. This prophet of God begins to tell them that the Saviour Who came as the babe of Bethlehem would be the Prince of Peace, and would rule His people.

But today the people are still looking for peace. We hear much about war, but there is no peace in war. The poor people living in the lands where war is raging, are no doubt wanting peace, but they are not finding it. There is no peace apart from the Prince of Peace, Who is none other than the Lord Jesus.

Before Jesus comes into the heart, there is no peace. When we take Him as our Saviour, He gives us peace in our heart, and the peace comes when we know that our sins are all forgiven. We would not be able to face God while in our sins. The boy or girl who does not know the Saviour

has no peace in his heart. All he does only brings more unrest, until he takes Jesus into his heart. But what a difference comes when he knows that he will go to be with his Saviour in heaven when this life is over. And even while here on earth, in the midst of things that would cause unrest of heart, he finds that Jesus satisfies his heart, and he is at rest.

Have you ever watched the birds as they make their nests? Some of them built them up in the tops of the trees away from all that would harm them. But when the wind begins to blow hard, the trees begin to sway back and forth. The heavenly Father watches over them. They do not fly away from the storm, they just stay there in the midst of it, and are just as peaceful as when all around is calm. That is a picture to us of peace. It is easy to be at peace when all is well, but when the storms of life come, then we need to let the peace of God keep us in the midst of the storm. It is when we trust our Saviour, that we are at peace.

Some day when Jesus comes back to reign on this earth, He will bring peace to the whole world, but until He does come, we can have His peace in our hearts.

Yours in the Saviour's love,

Aunt Anna

SECOND QUARTER, LESSON 4

SUNDAY, APRIL 28, 1940

ISAIAH COMFORTS AN AFFLICTED PEOPLE

Printed Text: Isaiah 40:1-11
Devotional Reading: II Corinthians 1:3-7

Golden Text: God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

King James Version

Isaiah 40:1 Comfort ye, comfort ye My people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted; and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the Word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.

11 He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

LESSON EXPOSITION

Introduction

Space will not permit our spending much time on the subject of this book's authorship, but we will review the objections and arrive at some specific conclusions.

The higher critics have glibly declared that "hundreds of students can prove the existence of two Isaiahs" (quoted from a Dr. Faunce). The controversy begins at chapter forty, the location of our today's lesson, and extends through the balance of the book. The contention that a second Isaiah or "A Great Unknown," as Martha Tarbell prefers to call the writer, wrote the last twenty-seven chapters, began in the eighteenth century (T. R. Birks' authority for this). The champions of this belligerent attack on God's Word were, in part, Koppe, Justi, Paulus, DeWette, and Hendewerk. So certain have the modernists been in their battle (even to this hour) that their theory has been turned into an axiom—a test of critical learning.

For the benefit of those who wish to know the names of champions of the Isaiah authorship of all sixty-six chapters, we name Birks, Piper, Havernick, Drechsler, Hahn, Henderson, Alexander, Kittó's Bible Dictionary, along with many others.

Perhaps one of the most vital reasons for a correct answer on this subject is that the integrity of other books in the sacred canon is brought into question. We are thus faced with the proposition: "Were Matthew, John the Revelator, Luke, Paul, Christ, John the Baptist, and Philip

mistaken in ascribing the authorship of these last twenty-seven chapters to Isaiah?" We will not take space to quote each of these, but you can check the citations with the Bible.

1. Matthew and John the Baptist
Matthew 3:3 quoting Isaiah 40:3
2. Matthew
Matthew 12:17 quoting Isaiah 42:1-4
3. Luke and John the Baptist
Luke 3:4-6 quoting Isaiah 40:3-5
4. Luke and Jesus
Luke 4:17 quoting Isaiah 61:1
5. John the Revelator and Jesus
John 12:38 quoting Isaiah 53:1
6. Luke and Philip
Acts 8:28-33 quoting Isaiah 53:7, 8
7. Paul
Romans 10:16 quoting Isaiah 53:1
Romans 10:20 quoting Isaiah 65:1

We gladly accept the challenge of the higher critics that Isaiah's authorship (last 27 chapters) should be accredited to a second party and that the controversy is axiomatic.

1. If the critics are right then Christ was a sinful, mistaken, illegitimate son, not having the advantage of modern learning, who died a martyr and not a Savior.

2. If the critics are right, then the divine inspiration of such books as Matthew, Luke, John, Acts, and Romans is jeopardized, and if these, then likewise all the rest of the sacred canon.

We most emphatically do not accept any premise which will force us to renounce our faith in the living Word or the written Word. We have proved that the higher critical stand is atheistic in character, because it denies the verbal inspiration and plenary authority of both the Old and New Testaments.

The great mistake of higher criticism is that it has failed to adhere to the most common principle of reasoning. Funk and Wagnall's dictionary defines a critic as *one who judges anything by some standard or criterion*. Paraphrased, this means that the critic has something better to offer as a substitute for that which he condemns. If a man criticizes my dilapidated shoes, he knows where there is a better pair. If he condemns my lowly shack, it is because he knows where there is a better one. If he dislikes my grammar, he knows where he can get a book that will improve my knowledge of English. If he condemns my Bible, then he will have to show me a better book and one that has stood the test of more persecution, opposition, suppression, and criticism than has my Bible. Nietzsche, Paine, Voltaire, Ingersoll, Lenin, Darwin, Darrow, and Cadman have come and gone. They poked fun at the Bible, but never offered a better book or another hope of eternal life. Their reasoning was unsound, untenable, and illogical. They had no standard or criterion by which to judge the Bible which we reverently call "God's Immutable Word."

Martha Tarbell in her *Teacher's Guide* for 1940 (page 11) says that it makes no difference whether we accept Isaiah's authorship or that of some unknown personage. She then has the audacity to quote a general statement made by Dwight L. Moody, thereby linking him with her Modernism. We refuse to believe that Moody ever accepted this modernistic bludgeoning of Isaiah.

With this barrier out of the way, we can now address ourselves to the fortieth chapter of Isaiah's beloved manuscript. The prophet changes his style, so Scofield observes (Scofield Bible page 747), as well as his theme. "A prophet who was also a patriot would not write of the sins and the coming captivity of his people in the same exultant and joyous style which he would use to describe their redemption, blessing, and power." Our outline will be as follows: I. Comfort in the Chastening of God (Isaiah 40:1, 2); II. Comfort in the Preparation for the Kingdom (Isaiah 40:3-5); III. Comfort in the Eternality of God's Word (Isaiah 40:6-8); IV. Comfort in the Coming of the King (Isaiah 40:9-11).

I. COMFORT IN THE CHASTENING OF GOD

Isaiah 40:1, 2

These first two verses strike the keynote of this last half of Isaiah. The blessings and glory of that future Davidic Kingdom are extolled by the prophet in glowing terms. As literature, Isaiah is among the best. Great orators and poets have followed the practice of reading from Isaiah for literary inspiration. May you and I see not only the literary structure of the book, but the spiritual application to our own lives as well.

Languishing in captivity, Israel needed some comfort. The chastening hand of God had fallen upon them because of their sins (Jer. 2:37; Jer. 25:9-12). But even this testing in Babylon was not all, for until the present hour Israel is being chastened by the Lord (Acts 7:51, 52). Paul makes special mention of this fact and settles the question conclusively which most people harbor: *Is chastening a sign that God's love has ceased?*

Has it come to this, then, that God has repudiated His own people? No! Oh, no! (Romans 11:1, Way Translation).

This, that what Israel has, through all his history, been seeking, he has not attained. God's chosen ones have attained it; but the rest have been callously indifferent. The words of Scripture are applicable to them—"God hath cast them into a trance of stupor, so that their eyes see not, their ears hear not" (Isaiah 29:10)—and so it has continued to this day. (Romans 11:7, 8, Way Translation.)

Our text says that Israel has received double for her sins (Jeremiah 16:18). This is true, but it is in accordance with

her just dues. The shepherd out of love has to break the lamb's leg so it will cease to run away. "Whom the Lord loveth He correcteth" (Proverbs 3:12). Chastening always seems grievous and looks like a proof of lost love, but listen to Paul,

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Hebrews 12:11).

The thought in these two verses is that the chastening has come to its prepared end. Israel's iniquities are pardoned and her warfare or appointed time has arrived. The chastening was necessary, but there is great joy and comfort that it is about to cease.

II. COMFORT IN THE PREPARATION FOR THE KINGDOM

Isaiah 40:3-5

We see the *Herald* in verse 3; the *Land* in verse 4, and the *King* in verse 5.

A. The Herald

This *voice* is without question that of John the Baptist by the river Jordan as the Gospel writers declare (Matt. 3:3; John 1:23). The first part, "Prepare ye the way of the Lord," was partially fulfilled in the triumphal entry, but the second phrase, "Make straight in the desert a highway for our God" was not fulfilled.

B. The Land

The land of Palestine will undergo some startling changes in that coming day as the Lord returns. The valleys shall be exalted (lifted), and the hills brought low (leveled). Crooked and uneven places shall be made level, and the rough land made plain. The removal of the curse will bring about these topographical as well as geographical changes. A faint picture of the seismic and cosmic disturbances of that day will be seen in Matthew 24:29, 30.

The "highway" referred to in verse three will be a literal highway in the desert, if we understand the following Scriptures correctly (Isaiah 11:15, 16; Isaiah 43:19; Isaiah 49:11; Isaiah 35:8). It will be used by the Lord as He brings the remnant of His people triumphantly into Jerusalem from their place of hiding in the desert (Daniel 11:41; Revelation 12:6). This "place" mentioned in Revelation 12:6 is believed by many scholars to be Petra, the rock city in Edom south of Jerusalem. So sure of this are certain students of prophecy that they have placed hermetically sealed boxes containing Hebrew Scriptures in the caves of that now deserted city.

C. The King

The resplendent glory of the Lord, the King of kings, will be revealed in that coming day (Rev. 19:11-16). It will not be any private display of glory either, for "all flesh shall see it" (Isa. 40:6; Rev. 1:7).

III. COMFORT IN THE ETERNITY OF GOD'S WORD

Isaiah 40:6-8

The next three verses are devoted to a contrast between man's weakness and God's greatness. Our puny minds are incapable of correct conclusions unless we can compare the unknown with the known. We view the universe in terms of distance which we understand; namely, the speed of light, i.e. how many miles it travels in a given period of time. We cannot think of God by comparison, for there is no equal for Him. Can we say He is as big as the sun, or as radiant as that heavenly body? Dare we suggest that He is as wise as Solomon, or meek as Moses? Metaphors are insipid in this case. We must use contrast, and that is what Isaiah does. He contrasts man's weakness with God's greatness. Grass is a symbol of man (verse 6), and as such fades and withers away. In embarrassing, but nevertheless glorious contrast to this, is the Word of God, the very thing we contended for in the introduction today, which stands forever. God made the entire universe. In fact, He was here first, before anything was made with which to compare Him.

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist (Colossians 1:16, 17).

Praise God that we have "hitched our hopes" to something

that will stand forever.

IV. COMFORT IN THE COMING OF THE KING

Isaiah 40:9-11

This ninth verse reminds us of the twenty-fourth Psalm because of the words "lift up thy voice with strength, lift it up, be not afraid." There is a definite suggestion of pathos and weariness from long years of waiting. The herald in Psalm twenty-four cries: "Lift up your heads, O ye gates . . . and the King of glory shall come in." The gates answer back wearily, "Who is this King of glory?" The answer comes clear and strong: "The Lord strong and mighty, the Lord mighty in battle." Again they ask, "Who is this King of glory?" and the triumphant answer is: "The Lord of hosts, He is the King of glory." This dialogue is a perfect parallel of our text.

We are also told that the returning Lord will banish fear, so that one can openly call Him Lord; He will bring rewards (Revelation 22:12); and succor the afflicted as does a shepherd his lambs.

Truly the certainty of the Lord's return for all His saints is a purifying (I John 3:3) and comforting (I Thessalonians 4:18) hope.

VITAL TRUTH ILLUSTRATION

When a little over twenty years ago the news of the Armistice was received, and the war ended, scenes everywhere were to some degree like those in Chicago, of which a participant writes: "Bells were ringing, sirens screeching, work was given up. Every one was shouting. All traffic stopped on account of excited crowds. Caste distinction was forgotten, all was camaraderie. Strangers linked arms, singing, laughing, crying. A friend met me and threw his arms about me, crying for joy, 'It's all over; thank God for His merciful goodness.' The big stores were emptied that all might join in the throng of happy humanity." Yet this is but a faint type of the celebration when Israel's warfare is ended, when the Lord Jesus descends, and universal peace is proclaimed! —*The Sunday School Times*

POINTED QUESTIONS ON THE LESSON

1. Does God chasten in love? (Prov. 3:11, 12; Heb. 12:5-11)
2. Has the transgression of Israel—and likewise of the individual believer—already been pardoned? (Ps. 85:2; Ps. 103:12; Isa. 43:25; Isa. 44:21, 22)
3. Does the Scripture reveal the identity of the *voice* in verse 6? (Matt. 3:1-3; John 1:23)
4. At the time of His second coming shall Christ be seen by only a few or by all? (Zech. 12:10; Rev. 1:7)
5. What is the duration of man in contrast to that of God? (Job 9:25, 26; Job 14:1, 2; Isa. 40:7, 8; I Pet. 1:24)
6. Does the Scripture declare the eternity of God? (Ps. 92:8; Ps. 93:2; Ps. 102:12; Lam. 5:19; Micah 5:2; Rev. 10:6)
7. Can we rely upon the Word of God as an infallible guide to our thinking? (II Sam. 22:31; Ps. 12:6; Ps. 18:30; Ps. 19:7; Ps. 33:4; Ps. 119:140, 144, 160; Prov. 30:5; II Tim. 3:15-17; I Pet. 1:20, 21)
8. Does Christ bring comfort to the life by banishing fear? (Prov. 28:1; Eph. 3:12; Heb. 13:6; I John 4:17, 18)
9. Can we, like Israel, place confidence in One Who is strong? (I Sam. 15:29; II Sam. 22:33; Job 36:5; Ps. 24:8; Ps. 46:1; Ps. 68:34, 35; Isa. 12:2; Isa. 26:4)
10. Do we find consolation in the tenderness of the Lord? (Ps. 51:1; Ps. 103:4; Ps. 119:156; Isa. 40:11; James 5:11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

God uses the prophet Isaiah to bring a message of comfort to the people of Israel when they were in trouble. The nations around them continually sought to keep them in bondage, but God loves His people, and comforts their hearts in times of trouble. In Psalm 46:1 we have these words, "God is our refuge and strength, a very present help in trouble." The nation Israel knew what it was to be in trouble, but they also knew what it was to trust the Lord in times of trouble. Many times in their distress, they failed to trust their God, and then when it looked as though they were without help, the Lord would come with special blessing to show them that He was their God, and that they needed to trust Him.

Even the smallest boy or girl has troubles. And those

troubles seem big when you carry them alone. How many times in your troubles you run to mother or daddy. They seem to know just how to help you, and when you tell them what it is all about, they comfort you with words of love, and you run off to play, happy and free from all the care that you once had. That is what the Lord does for us, too. There is a time when every one carries the burden of sin, and it is only as the burden is brought to the Saviour, that He can speak comfort to your heart. But just as you told mother and daddy about your troubles, and found comfort there, just so will you find comfort in the Saviour, when you take the burden of sin to Him. He makes you His own dear child, and forgives your sin, and your heart is made free from the burden you once bore.

You may have come to the Saviour with your burden of sin, and found rest for your soul, but perhaps you are letting some little problem or trouble of today keep you from enjoying the Christian life. Why not go to Jesus in prayer, and tell Him all about it, just as you would go to mother or daddy? Your Saviour understands, and He will comfort your heart. He wants to help you. Will you let Him help you?

Yours in His love,

Aunt Anna

WHAT DOES THE BACKSLIDER LOSE?

(CONTINUED FROM PAGE 89)

find it. (God makes no such promise concerning the unbeliever.) God brings back *every* backslider. Perhaps we may think we know of a backslider who died without being restored, but if we are to believe God's Word, we *must* accept the fact that that one was restored, perhaps at the last moment, even though no one else knew that such had occurred.

The backslider never loses or gets beyond the dealing of God with his soul. God sent angels after Lot. He sent Samuel to deal with Saul, even though he had to raise Samuel from the dead to do it. He sent Nathan to tell David, "Thou art the man." He sent the storm and whale after Jonah. He always goes after His sheep until He finds it.

Rev. Martin S. Charles, who lost his faith in a modernistic seminary and consequently became a militant atheist after once having been a preacher of the Gospel, in his absorbing booklet, *From Infidelity to Faith*,* gives a marvelous testimony of how God went after him and, through deep waters, brought him back to complete restoration, sending him out to preach again the faith he once destroyed. He testified in our hearing that during the time he fought God and the Bible there never was a time that God was not dealing with his heart, and when he was giving atheistic speeches trying to convince others that there was no God, he was also trying to convince himself. The Christian can not get away from God and His dealing (Ps. 139:7-12).

Just a word in closing about restoration. The devil will try to fool the backslider into thinking that the way back to God is hard, and takes a long time. This is a lie. Whether the drifting be slight or great, the Christian can come back and be instantly restored. We backslide when we get our eyes off the Lord. Restoration is just a matter of getting one's eyes back on the Lord. God's promise to the backslider is: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

* Obtainable from Institute Book Nook, Box 1617, Denver.

BUILDING THE DISPENSATIONS

(CONTINUED FROM PAGE 82)

sion of Israel in language which is frank and clear.

I (God) will scatter you among the heathen (Heb. *goyim*, nations) (Lev. 26:33).

And the way in which the Apostle James addresses his letter becomes a heartbreaking revelation of the fact that the terrible judgment of God has fallen,

To the twelve tribes which are scattered abroad (James 1:1).

When the fifth dispensation, this present age, the dispensation of the Body comes into being, God places the responsibility for the dispensation upon the Apostle Paul and the members of the Body of Christ. But alas, the Church which is His Body has made a poor success in handling the Pauline age. The judgment which closes this age is the Confusion of Religions, and that judgment is coming down upon the age now in awful fury. God is no longer giving special protection to the message of the Church. Demon religions now multiply unhindered. False teachings of manifestly satanic origin germinate, grow, spread, and thrive like the green bay tree. Christian Science, Bahaism, Seventh Day Adventism, Pentecostalism, the Millennial Dawn-Russell-Rutherford-Jehovah's Witnesses outfit, I-Am-ism, Buchmanism with its clever "moral re-armament" slogan and a score more parade proudly before the gullible public and boast of their many thousands of adherents. Those who know their God and intelligently read His Book, will easily recognize the signs of the end of the Body age, for the things which we have mentioned are the very things which Paul, speaking in the Spirit, prophesies as the judgments which await the end of the age for which he, Paul, wrote and to which he ministered.

Now the Spirit speaketh expressly, that in the latter times (end of Paul's age) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (*Gr. demons*) (I Tim. 4:1).

And when the Tribulation comes upon the earth it is the age which God turns over to mankind. In a special sense it is man's age. And indeed and in truth it is an age which is "man-handled." The super-man, the Antichrist, has his fling for 1260 awful days. The man who bears the number of a man (Rev. 13:18) flashes across the international political heavens in a startlingly meteoric career. But God does not allot a long dispensation to such horrid fiasco, and in short order the curtain rings up on Armageddon, and judgment comes down upon the Antichrist and his hordes. The judgment which climaxes the Tribulation is the Flood of Blood or the Battle of Armageddon (Rev. 14:17-20; 16:13-16; 19:11-21).

And immediately after the Tribulation of those days the Kingdom shall be set up. The Kingdom is given to the Lord Jesus and His resurrected saints. From the standpoint of the perfection of the reign of Christ, no dispensational judgment could follow the

Kingdom. Christ and His resurrected followers shall fully please the Father. But the judgment which closes the Kingdom falls on those who line up with Satan (Rev. 20:9, 10). That judgment is the destruction of Satan's host, when fire falls from heaven and destroys them all, and evil men are expelled from the earth. This fiery judgment on Satan's army is the final dispensational judgment. Following it will come the Great White Throne judgment in which God assigns the unbelieving dead to their just positions in their eternal abode of sorrow (Rev. 20:11-15).

The seven dispensational judgments constitute a major demonstration of God's dispensations; set forth an epitome of the divine arrangement of history both past and future; and produce in the soul of the believer the quiet, steady, comforting assurance that God will never lift His hand from the tangled skein of human experience until every snarl is unraveled, every injustice has been adjudicated, every wrong has been made right, and the undimmed glory of the ever living God shall shine in full and blessed radiance upon the happy and transformed throngs of the redeemed of all ages.

(TO BE CONTINUED)

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 87)

"We have recently organized a Ladies' Missionary Society, and would like to have you girls give them some idea of what they could make for a missionary's equipment for the field." In this manner Rev. Ord L. Morrow, Pastor at Climax, Colorado, opened the conversation which closed with the following plans having been presented and heartily agreed to: He and his wife would come for us Thursday morning, February 1. Thursday afternoon we were to speak at the Ladies' Missionary Society, Thursday night at a Bible Class in Climax, Friday night at a Bible Class in Chalk Bluffs, Sunday morning at Climax, and Sunday night at Dillon.

We were thrilled at the very prospect of going into these mountain communities and witnessing for the Saviour, as well as presenting the needs of the missionary work. We also eagerly anticipated the trip up there, knowing that the scenery would be a great inspiration to us, and we were not disappointed.

But although it was inspiring to view the steep mountains with their profusion of evergreen trees and their snow-capped peaks glistening above the timber line, our greatest inspiration came from meeting and having fellowship with Christians who knew and loved our Saviour.

The spiritual refreshing which was our portion during our stay in the mountains will long be remembered. Rev. Morrow and his wife, who are real missionaries themselves, carrying on a staunch testimony for Christ in spite of many hardships, proved a real blessing to us. We met a number of others with whom we had wonderful fellowship. These people, though few in number, are living for the Lord in spite of ridicule and opposition on the part of those who "love darkness rather than light." Pray for the work up there.

The material results of the trip were: (1) the pledging of three days with the prospects of more later, (2) a generous offering, (3) the furnishing by the Ladies' Missionary Society of two quilts, four pairs of pillow cases, two luncheon sets, four bath towels and two sets of dish towels.

We praise God for those who are willing to sacrifice that His Word might be proclaimed. May others also get the vision and the burden.

—Fay Andrews
(Mr. Parcel's report will appear in the next issue.)

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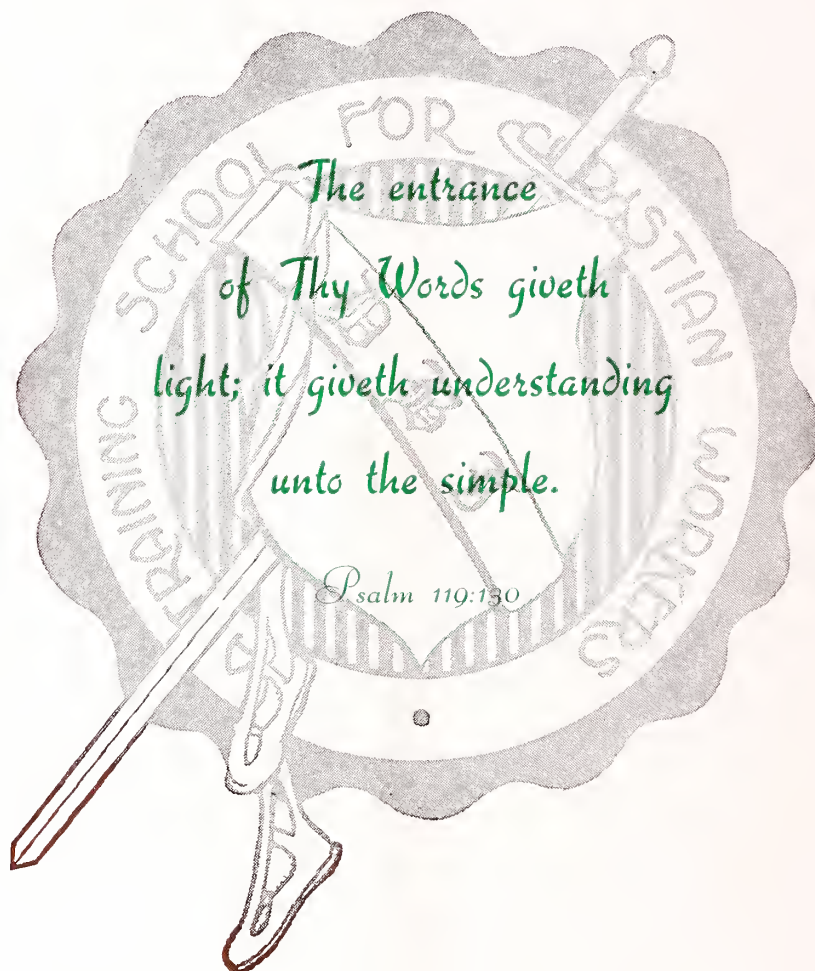
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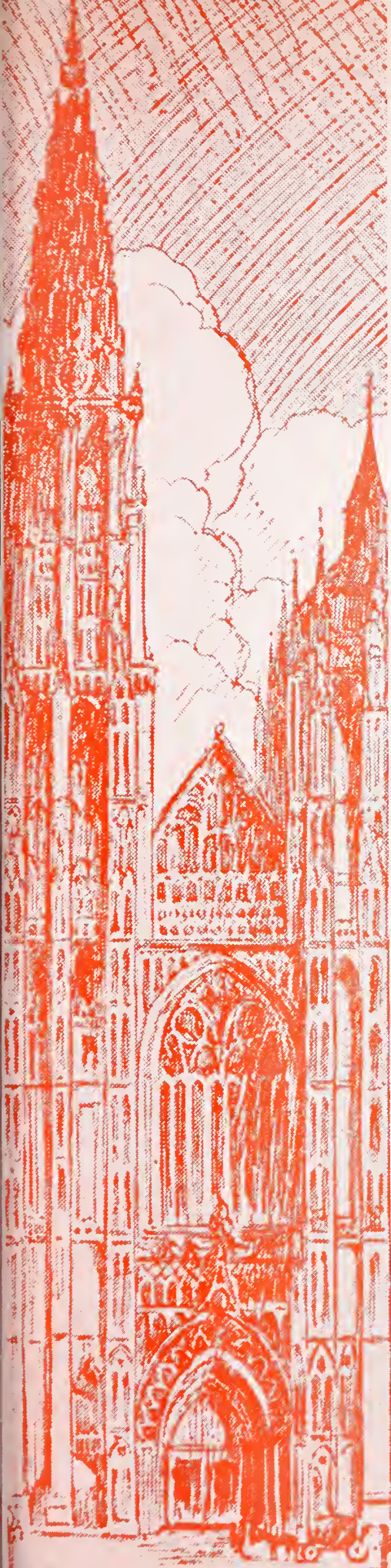
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*The entrance
of Thy Words giveth
light; it giveth understanding
unto the simple.*

Psalm 119:130



Separation Number

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

April

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1940

The Kind of Giving that Counts

Truly the letter from this dear friend reveals the type of sacrificial giving that is pleasing to the Lord.

Not that the Lord would have us deny ourselves the bare necessities of life, but we are confident that if all of the Lord's people were just as concerned about the Lord's work as they are about their personal adornment, the cause of Christ in the Bible schools, the churches, the foreign mission fields, and every other phase of Christian endeavor would lack for nothing. Is not His promise true?

Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Proverbs 3:9, 10).

We take this opportunity to again thank all who so generously responded to our appeal. Only as the Lord burdens faithful hearts to bear the burden with us by the giving of their love-gifts can the Denver Bible Institute succeed.

St. Paul, Minnesota
March 18, 1940

Dear Friends:

These two dollars are not much as a special Easter Love-Gift but it's all I have now. It was intended for the price of a new Easter bonnet this very afternoon but I decided to pass it on and wear my two-season old ones instead.

Clothes do not mean much to me, just so I can look neat and respectable. I am sure the Lord is not going to look down on me if I'm not so up to par as style is concerned even though some people think it so important. Rather He will ask what I have done with what I could have done without when His Cause is so much in need.

You have already thanked me in your letter of appeal. May the Lord bless your school in a special way and continue to win souls for His glory and in His Name.

Sincerely,

The
Denver Bible
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A training school for
Christian workers

P. O. Box 1617
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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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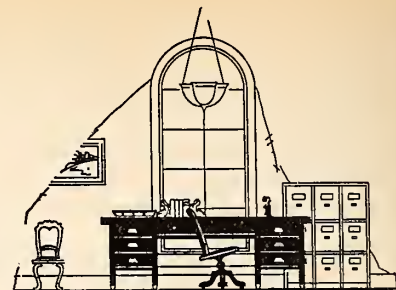
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AS THE EDITOR SEES IT



SEPARATION NUMBER

ONE of the crying shames of the modern church is that its members live like the world. Side by side, shoulder to shoulder, and arm in arm they fellowship with unbelievers and practise their ungodly deeds. Christ and Christ alone can identify His children because He was a party in the new birth, but the rest of the world sees no difference between unseparated Christians and unbelievers. The studies in this *Grace and Truth* are written with the hope of clarifying the issue and arousing God's people to a tremendous need.

CONSIDER YOUR WAYS

THE prayers, ambitions, and anticipations of God's chosen people Israel were again realized when Cyrus made the proclamation that granted them special concessions and permitted them to return to their own land. Many returned filled with joy and enthusiasm. The altar was again set up, the foundation of the temple laid, and once again they worshipped their Jehovah God. "They sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth forever toward Israel." Truly it was a time of rejoicing.

However, such blessing could not go unmolested by Satan. Harassed by false accusation from the Samaritans; hindered by lack of building material; the leaders of Israel chose to enter into false alliances with heathen nations in their vain attempt to overcome their opposition and to keep the work of the Lord moving. The result was inevitable: "Then ceased the work of the house of God which is at Jerusalem" (Ezra 4:24).

Crushed and disheartened, broken in spirit, the Jews grew indifferent and became lax in their responsibility to God. Inasmuch as they had been defeated in their desire and purpose to complete the temple, by circumstances, satanic opposition, and illegitimate alliances, they reasoned that there was no use in ever attempting the task again. They settled back into an attitude of self-complacency, focusing their attention upon themselves and forgetting God.

But God, Who never failed them, in His providential watchcare over them, caused new legislation to be passed by Darius, the king of Persia, which again restored unto the Jews their land. They were again given the liberty to resume their former tasks. However, the former disappointments had far-reaching influences. It was not until the prophet Haggai appeared

that their interest was again aroused in the things of the Lord. In seeking to awaken them from their lethargic condition the prophet cried, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways" (Hag. 1:4-7). But like the swinging pendulum, the nation Israel swung from one extreme to another. They looked for immediate returns, but the promise of God through the prophet was, "Yet once, it is a little while," "Fear ye not," "I am with you . . . I covenanted with you . . . My spirit remaineth with you."

Such words of counsel and exhortation were certainly appropriate. The wickedness of waiting when God indicates action, always brings remorse. Likewise lamenting over the past mistakes stifles progress. On the other hand, when God bade Israel be patient that He might instruct them, they were not content. This was the state of affairs in this great nation when Haggai appeared.

What a picture of so many Christians today! In the midst of prosperity and propitious circumstances, they find it comparatively easy to follow the Lord. But when disappointments and adversities beset the soul, then all too often the children of God settle back into an attitude of listlessness, half-heartedness, and indifference in their responsibility toward the Lord, and become oblivious to His program. Like Israel of old, Christians today need not only heed the prophet Haggai's exhortation, but also to heed the words of the Apostle Paul when he declared to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

—L. S.

PROPHECY AS ONE OF SATAN'S SNARES

THAT we are living in days wherein we are witnessing the definite fulfillment of Bible prophecies no one who "loves His appearing" will deny.

That we should study prophecy and give heed to it "as unto a light that shineth in a dark place" is scriptural. To neglect this study is to neglect the Word of God.

Not since the days of the first advent have hearts

been so stirred and thrilled as have the hearts of God's children in these closing days of the age of grace. We are thrilled and gripped because each fulfillment draws our attention afresh to His near return.

One of Satan's subtle devices has been to shut the eyes of many of God's children to the truth and reality of prophecy. When, however, he has failed here he has used the sensational, gripping thrill of prophecy to push some of His ministers of the Word beyond the point they should go in their interpretation of world events in the light of prophecy.

Satan has dared to use prophecy as a snare. He knows that great hosts of God's people are suffering from misfortune or discouragement or hardship or ill health. He knows that being human, we long for deliverance. It is possible that some are thinking more of the deliverance that will be theirs when He comes than they are of the One who will deliver. In any event he has used ministers of the Lord to take advantage of these frailties, to give sensational messages on the return of our Lord in the light of world events which have attracted crowds of eager listeners, and they have gone away believing that their deliverance was but a matter of a few days.

We read much today that was written yesterday. Certain it is that they who wrote wish they had never gone as far as they did in daring to predict that which they so surely felt was to be the turn of events.

Interpretation of prophecy in the light of present day events is a delicate matter. We need to use godly care lest we do violence to His Word through misinterpretation. We must be quite certain that the thing which has taken place or is taking place is the event prophesied. Speculation on world events is not interpretation and has no part in prophecy. To speculate and to speak sensationally on world events in order to attract a crowd not only brings discredit upon the Word of God as a Book of Prophecy but it causes disappointment and heartache to eager listeners when events fail to correspond to the speaker's sensational assertions. One can even do violence to God's Word in the use of sensational titles to prophetic messages. Some of these titles are thoroughly unscriptural and to use unscriptural titles in order to get the crowd is dishonest to say the least.

We must remember that the prophecy in old time came *not by the will of man*, but holy men of God spake as they were moved by the Holy Ghost. It is to be feared that some of the present day interpretation of world events in the light of prophecy *has* come by the will of man and *is* of private interpretation.

There is no question in the minds of those who "love His appearing" but that wonderful prophecies have come to pass since the World War broke upon the

world. There is no question in these same minds but that God's hand is in the present European strife and that while plans of men will fail and collapse, God will bring about the further fulfillment of His own purposes so clearly revealed in His Word. But we are in such a hurry to have these events transpire that there is constant danger of running ahead of God. As one man said, "The trouble with me is that I am in a hurry and God is not."

One thing we can do with utter safety—when we see these things begin to come to pass we can look up, for our redemption draweth nigh. To look up is scriptural, but to talk up may cause embarrassment.

—C. B. W.

CATS AND MONKEYS

WE HAD never thought of the subject of God's grace in salvation in such a figurative light before, and so we were somewhat interested to find such a simile in a prominent holiness magazine.

Say they skeptically in regard to "the grace of God" toward human sinners,

The cat carries its young holding the little animal by the back of the neck. In this operation the kitten has no part whatever. It could not aid the result by cooperation; it could not frustrate the result by opposition. There are those who tell us that this is the way that God carries His children. Once divine grace has seized the sinner he is in the grip of power from which he can never escape, do what he will. He is carried by the grace of God, act as he may, into the peace and beauty of heaven.

So much for the cats, except a good hearty Amen, for we believe unequivocally in the *unadulterated grace of God*, for the Holy Spirit declares, "Not by works of righteousness which we have done, but by His mercy He saved us," "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

Next, they describe the habits of monkeys as conclusive and logical proof that salvation is not by God's grace alone.

The monkey mother throws an arm around her child and the child takes a firm grip of its mother. The mother's grip is sufficient to stand the shock of flying jumps through the trees, provided the baby holds tight. But it is an act of cooperation. The baby grips his mother with all his weak strength, and the mother clasps the baby in a grasp of power . . . I believe in the "monkey doctrine" so far as its being necessary that we shall be workers together with God in order to share in the joys of eternal salvation.

Biblical repudiation will be found in two verses of God's Word:

I do not frustrate the grace of God: for if righteousness come by the law (our works), then Christ is dead in vain (Gal. 2:21).

(CONTINUED ON PAGE 132)

"I wrote to you in that letter not to be associated with licentious people; not meaning that you must wholly avoid the licentious of this world, or the avaricious and grasping, or idolaters. For then you would have to go out of the world altogether. But what I actually meant was that you were not to be associated with any one bearing the name of 'brother,' if he was licentious or avaricious or idolatrous or scurrilous or drunken or grasping. With such a man you ought not even to eat" (1 Cor. 5:9-11, Weymouth Trans.).

SEPARATION FROM A LIFE OF WORLDLINESS

BY V. F. ANDERSON

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The preacher who denounces sin may be unpopular, but faithfulness to God and to the souls of men demands the fearless exposing of the devil's tools.

WHAT shame that most church members are so tied up with the world's program! What a double tragedy that so many preachers and church leaders not only condone but sponsor that program under the name of the church. While conducting a revival in this state, recently, I learned that one of the protestant pastors of the city was sponsoring a social dance every Thursday evening. I learned further, that he never had a Sunday evening service nor a prayer meeting but, on the contrary, often spent Sunday evening in the local theater. Yet, he was considered the divine idol of that community by hundreds of people. This man makes no demands of separation upon his membership whatever. He encourages their mixing with the devil's program and sets the example himself. This is an example of what many are doing. Certainly God can never bless America until she comes back in repentance for such actions.

The natural bend of man is toward evil. "Evil" and the "world" are synonymous terms. Look at such passages as I John 5:19 for proof. "And the whole world lieth in the wicked one." Men are naturally inclined toward the world even as Israel was inclined to take up the practises of her neighboring nations. In I John 2:15-17 we are exhorted not to love this world. This is a message to Christians. An amazing statement follows which clearly reveals that if one does love this present world-system, it is self-evident that the love of the Father is not in Him. Next, we note the reason for this solemn exhortation. It is because this world-system is comprised of nothing but lust. Despite the fond statements of men, this is God's startling revelation. The world is composed of the lust of the eye and the flesh and revolves around the pivot of pride. This is not of God but of the evil one. Note at the close of this passage (I John 2:17) the permanence of the one, set over against the passing of the other. This is certainly a clear-cut reason why the saint of God cannot help but shun worldliness. The world and all its alluring glamor is passing rapidly away. It holds absolutely no permanence. On the other hand he that dares to do God's will, will abide forever.

The subjects dealt with in this article have been

dealt with by the God-fearing preachers and church leaders all through the years, but since today there is a letting down and a letting up on the part of the church in sounding a warning as it once did, and since there is an inevitable increase of the practises of these things, I feel definitely constrained to re-emphasize these warnings. Consider with me (1) The Modern Dance, (2) The Modern Movies, and (3) The Modern Tobacco Racket.

I. THE MODERN DANCE

NOTHING perhaps, is more alluring to the youth of our day than the modern dance. The majority of young people dance. The pull of the majority is mighty. Hundreds of churches sponsor dances, preachers condone them, church leaders see no harm in them, no warning is sounded, and restraint is thrown off. Fathers and mothers have gone to sleep. What harm can there be in the dance?

Several instances of dancing are recorded in Scripture, but there are no records given which even the mightiest imagination could attempt to compare with the modern dance. Those dances were participated in by single persons and not by couples. They were danced for the glory of God and not for the plaudits of the vultures of so-called society. Neither did those dances last until the early hours. Neither were they danced in the environment of the modern dance. You cannot imagine David being filled with the contents of a bottle and puffing away on a cigarette, while he danced before the Lord. Perhaps the chief distinction lies in the fact that none of those people danced to produce joy, but danced to *express* the joy which already flooded their souls.

While many leaders praise the dance, thank God, many condemn it. I have before me, written condemnations from leaders among Baptists, Methodists, Presbyterians, and Catholics; also from rabbis, college presidents, ex-dancing masters, and physicians. These, together with the historian, condemn the dance as being dangerous to the spiritual, physical, and moral well-being of any nation. Every nation which has gone into oblivion was a dancing nation before its doom. The modern dance rightly deserves four severe condemnations:

(1) Its history condemns it. The round dance originated in 1627 with a French Libertine who was guillotined in 1632 for attempting to rob his own sister of her virtue. In 1910 the first animal dance was performed in which animals were imitated. In 1912 the tango came into being. The word "tango"

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15, A. V.).

means "I touch" and describes the movement of this dance as being one of bodily contact. Some men claim they can go through the movements of the dance without any impure thoughts or passions. If there is a reader of this article who dances and yet makes such claims and if your claims be true, I beg of you to never boast of it again, for you have nothing of which to boast. No, you are rather an object of pity, for you have the appearance of manhood but you are not a man in any real sense of the term. You are of all creatures of the earth, most pitiful, an object of sympathy. The history of the dance reveals that in foreign countries it preceded nights of gross sexual indulgences. Such was the practise of the Phoenicians. This Phoenician practise was sponsored as a religious practise. How like America! Egypt did just what we are doing. She combined the dance with the vaudeville and made it an art. Egypt fell and so will we, if we do not repent. Greece put folk dancing into the schools and made it compulsory. She entered the whirl, became debauched, and fell a victim to imperial Rome. In our state, folk dancing is now a part of the public school curriculum. What can the end be? Preachers awaken! Parents, arouse yourselves! In 1793 the waltz was introduced. Young person, with such a history as this, how can you be proud of the dance? Church leaders, how can you, in the face of such facts continue to feel it your duty to sponsor a practise which had its birth in the pit of hell and which you know today feeds on the very scum of society?

(2) Its environment condemns it. Anybody knows that the dance halls and saloons go hand-in-hand, and that the dance is the hang-out for the very reprobates of society. This has been proven to be ultimately true even of the so-called supervised dance. It is the place where restraint is thrown off and folk do that which they otherwise would never dream of doing. It can easily be demonstrated that there are those who frequent every dance hall who also work in affiliation with the houses of ill-fame. Mother, do you think the dance is smart? Father, are you concerned as much about your son and daughter as you are about business? If you are, do twice as much investigating and you will be spared twice as much worry. Look at the finished product. As to the supervised dance; it rests on the same principle as legalized booze. A skunk is a skunk even if he is in the front room of a mansion. His nature remains with him, despite the surroundings. Regardless of where it may be held, the modern dance is the dance of death and the gateway to ruin.

(3) Its physical results condemn it. Instead of it being wholesome exercise, it is known to produce such a strain on the nerves as to hasten heart trouble and nervous collapse. The average life of the professional dancing man is slightly over thirty, while that of the woman is slightly over twenty-five. Is this not damaging evidence against the dance?

(4) Its moral results condemn it. Volumes could be spoken here. Consider the syncopated music of the dance, the scant dress, the tight embrace, the accompanying liquor and cigarettes, subdued lights, pulled shades, late hours, and the exhausted bodies; and the weakest imagination can figure the result. A woman loses her modesty at the dance, and that may result in anything except good. The dance is declared to be directly responsible for 50,000 ruined girls every year. The dance floor is known to be the very ante room to the divorce court.

Remember, a wide-awake Christian has no time to dance, and a wise person can find better amusement. Even if you can prove a few benefits of the dance, what of it? Skunk oil is beneficial and so are rattlesnakes in some cases, but you can excuse me from fondling either of them. I do not propose to take the chances connected with their company, but I would just as soon keep company with a rattlesnake as some of the dudes that accompany the modern dance.

II. THE MOVIES

ANY Christian leader today who dares lift his voice against this organized profiteering gang is considered narrow, radical, and a kill-joy. Good friend, will you stay with me for just a moment? Will you dare to think? I fully recognize the movie industry as a great educational medium. But, can we honestly say that the majority of pictures, picked at random, are uplifting and morally beneficial? Then will you consider some figures? There are 77,000,000 people attending the movie every week and they spend an average of two hours per week in the movie houses; 28,000,000 of these are of adolescent age and 11,000,000 are under thirteen years of age. Will you look at another picture? There are 36,000,000 children outside church and Christian in-

(CONTINUED ON PAGE 128)

POINTED REMARKS ON SEPARATION

- ¶ Don't be yoked to companions who refuse the yoke of Christ.
- ¶ Lie down with dogs and you'll get up with fleas.
- ¶ The path of the world seems pleasant enough if you don't stop to think where you're going.
- ¶ The world's smiles are more dangerous than its frowns.
- ¶ The girl who paints her face after the fashion of the ungodly, hangs out a sign: "Rooms to Let."
- ¶ At the movie show one learns how pleasant vice is.
- ¶ There are lots of Lots in the church who have pitched their tents toward Sodom.
- ¶ Choose between the world and the Word. No heart can mature two crops.
- ¶ The man who pays an ounce of principle for a pound of worldly popularity gets badly cheated.
- ¶ The Christian is not ruined by living in the world but by the world living in him.
- ¶ Some people have heaven on their tongue's end but the world at their finger's ends.
- ¶ There is no greater mistake than to suppose that Christians can impress the world by agreeing with it.
- ¶ Trust not the world. It never pays what it promises.

—The Cream Book, compiled by Keith L. Brooks

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11, A. V.).

The First Psalm

BY GEORGE S. SCHULER

INSTRUCTOR, MOODY BIBLE INSTITUTE

Do you yearn to be a growing Christian? Separation is a prerequisite to growth. This devotional study of Psalm One will bless your soul.

THOUGH the First Psalm contains but six verses, it holds nuggets of deep spiritual truth which challenges attention. Its every sentence and verse is fragrant with choice and uplifting thoughts conducive to "higher plains of living."

The Psalm divides itself into three sections: verses one and two; verse three; and verses four to six. The names of these sections are quite unnecessary to this devotional meditation.

The "blessed man" is one who neither walks, stands, nor sits in the ways of unrighteousness. The expression "unrighteousness" covers "counsels of the ungodly," "ways of sinners," and "the seat of the scornful."

Observe the progression: walk, stand, sit. Has it occurred to you that one does not sit (indicating complete satisfaction and rest) in sin without first standing, or stand (giving evidence of interest) without first walking past? The hostess in the tavern may at one time have known a sense of repugnance when being compelled, by reason of circumstances, even to pass these vice centers. Frequent passing (walking past) seemed to dull the keen edge of sensitiveness, and later, the mere walking past had little or no effect upon her. Still later perhaps she stood without, her curiosity seeming not to be objectionable. This led to longer and frequent stops for the purpose of seeing more in detail. The last step, that of entering and sitting down for comfort, was but the natural, full-grown, ripened fruit of walking past.

How true, then, is the word picture painted by the Psalmist. Did not Peter, after cutting off the ear of the high priest's servant, follow afar off? Later, was he not standing beside the fire? Finally, when the maid accused him, was he not seated comfortably with the scornful? If not, why did he so vehemently deny her accusation?

Alexander Pope, in his *An Essay on Man*, seems to have agreed with the Psalmist regarding the progressiveness of sin. He writes thus:

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Further to portray the progressiveness of action (walk, stand, sit) in this verse, we observe the natural

tendency of one's walk in life. The "great white ways" of our cities have their allurements, otherwise, fortunes would not be spent in electric illumination. In taking an innocent stroll along such white ways (walking) the colorful billboards attract the eye. The pull of curiosity stirs a little interest, hence, a close-up inspection is made of the picture (standing). The close-up stimulates keener interest which is satisfied only by entering the establishment (sitting) in order to become informed as to the setting of these colorful billboard pictures.

Ah, but he who avoids the temptation even of walking past is one who delighteth himself in the Lord; thus, day-and-night meditation in the Lord is his portion. How each one delights in doing the will of the other during the various stages of courtship. Thought of one another is without limit, day or night. In like manner, the Lord is assured as to the extent of our love toward Him. It is then no wonder that the Psalmist speaks of such persons as "blessed." The question is, Am I one of the "blessed"?

A PORTRAYAL by comparison of the "blessed man" with "a tree planted" constitutes the second division. The significance of this comparison might be graphically made by calling attention to a well-appointed nursery, where are grown the various types and species of evergreen trees. To appreciate the picture fully, one should inspect such a nursery. There are the pines (long and short needles), spruces, hemlocks, and cedars, to mention but a few. These trees are planted in rows according to their classification, age, and size; and how well they are kept! Always under the care of the keeper. Since they are never in a dormant state (resting), they need constantly to be watered. That their beauty may ever be assured, pruning shears are never spared.

Why all this care and attention? The answer is clear. In due time these trees will be called upon to grace estates, terraces, gardens, or even the premises of humble homes. They are expected to live so as to bring delight to the eye of the passer-by. Or, they may be placed with other trees to complete a landscape, which is the pride of the nobleman for the delight of his guests and neighbors.

Turning from this picture to the text, we observe how careful the Psalmist was in saying "a tree planted by the rivers of water." "Planted" suggests a definite act, with forethought on the part of the planter, not a tree growing by chance on a hillside, in a lane, or on a mountain.

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Separation from Modernism

BY A. H. YETTER

"Be ye not unequally yoked together with unbelievers" is as applicable to unbelievers inside the Church as outside.

A STUDENT from a certain college had preached to a congregation which Dr. Charles H. Spurgeon later visited. The sermon was so villianously unscriptural, that a deacon meeting the young man in the vestry afterward asked: "Sir, do you believe in the Holy Ghost?" To this the youth replied, "I suppose I do." Whereupon the deacon said, "I suppose you do not or you would not have insulted us with such false doctrine." Spurgeon's comments upon this incident and the subject of false doctrine are very timely. "A little plain speaking would do a world of good just now. These gentlemen desire to be let alone. They want no noise raised. Of course thieves hate watch-dogs, and love darkness. It is time that somebody should spring his rattle, and call attention to the way in which God is being robbed of His glory, and man of his hope."

We, too, feel that God's people should know what is going on in the professing Church of Jesus Christ today. If Christ is being betrayed again by His professed followers, the people who pay the bills should know the truth. That such a betrayal is going on is a known fact to many of us. This betrayal is that of Modernism. At once someone will ask, "What is Modernism?" Dr. Paul Rood, president of the World's Christian Fundamentals Association says, "Between Modernism and Fundamentalism two basic principles are involved. The Modernist relies upon the infallible (?) reason of man, the Fundamentalist upon the infallible Revelation of God." ("There's Just One Road to Heaven.") Further light is shed upon our question by Dr. Chas. G. Trumbull, Editor of the Sunday School Times in an article entitled: "Is Modernism the Great Apostasy?" He writes as follows:

"Is Modernism, as many deceived Christian leaders are telling us, merely a restatement of Christianity in the light of present-day conditions and needs? It is not—any such defense of Modernism is part of 'the lie.' The clearest thinkers among Modernists recognize the vital, eternal distinction between Modernism and Christianity. The *Times* has quoted before now a remarkably discerning statement published editorially in *The Christian Century* of Chicago, one of the leading liberal religious journals in America. In its issue of Jan. 3, 1924, this modernist journal said:

'How deep-going is the Fundamentalist-Modernist controversy? Is it an issue worth serious attention? . . . Is not the whole controversy, after all, scarcely more than a tempest in a teapot? Or are Fundamentalists right in claiming that the issue is a grave one, going

to the roots of religious conviction and involving the basic purposes and almost the genius of Christianity itself?

'A candid reply to such inquiries must be one of agreement with the Fundamentalist claim . . . Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion . . . For the day of neutrality has all but passed.

'There is a clash here as profound as and as grim as that between Christianity and Confucianism. Amiable words cannot hide the differences. "Blest be the tie" may be sung until doomsday, but it cannot bind these two worlds together.

'The God of the Fundamentalists is one God; the God of the Modernists is another; The Christ of the Fundamentalists is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another.'

"These words are true with a sinister deadly meaning of which their Modernist writer was unconscious. Would that all true Christians might discern as clearly the irreconcilable issue between Fundamentalism and Modernism, and that there might come a speedy ending of the present disastrous attempts at fellowship between light and darkness."

We heartily endorse the wish of Dr. Trumbull that this Christ-dishonoring, unequal yoke of Modernism and Fundamentalism be broken, and we are sure that our Lord in heaven is more eager even than we that this unholy fellowship be severed.

But someone may ask, "Does Modernism actually exist in our churches, and if so, what are we to do about it?" The purpose of this article is to consider three important facts relative to the subject of Modernism which we believe will answer this question: I. Grave Existing Conditions; II. God's Explicit Commands; III. Good Excuses Considered.

I. GRAVE EXISTING CONDITIONS

UNDER this heading we shall point out that Modernism exists in the churches of our major denominations, in the denominationally supported colleges and seminaries, and upon the mission field.

We believe that people have a right to hear the truth of God from the pulpits of supposedly evangelical churches. But instead in many pulpits, the Truth of God, the Bible, is being denied. Evolution is substituted for creation; the Deity of Jesus Christ is denied; the substitutionary blood atonement of Christ upon Calvary

"I do not ask that Thou wilt remove them out of the world, but that Thou wilt protect them from the evil one. They do not belong to the world, just as I do not" (John 17:15, 16, Weymouth Trans.)

is labeled an immorality; and some even declare that infidels, modern Jews, Buddhists, and Moslems shall enter heaven as well as believers in Christ. Listen to the diabolical words of these representative men of the cloth.

"The scientific approach, and particularly the implications of the theory of evolution have forced the rewriting of creeds and theological systems. The scholarly investigations in the fields of Old and New Testament criticism have given us a new Bible and have produced many lives of Christ." Are these the words of Bob Ingersoll or Tom Paine? No! These are the words of a former president of the Federal Council of the Churches of Christ in America and Pastor of St. Johns Methodist Church, St. Louis, Missouri, Dr. Ivan Lee Holt. Notwithstanding, with a wave of the hand, this man who poses as a minister of Jesus Christ, brushes aside the Word of God Which is forever settled in heaven (Ps. 119:89) and which Jesus Christ said should not pass away (Matt. 24:35). In its place, he would give us a book based upon the unproven and unprovable theory of evolution. Personally, we prefer God to guesses, and facts to fables, and the unchanging Message of the inspired Book to the changing myths of human fancy.

About a year ago, many Denver pastors who had given their support to a paper published under the title of *The Rocky Mountain Churchman*, were shocked by an unsigned article under the heading, "Can Jews, Catholics, and Protestants Unite?" The paragraph which occasioned much protest follows:

"One reason for this division between the Judaists—the Jews, and the 'Christians'—the Roman Catholics and the Protestants, is theological. The center of that division is the Person of Christ. The Judaist, or Jew, rejects the Messianic fulfilment of Jesus. They place him among the great prophets of Israel. The Christians exalt him above all prophets of all time. Perhaps it would be correct to say that the majority of both Roman Catholics and Protestants place Jesus on an equality with God, some even going so far as to make Jesus God. It is also correct to say that *this latter is not the belief of the more intelligent and better informed members of either of these two bodies.*"

The Publisher and Managing Editor, Rev. Robert Allingham, D.D., either wrote this article or was responsible for its publication. He evidently believes, as Dr. Martin E. Anderson, pastor of Central Presbyterian Church of Denver puts it in his letter of objection to this article, "that those who reject the Deity of Jesus Christ are 'more intelligent and better informed,' than those who accept it." We are glad that Dr. Anderson registered this strong protest and stated his readiness to "defend the position from the Word of God that Jesus Christ is none other than God." Nevertheless, the fact remains, that here was a man occupying the place of a minister of Christ, disparaging and denying the Deity of the Lord Jesus Christ.

But not only do the Modernists flourish who seek to remove the foundation stones of an inspired Bible and a divine Christ from the superstructure of Chris-

tianity, but there are those who also boldly deny the vicarious character of Christ's suffering on the cross. Such an one is Dr. William P. Merrill, Pastor of the Brick Presbyterian Church in New York City, who writes:

"What really saves me, saves the individual, is not something which Jesus did nineteen hundred years ago. How can a past fact have present vital power? . . . Certain old ways of thinking about the cross have become impossible . . . Substitutionary . . . atonement is artificial and immoral" (An Evolutionist at Calvary, published in *The Expositor*, London).

Yet God's Word declares that Christ suffered "the Just for the unjust, that He might bring us to God" (I Pet. 3:18), and that we are "redeemed with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

Perhaps the climax of audacity and the heights of blasphemy are reached in the utterances of Rev. Cleveland Kleihauer, D.D., one-time President of the Federation of Protestant Churches of Los Angeles and Pastor of Hollywood-Beverly Christian Church in a newspaper article which appeared in the *Los Angeles Times* entitled, "Who's Who in Heaven." Concerning those who will go to heaven he declares: "When I consider this doctrine that only believers in Christ can enter heaven and that the ancient and modern Jews, Buddhists, and Moslems will have no chance to crash the pearly gates, I feel free to say that such a doctrine has no biblical foundation or justification whatever." There you have it from the pen of a learned D.D. The man of the street has often said to us, "There are many roads to heaven," but now the Doctor of Divinity declares it. What a tragedy that such men occupy pulpits of evangelical churches! And when they make statements such as this, we are convinced that they are either appallingly ignorant of the teachings of the Bible, or they are wilful liars, for Jesus Christ Himself uncompromisingly declared: "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me" (John 14:6).

Having faced the sad, but indisputable evidence that Modernism, a religion diverse from Christianity, exists in the churches of our land, we now call attention to the evidence that this same pseudo-Christianity is being taught in many of the denominational colleges and seminaries.

In letters addressed to 1,000 Baptist ministers, a group of students from Baptist-supported Mercer College in Georgia charged that five members of the faculty were guilty of teaching contrary to the Bible. This was about a year ago. They claimed that they taught, among other things, that the Bible was not divinely inspired; Adam and Eve were myths; the Bible is contradictory; "that it was not necessary for Christ to die to be free from sin;" and that "it is unnecessary to believe in Jesus Christ to be saved." We are glad that these students had the convictions and the courage to expose this shameful betrayal of our Lord. We

sincerely hope that the Bible believing Baptists who support this institution "put the skids under" these infidels masquerading as Christians.

Rev. Sam Morris was one of a group of eighteen young men from the Southland who were attending Brown University. As they neared the end of their college course, the President, A. C. Barber, entertained them at breakfast. The question was raised, "What are you going to preach when you get home? Are you going to preach the old theology, or give them the new view point?" Dr. Barber said, "That is a very easy question to answer. You go back South—say nothing about it—about the new view point of the Modernist. You go home and preach orthodox sermons. Then, gradually, you can lead them to the view point of this new theology and they will never know of the change." Isn't that fine advice coming from the President of Brown University to young preachers. We have heard Rev. Sam Morris preach, and we thank God that he did not take this devilish advice, but rather heeded the admonition of the Spirit of God through Paul, "Preach the Word." We understand that the other young men were all infected with this deadly teaching of Modernism.

The third statement to which we call attention involves Dr. Milton Evans formerly of Crozer Theological Seminary, but it is far reaching in its sweep. The statement is from Mr. William Fetler and records a conversation between Dr. Evans and himself and is quoted by Rev. R. J. Anderson in the *Western Voice*. The conversation opens with a question by Dr. Evans:

"Surely, Mr. Fetler, you are not going to teach the Old Theology to your Russian students?"

"By this time I had become a little wiser in my dealings with men. So, instead of answering directly, I felt I must establish the proper connections. Somewhat in the role of a novice, I interrogated softly, 'What do you mean by the Old Theology?'"

"And in substance, he answered, 'Virgin Birth, Inspiration, the blood. Now you are not going to teach the Virgin Birth, you are not going to teach the blood, are you?'"

"Fetler replied, 'What concerns me most, Dr. Evans, is theology as a soul-winning agency. If the New Theology, which you advocate, is really superior to the Old, how does it come to pass that throughout the States, as far as I know, there is scarcely one outstanding New Theology evangelist? Practically every one of those soul-winners that one hears about is of the Moody, Chapman, or Torrey type, and all these are Old Theology men.'

"Dr Evans answered, 'That is not so. We also have men working in the field of evangelism, especially in the foreign mission fields like China and other countries. We have already many of our Modernist men working there. We are continually gaining new ground.'

"Mr. Fetler said, 'What about your prospects in America?'"

"Dr. Evans: 'Very good indeed. Why every year

our leading seminaries—Colgate, Rochester, Chicago Divinity School, Newton Seminary, and our own Crozer are turning out New Theology men, who are speedily filling the pulpits of our land.'"

As we pen these lines we deplore the situation before us, but we must face the facts. The teachers who should train young men to lead others out of sin and death, and into life and righteousness, are sending them forth with a lifeless, powerless message. They go forth to preach that the Bible is untrue, the Christ is not divine, and the Blood cannot cleanse from sin. Is it any wonder that sin drenches the earth? How the Holy Trinity must grieve! How the holy angels must weep! Shall not we, too, mourn this 20th Century reenactment of the Judas-like betrayal of the Son of God?

That Modernism exists on the mission field as well as in the churches and in the schools is revealed in the earnest appeal of the Tsingtao Group of Missionaries and addressed to the Missionary Constituencies in the Home Lands in 1927. This was published in the *Sunday School Times* of March 23, 1935 in Dr. Trumbull's fine article, "Foreign Missionary Betrayals of the Faith." The appeal follows:

"It is well known that a Communism which is atheistic in its tendency and teaching has created much confusion, doubt, and unrest even among some of our Christians, as well as in China generally. But back of all this and leading up to it, with sorrow of heart we are driven to confess that the character of the teaching in many of our schools at home has helped to make ready this sad situation in China, by placing not a few missionaries on the field who have proved themselves unfitted to build upon the evangelic faith which the veteran missionaries of the cross have planted in China. This has especially been true of some occupying positions in mission high schools and colleges. These men by casting doubt upon the Word of God and some of its fundamental doctrines have created fertile soil for the progress of Bolshevism and unbelief even within the walls of these professedly Christian institutions.

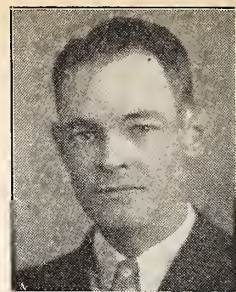
"Inasmuch as this upheaval has resulted in the return of a large majority of China missionaries to the homelands, we, with all humility and love, beg our board and constituencies at home by all means to avoid sending back to China any who hold Modernistic views. . . . Therefore with hearts aching for the little flock of Chinese already saved and the millions yet in darkness, we implore our friends and all friends of missions in responsible places to see to it that no more Modernists are sent to China, for they can only discredit the integrity of the Bible and undermine faith therein as the very truth of God." Let us heed this heartfelt plea of these true missionaries of the cross. With sad hearts we have viewed the evidence for the reality of the existence of that deadly and deceptive teaching of Modernism, in our churches, in our schools, and on the mission field. But what are we to do about it? We turn to God's Word for our answer.

(TO BE CONTINUED IN NEXT ISSUE)

SEPARATION FROM "RESPECTABLE" SINS

Most preaching of separation concerns outbreking public sins. But what about inward private sins?

BY ERNEST E. LOTT



W. LEON TUCKER, now with his Lord, relates the following story with characteristic frankness. "I had gone into a music store to purchase some of the records produced by Ralph Spaulding, the violinist. The clerk who served me knew nothing concerning them. I grew exasperated, said several unkind things, and finally left the store. I was preaching in the Baptist Church up the Avenue and that night words just wouldn't come. I thought constantly of the young clerk and how cross I had been to him. Next morning I went back to apologize. Immediately upon walking up to the counter he said, 'Say, mister, I'm sorry that I didn't know about those records you wanted. I—' 'Wait a moment, young man,' I said, 'I didn't come here for an apology. I came to make one.' And I did. I also learned that for eleven months he had been ill at home and this was the first work of any sort he had had since recovering. He admitted that records meant nothing to him (which I already knew). At the close of our interview I invited him to the church where I was holding special meetings. He came and the second evening was saved. Today he is a great worker in a great church. *God's way is the way of forgiveness*, and, although it may be humbling to ask it of either friends or strangers, we little know the outcome, but it is always the right way, the best way, and God's way."

Dr. Tucker was big enough and honest enough to admit his mistake in a realm where most folks keep quiet. Growing impatient with the clerk, he proceeded to let off steam (that is where most of us stop). Being convicted of his wrong doing, he employed the most difficult combination of words in the English language: "I was wrong" in his confession to the clerk. The clerk, impressed by a demonstration of practical Christianity, was won for the Lord.

In the language of the Apostle Paul, God wants us to "deny ungodliness." Too often we think that separation is an act that covers only outbreking public sin such as adultery, movie attendance, dancing, gambling, dope, liquor, and smoking. True it is that we are to be separate from all worldliness, even keeping ourselves "unspotted from the world." But we are also to "deny ungodliness" and this refers to the many secret and more "respectable" sins of the average Christian.

Turning to a most familiar portion of the New Testament, Galatians five, we read together the list of

sins known as the "works of the flesh":

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21).

There are seventeen names given here for the different phases of sin. For the purpose of making clear our meaning, we divide the list into two parts, as follows:

Outbreking Public Sins

adultery
fornication
uncleanness
lasciviousness
witchcraft
heresies
murders
drunkenness
revellings

"Respectable" Private Sins

idolatry
hatred
variance (strife, *Way* and *Weymouth*)
emulations (jealousy, *Way* and *Weymouth*)
wrath
strife (underhandedness, *Way* and *Weymouth*)
seditions (divisions, *Berry*)
envyings

Are those sins listed in the left hand column associated with worldliness? Yes, they are. Are they special marks of the latter day apostasy? Indeed they are. Are they the kind of things that a Christian should do? Almost to a man Christians would answer in the negative to this. But now the still small voice of the Spirit asks, "How about those in the right hand column?" The Apostle Paul, under the guidance of the Spirit, made no division such as this writer has dared to suggest. Let us see the lesson before Satan turns our minds to a less personal subject: *all of these sins are marks of worldliness and ungodliness, and God wants us to be separate from ALL of them.*

Let us look at the so-called "respectable" sins more closely.

The first one listed is idolatry. In its more brazen form, the worshipping of other gods such as Diana, Jupiter, Baal, Molech, Father Divine, St. Germaine, and a host of others is repugnant to a Christian. However, there is a more subtle form of which Paul spoke in his letter to the Colossians.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate af-

(CONTINUED ON PAGE 131)

"Do not conform to the externalities of this world; nay, let your characters be transformed by the birth of a new life-purpose, so that you may put God's design to the test of your own experience, and so prove how kind, how gladdening, how flawless it is" (Rom. 12:2, Arthur S. Way Trans.)

Building the Dispensations

BY THE EDITOR

*Amazing grace! How sweet the sound! Yes, sweet
because it spells God's way of salvation for mankind.*

III. A SUMMARIZATION SHOWING THAT SALVATION IS BY GRACE IN EVERY DISPENSATION

I WAS seated at the bedside of a very sick man in St. Luke's Hospital in Denver a number of years ago. He was an unusually godly man, a man of wide learning in the Scriptures, and a man well-known as a Bible teacher. But deep in his soul was a problem. It was a Bible question which somehow had eluded him in his studies. After becoming very ill, his problem had waxed big. Because we had long been friends, he was trying to tell me what his problem was. But it was very difficult for me to catch his words because of his exceeding weakness. At first it seemed that I was going to fail to understand what he wanted, but after some minutes of painstaking listening and having him repeat it to me several times, I caught what he was troubled over. When I at last was able to state his difficulty to him, his eyes lighted with pleasure, and he nodded his head earnestly. And here is what his problem was. He said he knew men were saved by grace in this age, but what he wanted to know was, how were they saved in the dispensations of the past, and how will men be saved in the dispensations of the future? This is a vitally important question which has stirred and agitated many an earnest Christian, and consequently deserves a careful answer.

The Bible teaches that men are saved by grace at any time in the world's history. Nowhere in Scripture do we find the faintest suggestion that God had different methods of salvation in the different ages. There is but one Saviour. The Scripture calls Him the "only begotten." He shed His blood just once, but the Scripture says "*once for all.*" So gloriously efficacious is the finished work of Christ that "once" is enough to meet the need of every soul from the hour of Adam's dastardly disobedience to the hour of the setting up of the Great White Throne. Salvation is by grace in every age.

Salvation by grace is salvation obtained by an innocent victim suffering death in the place of the guilty. This is the very plan of salvation which Modernism rejects and repudiates. Modernism blithely declares that if God were to suggest a plan of salvation which caused the innocent to suffer for the guilty, God Himself would be "unmoral." Meanwhile the Bible, with simple plainness, declares, "Christ . . . hath once suffered for sins, *the just for the unjust*" (I Pet. 3:18).

- Tenth Installment -

It appears that it will be necessary for the Modernist to revamp his theology. Salvation by grace is that wondrous plan of a loving God whereby the righteous One bears all the burdens of the unrighteous; whereby the Holy Son of God carries all the iniquities of unholy man; whereby impeccable guiltlessness suffers the tortures of the damned in the place of those who are indescribably guilty; whereby purity suffers all the penalties which belong to the impure. Thank God for His marvelous scheme to save the lost, under which scheme, Christ "hath once suffered for sins, *the just for the unjust.*" This is God's only way to redeem a soul. This is salvation by grace.

In the dispensation of Innocence, the first man committed sin, and instantly God did a most amazing thing. He clothed them (Adam and Eve) with the skins of animals (Gen. 3:21). It is a typical act and loaded with blessed significance. Since God's creative work was ended (Gen. 2:2), He must needs slay the animals in order to obtain the skins. And therein lies the message. Clothing in Scripture stands for righteousness (Rev. 19:8). Righteousness is the equivalent of salvation (Rom. 3:22). When Adam sinned, God slew an innocent victim, necessarily shedding its blood, and that which had been the possession of the victim, the skin, became the covering of the guilty sinner. It is a delightful picturization of the "*just for the unjust.*" When Adam and Eve stepped forth in their new garments of skins, the picture was typically setting forth the fact that the one way by which God purposed to save sinners throughout the history of earth was by the death of an innocent victim. The passage does not tell us that Adam and Eve in simple faith accepted God's method, but God, nevertheless, used them to typically depict the divine method of salvation. Thus we see the first revelation of salvation by grace was in the dispensation of Innocence.

In the second dispensation, the dispensation of Conscience, the man, Abel, brought an offering to God of the firstlings of his flock (Gen. 4:4). Such an offering necessitated death and the shedding of blood. At the same time Cain brought of the fruit of the ground as his offering to God (Gen. 4:3). But in such an offering there is no death for sin and no shedding of blood. Both of these men, the sons of Adam and Eve, knew of God's method of handling the sin question, because God had killed an animal when their parents had sinned. Hence Abel's offering was an act of faith—it was an approaching God the grace way. But Cain's offering was an act of rebellion—it was an approaching God the works way. And this is exactly the way God viewed the offerings of these two men, because the Scriptures say, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which

he obtained witness that he was righteous" (Heb. 11:4), and righteousness means salvation. Abel came to God by way of a substitute and by way of shed blood and was saved! Thus we see that salvation in the second age was by an innocent victim suffering in the place and stead of the unworthy and needy one. This is God's way. This is salvation by grace. It was already working mightily to the salvation of the lost in the second dispensation. It becomes evident from the Holy Spirit's records concerning Abel's salvation that from the Godward side, Abel was saved by *grace*—a victim died for him. But from the manward side, Abel was saved by *faith*—"by faith Abel" (Heb. 11:4). And four thousand years later when God would epitomize the truth about salvation, these two facts still remain the same: "For by *grace* are ye saved through *faith*."

But Abel lived in the very early years of the Conscience age. The entire remainder of the second dispensation and all of the third dispensation right up to the call of Abraham covers a period of about twenty centuries. During these years both the Flood and the Confusion of Tongues took place. We are told of the method of salvation of but one individual man during this entire stretch of years. Doubtless many more were saved, but God furnishes us with this one man's case so that we might know how He (God) was saving souls during those long years which are now obscured in the shadows of antiquity. The one man of that period upon whose individual salvation we have definite information is Noah. He lived six hundred years of his life in the Conscience age and 349 years of his life in the Authority age. The inspired record concerning his salvation is found in Hebrews and in Genesis:

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Heb. 11:7).

And Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

And the Lord smelled a sweet savour (Gen. 8:20, 21a).

Here the divine method of salvation is again the same as has been revealed in the case of Abel. We know that Noah was saved by *grace* because his offering unto God was a sweet savour and he was consequently accepted. We know that his salvation was by faith because the record says he "became heir of the righteousness which is by faith." We see from Noah, God's specially given sample in this long period between Abel and Abraham, that God's method of salvation remains in these two dispensations, the method we have already seen—salvation by grace.

When we come to the fourth dispensation, we come to Abraham and all the Hebrew Fathers. So much has been said about the Law in the fourth dispensation that there are many who believe that salvation in that age was by law-keeping. As a matter of fact, there is no age in the world's history when salva-

tion is by works of the Law. Human deeds are absolutely powerless in the realm of salvation.

The early church got into a wrangle over whether salvation was by grace or by works. Paul and Barnabas made a special trip to Jerusalem for a conference with the apostles, in order that the question might be settled (Acts 15). The disputation was somewhat heated, some of the Jews contending for salvation by law-keeping (Acts 15:5), but the Apostle Peter knew the truth and spoke plainly. In the course of his remarks before the conference, he said,

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they (Acts 15:10, 11).

The little expression "even as they" gives God's method of salvation in the fourth age, for Peter has said, "We believe that through the grace of our Lord Jesus Christ we shall be saved, *even as they*." The antecedent of the pronoun *they* is the word *fathers* in verse ten. The word *fathers* is an allusion to all the blessed and revered Jewish worthies of the fourth dispensation. Peter is declaring with indubitable clarity and under the inspiration of the Holy Spirit that the *fathers* of the Jewish age were all saved by grace.

The fifth dispensation is this present age in which we live. It is to this age that God has seen fit to give a fuller revelation of His grace than in any other age. However, it did not take less grace to save a soul in other ages than to save a soul today. It was simply that God had not found it necessary to give, in former years, such clear statements as He has now bestowed upon us through the Apostle Paul. In the fifth age, the inspired statements that salvation is by grace are most satisfying.

Who hath saved us . . . according to His own purpose and grace (II Tim. 1:9).

By grace ye are saved (Eph. 2:5).

Being justified freely by His grace (Rom. 3:24).

Being justified by His grace (Titus 3:7).

For by grace are ye saved (Eph. 2:8).

As we have pressed the study of God's method of saving a sinful soul down through the dispensations, it has become more and more evident that one method of salvation, and only one, has been employed by God through the ages.

The age of Tribulation follows hard after the fifth age, but even during the terrible scenes of that awful dispensation of suffering, God's method of salvation remains the same. In the seventh of the Revelation, a mighty multitude come up to heaven through the horrors of the Tribulation. This redeemed host will have been saved under the Gospel preaching of the faithful Jewish remnant. One of the heavenly elders tells how the countless multitude will get saved:

These . . . have washed their robes, and made them white in the blood of the Lamb (Rev. 7:14).

Here again is God's wonderful plan. A Lamb has
(CONTINUED ON PAGE 130)

BOOK REVIEWS



Conducted by the Editor

THE SCHOOL ON THE HILL

The adventures and escapades of these missionaries' children in an English boarding school, including two weddings—one at the beginning and one at the end of the story—will be greatly enjoyed by children from seven to fourteen. The author clearly points out the sad results of disobedience, and the message of salvation is not omitted.

The School on the Hill, by Grace M. Easton. Publishers, Pickering & Inglis Ltd., 14 Paternoster Row, London, E.C.4., England. Price, \$.60, cloth. 157 pages.

THE MYSTERY OF EAST MOUNTAIN TEMPLE

The hazardous experiences of the family of a Chinese merchant, based on facts, interesting to young and old, shows the foolishness of idol worship and the wisdom of Christ worship.

The Mystery of East Mountain Temple, by John Bechtel. Publishers, Bica Press, 843-845 North Wells Street, Chicago, Illinois. Price, \$1.00, cloth. 127 pages.

THE GREY NUN

This good story for young people dates back to the time of the insurrection of the serfs during the Reformation, and the reign of Richard II and his "good queen Anne."

Besides the reference to the customs and the written language of those times, it gives an interesting account of the "Lollards" (Wycliffe's followers) who went forth in pairs, leading many out of Catholicism to the Saviour. May the Lord bless and use the many Scripture passages in the book to the salvation of souls.

The Grey Nun, by Beth Coomb Harris. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. Price, \$1.00, cloth. 260 pages.

THE CREAM BOOK

Carefully gleaned from the spoken and written word of many fertile minds, this book of "sentence sermons" will bless many hearts. Preachers will value it especially as an aid to sermon preparation.

The Cream Book, compiled by Kieth L. Brooks. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Avenue, Los Angeles, California. Price, \$.75, cloth; \$.50, paper. 89 pages.

ONE MORE YEAR

A very delightful piece of fiction that you will enjoy reading. A young woman and a young man are given just one more year to live. The circumstance that lead them together and the way they find *new life* in their Saviour is very interesting and worth your while to read. This book is a good one to give to young people who are wrapped up in the world, and who are afraid of what the people will say if they step out for their Lord.

One More Year, by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. Price, \$1.00, cloth. 191 pages.

LIVES THAT REMIND US

A book in which the author reviews the lives of Old Testament characters, making them interesting and inspiring to the reader. And, true to its title, it serves to remind us what we may be and do; not only of the success we may attain, but also of the pitfalls we may escape. A helpful, spiritual, and inspirational book.

Lives That Oft Remind Us, by E. K. Cox. Publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Price, \$1.00, cloth. 178 pages.

BOOKLETS AND PAMPHLETS

Consider the Lilies, by Rev. Earll C. Sheridan, D.D. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. After reading this helpful analogy of the lily and a Christian, one is a more intelligent reader of that interesting figure in Matthew six. The author has included valuable information about lily habits. Price, 10 cents, paper. 16 pages.

An Hour with David Livingstone, by Walter McCleary. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. The author has done his readers the favor of wading through voluminous missionary annals and gleaned the most interesting highlights of Livingstone's intensely interesting life. Price, 10 cents, paper. 21 pages.

Cross and Affliction, by Rev. R. C. Rein. Publishers, Concordia Publishing House, St. Louis, Missouri. Twenty-six short, scriptural chapters on Christian living, with an abundance of Scripture passages; the chief topics being the Christian's cross and the Christian's affliction. Price, \$.50, paper. 64 pages.

A Message from Hell and Other Sermons, by Martin S. Charles. Publishers, Martin S. Charles, P. O. Box 805, Station H, Los Angeles, California. Written by a converted atheist and former editor of the militant atheist magazine, *The Godless World*, this booklet contains the following timely and instructive sermons: "How Infidels and Atheists Get That Way"; "Where We May Find the Absolute Proof and Evidence for the Existence of God"; "A Night Message from Heaven"; "A Message from Hell"; "Atheism and the Coming of the Antichrist." 40 pages. Price, 25 cents, paper.

Filled with the Spirit, by Norman F. Douty. Published by Fundamental Truth Publishers, Findlay, Ohio. A truly helpful and scriptural study of all the occurrences in the Bible of the significant expression, "Filled with the Spirit." 83 pages. Price, 35 cents, paper.

On Silver Creek Knob, by Brenda Cannon. Publishers, The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Illinois. A fiction book for young people that, in addition to being entertaining, teaches practical Christianity, evangelism, and God's leading of the yielded Christian. Salvation through faith is clearly taught. A good book for the Sunday-school or Y. P. S. library. 123 pages. Price, 20 cents, paper.

BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson



TO HAVE, TO KNOW, AND TO DO

I. RECEIVING A PERSON—(For Salvation)

John 1:12, 13
Luke 19:6
Eph. 2:8, 9

II. REALIZING A PRINCIPLE—(For Assurance)

Rom. 4:5, 6
Rom. 8:38, 39
Col. 3:3

III. REPRODUCING A PATTERN—(For Rewards)

Col. 2:6
Eph. 2:10
Eph. 4:1
Eph. 5:8

—W. P. W.

STEPPING STONES TO CHRISTIAN PROGRESS

I. NEGLECT NOT SALVATION

Heb. 2:3

II. FORSAKE NOT ASSEMBLING

Heb. 10:25

III. DESPISE NOT CHASTENING

Heb. 12:5

IV. FORGET NOT COMMUNICATION

Heb. 13:16

V. HARDEN NOT YOUR HEART

Heb. 3:15

—C. E. P.

JUSTIFICATION

I. ITS SOURCE

Grace
Rom. 3:24-26

II. ITS GROUND

Faith
Rom. 4:5

III. ITS SUBJECT

Him which believeth
Rom. 3:26

IV. ITS OBJECT

The obedient one
Rom. 5:19

V. ITS METHOD

Faith without works
Rom. 3:28

VI. ITS RESULT

Reconciliation
Rom. 5:9, 10

VII. ITS CONSUMMATION

Condemnation of sin
Rom. 8:3, 4

—A. MacF.

JESUS' INVITATION

INTRODUCTION

"Come unto Me."

Matt. 11:28
John 7:37
John 6:35

I. COME *DOWN* FOR HUMILITY

Luke 19:5

II. COME *OUT* FOR SEPARATION

II Cor. 6:17

III. COME *APART* FOR COMMUNION

Mark 6:31

IV. COME *AFTER* FOR SERVICE

Mark 1:17

—C. E. P.

QUALIFICATIONS OF A MINISTER

II Timothy 2

HE MUST BE:

I. A GRACIOUS SON

vss. 1, 2

II. A DURABLE SOLDIER

vss. 3, 4

III. A LAWFUL ATHLETE

vs. 5

IV. A LABORING HUSBANDMAN

vs. 6

V. A STUDIOUS WORKMAN

vss. 15-19

—A. H. Y.

THERE IS NO LAW AGAINST—

I. HATING THE FOLDS OF SIN

Rom. 12:9
Exod. 18:21
Jude 23

II. HOLDING THE FRUITS OF THE SPIRIT

Gal. 5:22, 23
James 3:17, 18
Eph. 5:9

III. HARBORING THE FACTS OF SCRIPTURE

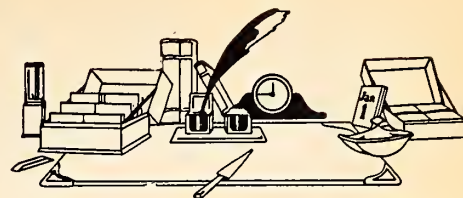
II Tim. 3:15
Ps. 119:9-11
Acts 17:11

IV. HURRYING FORWARD IN SERVICE

Rom. 12:11
Matt. 21:29, 30
John 4:35

—M. D. R.

THE EDITOR'S MAIL BAG



Conducted By The Editor

Enthusiastic words of commendation for *Grace and Truth* encourage us to faithfulness in getting out this testimony. *Why not make it known?* Here is a special inducement to get new subscribers. For the year 1940 we are offering a six month's get-acquainted offer for only 50 cents. Why not get your friends interested in this special offer? See advertisement on back cover for details. Below are a few of the testimonies from earnest members of the "Family" who have derived enjoyment and spiritual help through the pages of *Grace and Truth*.

CLEAR TEACHING

Nebraska: I am sending you a money order for \$1.50 for which please advance my subscription a year. Your teaching is so much clearer than anything I have ever had.

California: First of all I want to thank you for sending *Grace and Truth* to me so regularly. I enjoy every article of the magazine, but have been especially blessed by the articles on *Building the Dispensations*. I do thank God for the clear teaching of His Word which we get through your magazine.

HELPFUL SUNDAY-SCHOOL LESSONS

Wisconsin: I surely do enjoy this Christian paper so much. The Sunday-school lessons are wonderful. May God richly bless you.

Illinois: I find your paper very helpful in my Sunday-school work. I teach the adult class and do not want to miss a single copy.

VALUE MAGAZINE HIGHLY

Michigan: I received my book *Building the Dispensations* and have started reading it. I like to use my Bible as I read and study them together. It is a great book and I extend many thanks for it.

Also received my first copy of *Grace and Truth* and it was like getting a drink of water when you are thirsty.

Nebraska: Enclosed you will find check for \$1.50 for the bill I owe you for *Grace and Truth*. It is a wonderful, spiritual, and uplifting work which is of the utmost value to me and my family.

California: Please send the February issue of *Grace and Truth*. I do not know how I ever got along these many years without your *Grace and Truth* magazine.

Missouri: *Grace and Truth* is growing better and better all the time in appearance and substance.

Missouri: Please send sample copies of *Grace and Truth* to the following: . . . I certainly am thankful for people that will publish a magazine like *Grace and Truth*.

California: I have only recently subscribed to *Grace and*

Truth but its blessings and spiritual value to my Christian life cannot be numbered. May God cause your work and testimony to grow—for He is able.

QUESTIONS FROM OUR READERS

Why did Jesus call Judas "Friend" in Matthew 26:50? Is it wrong to pity Judas?

The Greek word "Hetairos" means a clans-man and can be translated, a comrade, friend, or fellow. The very fact that Jesus called him friend or comrade shows the grace and long-suffering of our Lord. Judas had come to betray Jesus, and the Saviour was not ignorant of his purpose. but even then He does not disown him but addresses him as though he were a true disciple. This should have so shamed Judas that he could not have carried out his evil plan, but his heart was hardened.

I think perhaps the Saviour pitied Judas and surely it is not wrong for us to pity him because he was so blinded and sold out to sin, that he could betray our Lord. However, to pity him because he was not forgiven is really blaming the Lord for not forgiving Judas. This is wrong. God is just, and we have no right to question His judgments (Deut. 32:4). God is also gracious and all His judgments are tempered with love. How satisfying it is to know that our Lord can be absolutely trusted. His way is perfect.

What do the Scriptures teach about tithing and where should our gifts be placed?

There is a difference between God's dealing with His people to give in the Old Testament and His dealing in the New. In the Old Testament God commanded His people to give and set a definite amount—a tenth of all that they had. In the New Testament the Christian is certainly exhorted to give just as definitely, but the amount of his gift is left as an individual issue between him and the Lord. There are some who, because of the Old Testament custom, feel led of God to give a tenth of their income, and God surely blesses them in it. There are others who feel that if the Lord's people gave a tenth under the old Law, we, who are under grace should give more; and they, too, are blessed of God.

And the question as to where our gifts should be placed is also a matter which each individual should decide before the Lord. God has a purpose for each of His children and desires to direct the details of each life according to His plan. To sum up the whole thing, the only definite instructions concerning giving in the New Testament are that believers should give systematically, as the Lord prospers, and according to their purpose of heart—always cheerfully (I Cor. 16:2; II Cor. 9:7). God honors and blesses this kind of giving.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

WE REJOICE in the privilege of announcing the marriage of Miss Louise Adams, former student, to Rev. Luther Nelson, also a former student and a graduate of the Omaha Bible Institute. The ceremony was performed on February 14 at 8:45 P.M. following the usual Wednesday evening prayer service of the First Baptist Church of Nebraska City, Nebraska, of which Mr. Nelson is pastor. The Rev. Joseph Edwards ('35) pastor at Falls City, Nebraska, performed the ceremony. About one hundred friends and members of the church attended. May God's choicest blessings rest upon their united labors in His matchless service.

Friends of Harvey and Georgienna Hammond, former students, and Ernest Fowler ('33) will rejoice to learn that they are planning to return home on furlough in the early fall, the Lord willing and their needs being supplied. In the recent bulletin of the South America Indian Mission, under which they have been laboring in Colombia, South America, prayer is requested for Mrs. Hammond's health.

From Nagoya, Japan, comes the word that Mary Takamine Agatsuma ('33) and her husband who has been teaching in a boys' school during the past year, are contemplating returning to the States this spring, the Lord willing, and occupying a pastorate in California. In their winter evangelistic services, ten boys accepted the Lord and were to have been baptized on Easter. The girls' class taught by Mrs. Agatsuma has been making commendable progress in their Bible study despite the difficulty encountered in reading the Japanese translation.

Katherine Harder, former student, on furlough from Africa necessitated by illness, is grateful for the prayers of Christian friends on her behalf. She is convalescing in California and writes that her health is much improved.

Hannah Roach, ('30) reports gratifying results from their D. V. B. S. among the Indian children in Peru. Although she and her co-laborer, Elizabeth Wheeler, sometimes find the work tiring, they write that "the joy of knowing that we can spread the Word of God into the homes and the hearts of the people out here in Peru makes even that tired feeling worth while."

During the month of March the Rev. V. F. Anderson conducted a fruitful evangelistic campaign in the rented auditorium of the Seventh Day Baptist Church of Boulder, Colorado. He was assisted by the Rev. J. Franklin Davis, song leader, of Ponca City, Oklahoma, and Miss Evelyn Witt, pianist, of Denver. On different occasions the male quartet, girls' trio, a cappella choir, and others from the Institute took part in the services.

CAMPUS NEWS FLASHES

Hillard H. Stewart ('37), a member of the Institute faculty, suffered a compound fracture of a finger while working on the high-speed press in the Institute printshop on the evening of February 7. Emergency aid was given at the Pres-

byterian Hospital, and the fracture appears to be healing satisfactorily.

On Thursday evening, February 29, the students of the Institute en masse attended a special Young People's Revival being conducted at the Englewood Baptist Tabernacle by the Rev. W. S. McBirnie, the nineteen year old pastor-evangelist of the Bible Baptist Church of Nederland, Texas.

Rev. and Mrs. Elbert Taft ('29) are now working for a fundamental Bible school in the Ozarks and enjoy their work immensely.

Refreshing memories of the Youth Conference held in the downtown auditorium of the Institute from March 7 to 10 with Rev. W. P. Whittemore as speaker still linger in the minds of faculty, staff, and students. His messages on the victorious life, coming just prior to the Easter season, were especially blessed of the Lord. Following this conference, Mr. Whittemore held services with Rev. Gerald Moyer, pastor of the Mount Olivet Baptist Church in Denver, and later with Rev. R. L. Decker, pastor of the First Baptist Church of Fort Collins, Colorado. Mr. Whittemore together with Mrs. Whittemore and their son, Ronald, left Denver the latter part of March, and will be holding services en route to Boston as opportunity affords. He will return to Denver in August to be again the guest speaker of the Christian Conqueror's Youth Conference conducted by the school at Institute Park.

The senior class with their sponsors, Mr. and Mrs. Ernest E. Lott ('33) as well as with Mr. and Mrs. Leland McClellan ('39) enjoyed a day of skiing and tobogganing on Berthoud Pass, Monday, March 18.

Twenty ladies of the Neighborhood Bible Class taught by Mrs. C. Reuben Lindquist ('27) were guests in the Institute Dining Hall at the noon meal, March 20, after which they gathered in Torrey Hall where Miss Anna Thorell ('25), on furlough from Venezuela, South America, brought a missionary message. Miss Thorell also spoke at the mid-week prayer service of the Berean Fundamental Church of Denver on March 13.

The first day of spring, heralded by the appearance of two robins on the Campus lawn and a delightful change in the weather, found the students in the midst of examinations for the third quarter. Registration for the last quarter of the school year occurred on Wednesday, March 27, and the following morning was given entirely over to prayer and waiting upon the Lord, which proved to be a time of deep spiritual blessing. Classes were resumed on Friday.

The young people of the Institute and of the Berean Fundamental Church are rejoicing in the blessing received at the two special services which they held on Easter Sunday—the sunrise service by Sloan's Lake followed by a breakfast at 2017 Glenarm Place, and the Candle Light Communion Service during the regular young people's hour in the evening. Special thanksgiving was voiced, however, for the opportunity they had of giving the Gospel to record attendances in the various Sunday-schools and missions in the morning.

A telegram bringing the sad news of a dearly beloved uncle's death due to shock and burns incurred in a stove explosion necessitated Mrs. Ernest E. Lott ('34), member of the Institute staff, making a hurried trip to her home in Charlotte, Michigan, the latter part of March. A visiting friend also lost his life in the tragedy, and Mrs. Lott's sister suffered serious burns.

We wish to correct an error in the report for January given in the February issue of "Grace and Truth." The report on Total Hours of Practical Work should have read 1,753 hours and 40 minutes, instead of 175,340 hours.

Two phases of the student evangelistic activities have been greatly used of the Lord this year—the weekly Child Evangelism classes conducted in Denver, and the house to house visitation among God's chosen people, the Jews. The evangelistic report for the month of March shows the Chris-

(CONTINUED ON PAGE 131)



The Berean African Missionary Society



The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary

HOME OFFICE SECRETARY ILL

Miss Rose Encinas, the Home Secretary of the Society, who has so efficiently cared for the office work of the mission since its founding, is recuperating from a major operation which she underwent on March 27 while on a visit with her relatives in Tucson, Arizona. We enlist your prayers in her behalf that she may be speedily restored to health and strength and enabled soon to resume her duties in the Home Office.

MR. DAVIS ON WEST COAST

The beloved president of the Board of Directors of the Society, Attorney H. A. Davis, who was in quite ill health during the winter months, is enjoying a much needed rest and change in California at the present time. His legal services, as well as his fine Christian counsel, has been invaluable to the Society, and we are praying that this short vacation will be the means under the Lord's blessing of restoring him to a measure of health and strength that he may be enabled to carry on for many years to come.

PARCEL DEPUTATION TRIP

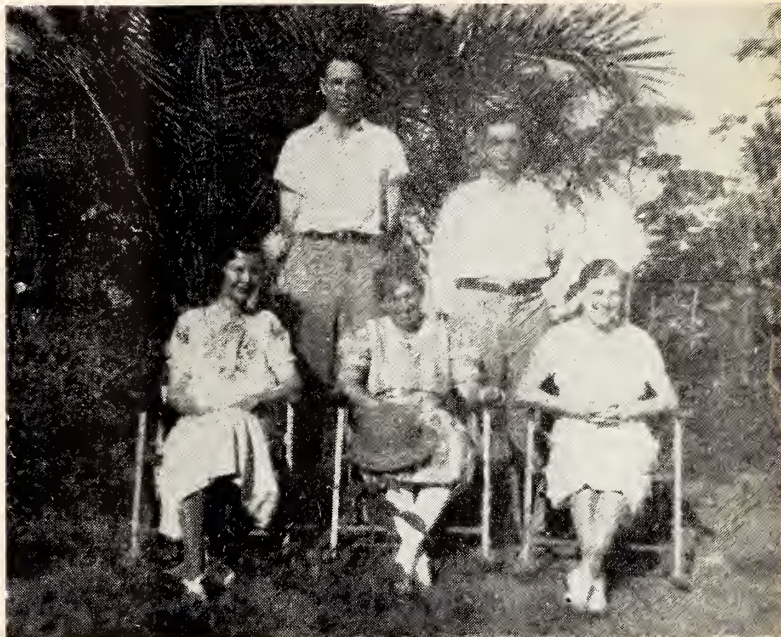
Believing it to be the Lord's will, after much prayer and many contacts by letter with churches through the northwest, I left Denver October 22nd, my first service being at the Alta Vista Community Church of Cheyenne, Wyoming.

From there I went on to eastern Montana, being privileged again to present the work of the Berean African Missionary Society in the First Baptist Church of Baker, Montana; in the Church of the United Brethren in Christ at Ollie; at an informal meeting in the home of Rev. John Kenyon of Wibaux; at two fine services in the Log Chapel near Crane; and in the Church of the United Brethren in Christ at Circle. Another long day's journey carried me to many old friends of the Berean African Missionary Society. In Wilsall a fine group gathered whose pastor is Rev. Ivan T. Pulsis. From there I went to the Bozeman Gospel Tabernacle of Bozeman, the Community Church of Manhattan, and the Covenant Mission of Butte.

From Butte I went to Spokane, Washington, where several churches opened their doors to me; namely, The Third United Presbyterian Church, the Garden Springs Community Church, and the First Brethren Church.

On November fifteen, Oregon was invaded. I was given open doors at The Community Church of Elgin, Oregon; the First Baptist Church of Independence; and at the Church of Christ in Fall Creek where I met most of the immediate family of Miss Hazel Leigh Whitney, my fiancée. I was also granted the privilege of presenting the work at the First Baptist Church of Dexter, the Christian and Missionary Gospel Hall of Dallas, and the Third Baptist Church of Portland. A union service was held by three protestant churches in the Evangelical Church of Monmouth and I was invited to speak to them. Also three Sunday-schools held in school houses in this vicinity allowed a presentation of the work, as well as the First Baptist Church of Albany, and the Federated Church of Central Point.

On December 18th the California state line was crossed. There was an informal showing of the moving pictures in the home of Mr. W. E. Edwards of Oakland. From there I went to the First Baptist Church of Strathmore before going to Los Angeles where I was privileged to spend several



Present Missionary Group. Left to right, standing: Rev. Irving M. Lindquist, Field Secretary-Treasurer; Mr. Albert J. Jansen. Left to right, sitting: Miss Ruth Amanda Johnson; Mrs. Beulah MacMillan Amie; Mrs. Albert J. Jansen.

days with my own parents and many relatives. While in this metropolis, I motored to nearby points to present our work in churches whose pastors are very well-known; namely, the Laird Community Church, Rev. H. A. Sprague, Pastor; Grace Fundamental Church of Pomona, Rev. Roy R. Boese, Pastor; and the Little Stone Church of Sierra Madre, Rev. S. R. Sheriff, Pastor. In Los Angeles, the pictures were shown at an informal gathering in the apartment of Miss Emalyn Rabe, and before I left the state, the First Presbyterian Church of San Bernardino gave me a fine hearing.

Arizona was the next state visited. Here Rev. W. Gayel Bender of Duncan welcomed me. He is a relative of our Home Secretary, Miss Rose Encinas. In the First Baptist Churches of Safford and Globe, open doors were granted me, and I enjoyed fellowship with Rev. Clifford Peterson, graduate of D. B. I., and his flock at Superior. In and around Phoenix, the Phoenix Bible Institute Day School Student Body, the Gospel Tabernacle, the Patrick Park Assembly, the Grand View Church, and the Madison Baptist Church welcomed a presentation of our work. The last church visited in Arizona was the First Baptist Church of Flagstaff.

From Flagstaff a two day's drive brought me to Colorado where the Ivywild Presbyterian Church gave me a fine audience on February 11.

For these many openings and the resultant prayer helpers and supporters enlisted as a result of the meetings, we do give thanks to God and to the individuals making this profitable tour a possibility.

—Leonard Parcel

ADDITIONAL SCHOOLS STARTED

Mr. Lindquist writes from the field that the work is expanding into the mining districts and the Lord is blessing the new phase of the work. He says, "Mr. Jansen and I made a trip to Kakuli, which is one day's tipoi trip south

(CONTINUED ON PAGE 131)



THE DAYS OF YOUTH

"The Victor"

By Florence Taft Fowler

A TROUBLED expression knitted his usually arched brows into triangles. He listened in perplexity to the suggestions and demands of his disturbed associates. What he, Hal Winters, presiding at the specially called meeting of the W. O. C., could do to solve the present difficult situation was beyond his ability to conceive. Burton Easton had just aired his views. He was well-nigh furious, and his friend, Esther Goodchild, who constantly covered his shadow, shared his feelings, doubtless, as she spoke frankly in no uncertain tones.

"Really, I don't see why we can't continue this club without the very questionable help of Constance Winsome. It's true she organized it and set it going, but her ideas—well—'nough said—you know what I mean. Surely we don't have to tolerate such domination. I'm in favor of simply telling her that we have decided to let her—"

Bill Forrester jumped to his feet. "Mr. President, may I be permitted a word just here? I know Esther has the floor but—" Hal nodded assent and Esther took her seat reluctantly. "I think we ought not to speak our personal feelings so freely in this matter. I believe some things have entered in to make this problem more serious than it would otherwise be. I'm sure I do not know its solution, but we can surely find one. I believe, however, that the projecting of our personal grievances can only increase our difficulties, as I have suggested. Let us by all means keep our discussion free from bitter feelings and resentment. It is the cause of Christ in which we are all interested, I'm sure. That was the purpose for which this group came together less than a year ago. Let us remember that, above all else."

Bill sat down and Hal, the president, continued: "Yes, Bill, you are right. Whatever the solution may be, we must keep within certain limitations in our discussion. Who else has a suggestion?"

Esther sat in silence, none too pleased that she had not been permitted to give vent to her feelings.

Cecelia, the secretary of the club, rose. "Hal—" She gave him an encouraging smile that spoke volumes besides. Her tone was gentle and quiet. "I've been wondering if there isn't about as much on our part in this situation as there is on the side to which we have so much objection. We must all recognize the zeal and earnestness with which Miss Winsome entered into this plan with us and I believe our study of the Bible has been profitable; it surely has been to me. Without her help I'm sure the two or three souls who have accepted Christ could not have been won. We didn't know enough before to lead a soul to the Lord. But let me ask, 'How many of us have really been faithful in seeking to "win one" to Christ?' I believe our 'Win One Club' has failed of its purpose just as fully because of our lack of interest, our prayerlessness, and our worldly attitude in some respects as it may have failed because of our leader. We cannot condemn her without condemning ourselves. It seems to me that there is something deeper in this situation than we have yet seen. What it is, I am at a loss to say, but there is something very definite lacking in all our Christian lives."

When Cecelia took her seat, Chuck Bilton rose impatiently. "Well, whatever may be the trouble, don't you think we better get down to business and decide something? We have all felt this could not go on. I was the one who suggested this meeting that we might come to some conclusion on at least two points. First: Are we to continue this club? I think we should. Second: Are we to continue with our present teacher and sponsor, or select another? I'm in favor of taking some definite steps in the direction of answering these questions; in fact, I demand some action." Chuck

had grown belligerent, and the atmosphere was tense.

True, Hal was presiding, but how helpless he felt. The situation, he realized, was getting out of his hands. If only he knew what to do.

Then timid, diminutive Alice Jeffries rose. With trembling voice she pleaded, "Can't we pray, Hal? I think maybe—if we pray—some suggestion may come to us that will help. I think it is really too bad we met in this secret meeting—especially since things are going as they are. If Miss Winsome finds it out, it will make it even harder to solve."

"That's a good idea—the praying, I mean," Cecelia exclaimed, rising. "But about this matter getting out and Miss Winsome learning that we had a meeting to discuss ways and means of disposing of her leadership, I think we should pledge ourselves here and now to keep it quiet. Shall we, Mr. President? I make a motion to that effect."

When Hal put the motion, it was quickly disposed of and all voted to keep the matter strictly in confidence. Then the group bowed in prayer and two or three prayed earnestly for the solution of the issue in a manner that would honor the name of the Lord. Neither Burton Easton nor Esther Goodchild had prayed, Hal remembered, as he waited a moment for others to lead out before he should close. He hoped they would, but they did not. Neither did Joe Ray and one or two others. Joe was all right, Hal thought. He was sure of that so Hal closed with a brief prayer and opened the issue again for discussion.

It was Joe, the quiet, the deliberate, serious minded lad, who spoke. Rising with the air of a conqueror, but as humble in spirit, he began: "Ever since we came in here, I've been turning this affair over in my cranium and for the life of me, I can't think of anything that can be done today to solve this problem."

Burton glanced at Esther significantly and settled himself disgustingly in his chair, but Joe, taking no notice, went on. "But that does not mean there is no solution. I *believe* there is. God never leaves us in difficulty without some way out. As Romans 8:28 says, 'All things work together for good.'" The earnestness and note of confidence in his voice made even Esther sit up and listen. True, she did not know Joe very well—he was so quiet—but there did seem to be a lot to him, she mused. And it was true. Those who knew Joe best knew that about Joe Ray. And they knew that he was not to be defeated by any difficulty. His face was as bright as the morning sun. But Joe, oblivious of what was transpiring in his small audience, was only conscious of the matter in hand and the purpose that had grown in his heart to see the thing through for the glory of God. "I have a suggestion," he continued, "I hope you will all consider it. It is not wise to make an important decision under pressure. I believe it is best to wait. I'm confident that if we let the Lord handle the matter, there will be a solution satisfactory to all. Consequently, I move that we postpone any decision for a week, that in the meantime we do a lot of praying, and come together at the end of the week, at such a time and place as you wish to designate."

As Joe took his seat, two others were on their feet in an instant. Hal recognized Berniece Allen.

"Mr. President, I just want to say that I'm heartily in favor of Joe's suggestion—or motion rather. Well, I guess I should have said, 'I second the motion,' since that is in order."

"Is there further discussion? Shall we have the question?" Hal asked.

The motion was carried.

Four days later, Esther Goodchild called Burton Easton on the phone to tell him the latest: Constance Winsome had left town. That was all she knew. Hal would know the details probably. But when they called Hal, he informed them that the facts would be disclosed at the next meeting, as that seemed wisest. Of course, that left room for much conjecture on several points. "Do you suppose she went away to change her name?" Esther said, "Winsome—what's in a name? Too bad names don't tell the truth."

To which Burton had replied, "Be careful, Esther, perhaps yours doesn't either—besides there's lots in a name. Perhaps Constance Winsome went away to 'win some' new ideas or 'win some' gentleman friend since this is leap year," at which they both laughed disdainfully.

So the news traveled fast, and everyone, eager to know the cause of the unexpected turn of events, gathered in an expectant and excited frame of mind three days later to dispose of the tabled business of the previous week.

Joe was asked to lead in prayer. With a serious face and a tone of disappointment, Hal began: "Last week we decided that this problem was to be kept in our group. Well, it was not kept secret. No one knows how it got out, for I've questioned every member of the group in the last two days. Miss Winsome called me before she left town. She was agitated perceptibly. Although it was her vacation time, she had not previously purposed to leave town. Since she learned that the group felt as they did about her, she decided to go to her brother who is ill in Houston. It was not an emergency call, however. She refused to tell how she learned the attitude of the club. I am sorry indeed for the present state of affairs.

"I do feel we need a leader who can teach us Bible truths. The matter is open again for suggestion and discussion, but I hope we have all done some praying since last meeting, and let us by all means seek to handle the matter as Christians should."

Joe Ray rose to the situation. "Hal, I do not have a suggestion for a permanent leader, but last night I heard a speaker at Park Street Church. He is the person we need, with the message we need. I feel sure of that. He is to be in town three weeks or thereabouts. If you are all in favor, I can call him now and see if he will come to this meeting. I think he is available. He has a wonderful message on a subject on which we need much enlightenment. I'm sure it will mean the solution of this as well as many personal problems."

Forthwith the call was made, and in ten minutes the blithe, brisk young gentleman, Mr. Duncan by name, appeared. His exceedingly warm, courteous manner, and intense interest in everyone present put everyone at ease immediately upon his introduction. Without any unnecessary preliminaries he was presented to speak to the waiting group.

What a message! How searching! With what certain assurance and positiveness it was uttered. Every word told of the reality of eternal verities; the power of a conquering Christ to meet every issue of human life, and the love of that One to satisfy the deepest longings of every heart.

The members of the W. O. C. without exception sat in eager interest. When the speaker was finished, he was enthusiastically invited to continue the talks at each weekly meeting as long as he remained in the city. Then, as they gathered about him, he was besieged with questions.

Cecelia was first. "If the blessings of the Christian life as you portrayed them in your message are really for every Christian, I want that kind of life too, but how do I know they are for me, Mr. Duncan? I've always thought such a life of victory was for a favored few."

"Oh, no, you must not say that a victorious conquering life is for a favored few. That would make God a God of partiality, but the Scriptures declare that 'God is no respecter of persons.' He is searching for hearts to respond in the fullest sense to Himself that He might pour out all His riches of love and grace, life and liberty, and joy and peace beyond measure upon those lives. Listen to this." Turning the pages of the Bible he held in his hand, Mr. Duncan read from II Chronicles 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him." What

a challenge! The heart that is perfect toward Him is the one who will fully trust—the one who will place himself or herself willingly in God's hands to let Him do all that He desires, to make that life an adornment for the name of Christ our precious Saviour." The words, spoken convincingly and in great earnest, hit their mark and Cecelia became silent and thoughtful as timid little Alice chimed in.

"But—but—Mr. Duncan, the Lord can't use—well, I don't know how to say it. Even—even if we really want to surrender our lives to the Lord, some of us—no, I don't mean the others, but some do not have talents to do anything for the Lord."

"My dear girl," the kind gentleman responded sympathetically, while the others wondered what his answer would be to this almost frightened little parcel of throbbing humanity trying to present the deepest problem of her life. Everybody loved Alice, but nobody could quite understand why she was so timid and always depreciating herself.

"You have opened a subject, Miss Jeffries—I have the name right, haven't I?" he was saying as he watched all their faces. "A subject that I dare say is a vital question in many hearts. I doubt not there are others in this very group today who feel they do not have ability or talent for Christian service." Two or three nodded as he continued. "But, may I say on the authority of God's Word that you are not looking at the matter through spiritual eyes. In the first place, God is not calling us to do work for Him. He is calling every believer to surrender fully to Him that He might do *His work* in us and *through* us. It is not what we try to do for God that counts, but it is what He does through us as willing instruments that counts for eternity." He read Romans 12:1 and Philip-
pians 2:13.

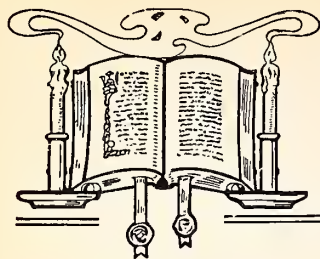
"In the second place, God has planned for every child of His—everyone who has personally trusted Jesus as a personal Saviour—God has already planned for that one a life of spiritual service, a life of good works for His glory (Eph. 2:10). And in the third place, God has given *every believer* an assortment of spiritual gifts to fit us—every one—for the special place to which He has called us to serve, that we might bear fruit for His glory (I Cor. 12). So, you see it doesn't matter whether one has a fine assortment of natural abilities and gifts or not. God is the One Who supplies the ability for the task He gives. I have seen many who have the greatest of natural abilities who have been the greatest hindrance to God. God could not use them because they were depending on their native talent to do spiritual work. Of course their work was carnal and fleshly and could not be blessed of God. On the other hand, I have seen those with apparently little of natural gifts who were greatly used of God because they gave themselves wholly to Him. God's infinite resources working in a heart display the wonders of His grace. We have no right to limit God to the terms of our human limitations. We have no right even to say that we have certain limitations, because we cannot know the power of the Infinite One working in us till we give Him the opportunity to display His gifts and prove His power. How many of us have done that?"

When Mr. Duncan had arrived at this point, Alice's countenance was aglow with peace and satisfaction, and a sigh escaped her that told Mr. Duncan worlds about Alice, and made Cecelia who stood beside her give her arm an extra tight squeeze.

But it was Hal's turn to untangle. The words tumbled out in racing syllables. "But, Mr. Duncan, how can we get into the place where we are the recipients of these blessings and gifts from the Lord? I've been trying for two years—ever since I was saved—to reach a standard of excellence in my Christian life, half the time kidding myself that I was doing pretty well, but honestly realizing that I've been a failure. How can we reach the place of real consistent Christian living with constant peace and happiness in service that is satisfying and worthwhile for the Lord?" Hal stopped. The group waited challengingly for Mr. Duncan's response. Burton Easton and Esther Goodchild had crowded closer into the circle and exchanged questioning glances.

"Well, your question, Hal—" Hal wondered for an instant how this man had apparently gotten all their names so readily, and why it was he himself felt so much at home

(CONTINUED ON PAGE 132)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Second Quarter, Lesson 5

Sunday, May 5, 1940

ISAIAH GIVES GOD'S INVITATION

Printed Text: Isaiah 55:1-13

Devotional Reading: Matthew 11:25-30

Golden Text: "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. 55:6).

King James Version

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

6 Seek ye the Lord while He may be found, call ye upon Him while He is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

8 For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

9 For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

LESSON EXPOSITION

We stay in Isaiah for one more lesson this quarter. Before entering upon a study of this chapter, it were well for us to repeat a Bible study principle oft emphasized in these expositions. The national or dispensational message of a Jewish book is always Jewish. The individual, spiritual message applies the same to individuals—Jew or Gentile—in any dispensation. Therefore the dispensational message of Isaiah 55 is Jewish and belongs in the Kingdom (seventh dispensation) age. However, the individual, spiritual truths apply to believers in this age as well as other ages. Our three point outline follows: I. The Feast (Isa. 55:1-4); II. The Guests (Isa. 55:5-7); III. The Host (Isa. 55:8-11).

I. THE FEAST Isaiah 55:1-4

God has prepared for man a great feast of good things to eat. But the food is not for the physical body—rather for the soul (vs. 3). We discover upon a close analysis of these three verses four glorious facts about the food. It is free, wholesome, sufficient, and nourishing.

Salvation, although provided for the entire world (John 3:16), is passive and must be accepted by willing souls (John 7:17; 5:24). No greater proof of God's superiority over all other so called gods could be given than this—His salvation has no strings attached. It is free for those who have no money and no price. There are no catches to this offer. Magazine columns advertise free automobiles, radios, etc. if you sell so much soap or get so many subscriptions or do some other kind of work. However, salvation is absolutely free.

Salvation is also wholesome. Some may feel that since it is free, it must be cheap. This is what a Yorkshire miner thought as related by G. Campbell Morgan. The miner refused salvation on this ground. Mr. Morgan asked him how he got from the bottom of the mine shaft to the top. The miner explained that he stepped into the elevator cage and was pulled to the top by the motors. Mr. Morgan again asked, "What did you pay to come up?" The miner answered, "Nothing" and then seeing the analogy, "O, that won't do; I didn't pay any-

thing to come up but it cost the company!—O my God, is that it? You mean it is cheap for me, but not cheap for God!" In verse two we read that the food "is good."

Salvation is sufficient, for having been received by a soul, nothing further is required. The Lord chides the people for buying food which satisfieth not when they could have free the food which thoroughly satisfies. There are not two salvations: one that we work for and the other one free. The first one suggested is false (Prov 14:12; Titus 3:5) but the second is genuine.

Salvation is also nourishing. The prophet speaks of the "fatness" of the soul that feasts at God's table (vs. 2) and of the soul that "lives" (vs. 3). Lack of nourishment brings death, God's nourishment produces everlasting life (John 10:28, 29).

While the feast is offered to individuals, since every man must give an account of himself to God (Rom. 14:12), yet we find a dispensational note creeping into the prophecy. Observe verse four, "I will make an everlasting covenant with you, even the sure mercies of David." This is none other than the Kingdom Age or Millennium. This is but one of the marvelous blessings awaiting all children of God. It is a foretaste of heaven and not to be confused with it. Believers of this age will share it with Israel (II Tim. 2:12).

The presence of the figure "water" vindicates our conclusion that salvation is meant. Water is a type of the Holy Spirit (John 4:10, 13, 14; 7:37, 38) and the Holy Spirit's work is a vital requisite in a sinner's salvation (John 16:7-11; Tit. 3:5).

II. THE GUESTS Isaiah 55:5-7

Who are the chosen guests at this bountiful feast? We get our answer in several verses. The first verse says,

Ho, everyone that thirsteth.

The fifth includes the Gentile nations, nations that knew not thee shall run unto thee.

The same verse makes Israel's position clear:

... the Holy One of *Israel*; for He hath glorified thee.

No one is left out of God's invitation. Perverted predestination must take a back seat here. (See John 3:16; Heb. 2:9; II Pet. 3:9.)

The great supper of Luke 14:16-24 is a parallel to the one in our lesson. Servants were sent out into the streets, lanes, highways and byways to give every man, poor or rich, a chance to accept the invitation.

As we read verses six and seven, we are impressed with the fact that God does more than give a bare invitation; He makes it cordial, even going so far as to urge the people to accept it. The day of opportunity is today, while we are yet alive. The phrase "seek ye the Lord while He may be found" implies that we may reach a state where we will be unable to accept the Lord rather than the thought that God will become unavailable. As a further inducement to the people to forsake sin and follow God, His boundless mercy and pardoning grace are extolled.

III. THE HOST Isaiah 55:8-11

Following the statements on pardon, the Lord's next words show one of the contrasts between God and man.

For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts (vss. 8, 9).

Following the suggestion of the context, we would think that one meaning of these verses would be that such things as free salvation, mercy, forgiveness, pardon, etc. are foreign to man. This is an absolute fact. Oriental philosophies clearly reveal this as they omit *forgiveness* entirely from all of their religion. Everything is salvation by works—penance. God's way is different and *higher* than our ways.

But we should expect this to be the case for the creature must be inferior to his Creator. As a scientist remarked, "If I could understand all about God then I should not respect Him, for He would be no better than myself." Man ought to be glad that the great Host of the feast is so great, for there is hope of something better farther ahead. Certainly our present world set-up is unattractive as a permanent order. Most men dream of a better world and praise God Heaven will outshine their wildest imaginations. God is so great that He not only will make a heaven greater than anything we have seen, but far greater than we can imagine.

Paul bears out the inability of a man to fully discern God's mysteries now (I Cor. 13:12). If we would see the solar sun more clearly, we take a dark glass to aid us. We are unable to look at its brilliance. So it is with God. He is too great for us to look at without darkened lenses, but some day we shall be able with naked eyes to behold Him in all of His celestial beauty and understand His mysteries.

A very solemn thing is uttered in verses ten and eleven. God's Word is said to have such great power that it will never fail to accomplish its mission. As an aid to our understanding, a figure of speech is employed. God's Word is likened unto the rain of heaven which accomplishes its purpose before returning to the clouds. It waters the vegetation thus providing food for the husbandman and then returns to the clouds to repeat the operation. God's Word goes out as seed and water both (I Cor. 3:6). It works in the hearts of men (Heb. 4:12) convicting them of wickedness (II Tim. 3:16, 17) and pointing them to the only true Way of salvation (Acts 4:12). The guarantee is that it will never return void.

The Word of God for us is the sixty-six books in the sacred canon. It is not to be regarded lightly for John's closing remarks in Revelation impress this on our minds:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away

his part out of the book of life, and out of the holy city, and from the things which are written in this book (Rev. 22:18, 19).

We should regard it as a personal letter first to our own soul and then as a sacred mandate to all other men. We should guard it as zealously as we would sealed military orders in battle. All the while we are busy obeying God in giving out His Word, we are conscious that neither Satan, man, or demon can successfully oppose God's Word. Even though the Word is given out in printed form with no other explanation, we must remember the guarantee that it will not return void.

The Word of God in might and power,
Is reaching down this very hour
Into the lives of sinsick men,
In wondrous fashion changing them.
Such marvels you don't see, dear friend?
Such words your reasoning doth offend?
You think that God is off His throne?
You say man's heart is made of stone?
Ah, true it is, man's heart is hard,
Creation perfect has been marred,
The sin and shame and wrongs of man
Are worse to right than mortal can.
But God breathed out His perfect Word,
The souls of willing men were stirred
To write the Book and thus to form
The means by which man can transform.
That Word still works, though many spurn
Its precious message. It doth burn
Its way deep into souls these days.
The Word of God! We give it praise!

—E. S.

VITAL TRUTH ILLUSTRATION

A business man of Buffalo who is alert for souls, was in New York and had finished his business at noon. Returning to his hotel room, he was reading a spiritual book while waiting for his time of departure. The Spirit of the Lord seemed to say "Go down to the lobby and read." He went down, and finding space on a davenport, sat down between two men. Christ was very real to him that day, and he had asked God to guide him to some soul with whom he might share his joy. As he sat down, one of the young men immediately left, and the other, placing a hand on his shoulder, said, "Old man, can you tell me what life is?" The young business man was so amazed—guidance had come so quickly—he could not reply. The man spoke again: "You do not understand what I mean. Is life worth while?" And he went on to tell a story of failure and disappointment. "There is a stone wall in front of me," he said, "and I am lost. Can you help me? Are you happy?"

The young Christian man replied telling him how his life had been a failure before Christ came in, but how marvelously Christ had changed his life. "But I am a Jew," his interrogator responded. Then he continued, "Why are you happy?" "Because God is real," was the answer. "Do you really mean that?" Then the business man told him how he had prayed for guidance just a little while ago, and how the other's question had almost taken his breath away. The tears rolled down the Jew's cheeks as he was told how other Jews had found peace and victory in Christ. He talked over his sins and failures with this friend for over an hour. Then the business man urged him to make confession of his sins and failures to God even as he had to him, and to ask God to reveal to him whether Christ was the Messiah. He said he would that night. When the other was leaving, the Jew asked him for his Testament which he had used during their conversation. He was a little reluctant to part with it because of some sentimental reasons, and told him he would get him another, and send it to him. "But I want to read tonight!" said the Jew. The worker handed over the Testament, and as he was leaving the hotel an hour later, there sat in the same place this clean-cut, educated Jew, spellbound by the message of Christ in the New Testament. —Condensed from a personal testimony in *The Christian Layman*.

POINTED QUESTIONS ON THE LESSON

1. Why is the offer of salvation the prerogative of God? (Ps. 3:8; 68:20; Jer. 3:23; Acts 4:12)
2. Does the provision for salvation extend to all men? (John 3:16; Heb. 2:9)
3. Does the exercise of the human will enter into salvation? (Joel 2:32; John 3:14-16; 4:14; Rom. 10:13)
4. What passages indicate that *food* in the Scripture signifies *teaching*? (I Cor. 3:1, 2; Heb. 5:12-14; I Pet. 2:2)
5. Have we a sufficient Saviour? (Ps. 23:1; 84:11; 107:9; Phil. 4:19)
6. Why is God's forgiveness (and not man's works) an essential for true salvation? (Eccles. 7:20; Jer. 2:22; 13:23; Rom. 3:10, 23)
7. Has the Lord promised pardon and mercy for man? (Isa. 55:7; Jer. 31:34; 33:8; Micah 7:18; Heb. 8:12)
8. Is God incomprehensible to man? (Job 37:23; Isa. 40:12-15, 25-28; 55:8, 9; I Cor. 2:16)
9. Is the Word of God powerful? (Heb. 4:12; II Tim. 3:15-17)
10. Has God guaranteed the effectiveness of His Word? (Isa. 40:8; 55:10, 11; Mark 13:31; Luke 1:37 (R. V.); I Pet. 1:25)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Do you remember how happy you were when you received an invitation from your little friend asking you to come to a party? How you planned for it and waited for the day to come, and then how much you enjoyed it when it did come. That gives you many happy memories. Or perhaps your daddy went away, and he wrote home and told you he had found a place to work, and then he sent for you to come and join him. Mother packed all the things together and left on the train to go and be with your daddy. Of course when your little friend invited you, it was just for a day; but when your daddy wrote, he wanted you to come and enjoy home with him. This gives us just a small

picture of what it is to enjoy the loving invitation of our heavenly Father.

Our lesson today is about an invitation that our heavenly Father gives to all who wish to come to a great feast. We find this invitation in Isaiah 55:1-11. Isaiah is God's prophet who gives out the invitation. This invitation is given to every one who wants to come. But this invitation is not like invitations which we ordinarily receive. We can come to this feast without money and partake of all the good things that God has in store for us. Notice that the very first verse of Isaiah 55 says, "Every one that thirsteth, come ye to the waters." Have you ever been thirsty? Maybe you have gone out on a picnic and stopped to eat your lunch. Then when you were all through, you looked around for a place to get some water. If you found some, you know how good it was to drink of it and not to be thirsty; but how thirsty you were if there was no water to be found! You eagerly looked forward to getting back home just to get a nice drink of fresh water. Now the Lord's invitation is to those who are thirsty for the waters of life. If they come and drink at His fountain, they shall never thirst again.

Then notice in that same verse it says, "He that hath no money, come ye, buy, and eat; yea, come buy wine and milk without money and without price." The wine and milk are foods, and how necessary it is for us to eat. But at this feast we do not have to have money to buy the food. It is all prepared for us. The Lord sets the table, and all He asks is that we come and dine.

When mother sets the table for the family to eat, it would be foolish not to come to the table. Suppose that you sat close by while the others ate, and wished you had some of the good things too. All the good things are for you, but you must come and get them. All the things that God has prepared are for you, but you must accept His invitation to come.

In John 3:16 God tells us of His wonderful love for us, and that He gave His only begotten Son that you might have eternal life. The Lord Jesus becomes our Saviour when we take what God has offered. To us salvation is free, but it cost God His only Son to provide for us. Jesus died on the cross for your sin, and God offers you salvation free. Will you accept His loving offer and come to Him now?

Yours in His love,

Aunt Anna

SECOND QUARTER, LESSON 6

SUNDAY, MAY 12, 1940

HABAKKUK FIGHTS THROUGH DOUBT TO FAITH

Printed Text: Habakkuk 1:12-2:4

Devotional Reading: Habakkuk 3:1-4, 17-19

Golden Text: "The just shall live by His faith" (Hab. 2:4).

King James Version

Habakkuk 1:12 Art Thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, Thou hast ordained them for judgment; and, O mighty God, Thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn in-

ense unto their drag; because by them their portion is fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

2:1 I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.

2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by His faith.

LESSON EXPOSITION

Habakkuk still remains a prophet of mystery as far as his person is concerned. Conjectures about him are legion, but facts are nil. There is a rabbinical tradition that he was the son of the Shunammite woman, whom Elisha restored to life. This is adduced from the fact that the name Habakkuk means "to embrace," and Elisha, when prophesying to the woman of the birth of this son, said, "Thou shalt embrace a son." (See II Kings 4:16.) Habakkuk's reference to his position on the watch tower (Hab. 2:1) has caused some to jump to the conclusion that he is the watchman which Isaiah

set up. (See Isaiah 21:6.) This name is mentioned several times by historians and other secular writers, but the fact still remains that other than the fact that he wrote a book in the canon of Scripture, very, very little is known of him. But that one thing we do know—he left for us a very interesting and profitable book which bears his name.

As to the time he wrote, there is nothing to positively identify the date, but all indications point toward the latter part of Josiah's reign (608 B.C. or possibly the early part of Jehoiakim's reign).

While we are gratified that our lesson committee has brought us to this book for our lesson, we shall digress some from the material they assign. First, we shall give a brief summary of the book as a whole and then we will center our attention on the momentous truths in the verse which is our Golden Text.

The message of this fascinating little book is in the form of a dialogue between God and Habakkuk. It falls into five divisions: I. Habakkuk's Complaint (Hab. 1:1-4); II. God's Recompense (Hab. 1:5-11); III. Habakkuk's Controversy (Hab. 1:12-2:1); IV. God's Response (Hab. 2:2-20); V. Habakkuk's Confidence (Hab. 3:1-19).

I. HABAKKUK'S COMPLAINT

Habakkuk 1:1-4

Without doubt, Habakkuk's righteous soul was vexed from day to day with the unlawful deeds of those with whom he associated. Unquestionably he was concerned that God's righteous character be vindicated by visiting judgment for sinful deeds. We are inclined to think, however, that there was a trace of self-righteousness that welled up in his soul as he complains to God about withholding judgment. Something about Abraham's impassioned plea for wicked Sodom, on the basis of the few righteous souls that were there, appeals to us as a greater Christian spirit. Whatever the motive in these first four verses, he complains bitterly that God will not hear his prayer, and suppress violence and iniquity.

II. GOD'S RECOMPENSE

Habakkuk 1:5-11

God's righteous character is abundantly vindicated as He apprises Habakkuk of more severe measures than even he could have conceived of.

For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.

They are terrible and dreadful: their judgment and their dignity shall proceed of themselves (Hab. 1:6, 7).

Not only by warning of impending judgment does God vindicate His holiness, but also He demonstrates His ability to execute His wise designs. God had not suffered His faithfulness to fail. But there were more to be considered than Habakkuk. God had promised to smite and punish, but He had also declared His intention to hold this in abeyance because of Josiah's repentance. (See II Kings 22:18-20.) So we must remember when we come to God in prayer that He is working out his purposes for all mankind. He does not desire to visit judgment and punishment, but must if sinners refuse to repent. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

III. HABAKKUK'S CONTROVERSY

Habakkuk 1:12-2:1

Without trying to depreciate too much the noble character of Habakkuk, let us now call attention to his very human tendencies. Really he does not want judgment executed nearly so much as he thought he did. Is a holy, righteous God going to permit the wicked Chaldeans to devour the man that is more righteous than they? "God, are you going to make us helpless like the fish of the sea to be taken in the net of the wicked?" Yes, Habakkuk has certainly lost much of his enthusiasm for judgment. He was terribly human. Nevertheless, he set himself to watch to see what God's answer would be.

IV. GOD'S RESPONSE

Habakkuk 2:2-20

To the watching prophet comes the response of the "vision." Three elements are to be distinguished: (1) The moral judgment of Jehovah upon the evils practised by dispersed Israel (vss. 5-13, 15-19); (2) The future purpose of God that "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea (vs. 14); . . . But (3) meantime, "the just shall live by His faith" (Scofield's Reference Notes).

V. HABAKKUK'S CONFIDENCE

Habakkuk 3:1-19

Habakkuk may have been vacillating, but now he certainly anchors his soul steadfast and sure in Him Who is faithful and unchangeable. Note the sublimity and the depth of the

words that have blessed thousands:

O Lord, I have heard Thy speech, and was afraid:
O Lord, revive Thy work in the midst of the years,
in the midst of the years make known; in wrath
remember mercy (Hab. 3:2).

The whole chapter is a paean of praise to God for His marvelous works, but this one verse stands out as Habakkuk expresses his confidence in God and his dedication to His will. Habakkuk is now in the place where God would have us all to be. How often we pray that God will work according to our will, when we should ask according to His wise design and purpose. But Habakkuk is praying that way now: "O Lord, revive Thy work in the midst of the years." Now he prays with the compassion of Abraham for a real revival before judgment shall fall on the wicked. His thought now is that many shall repent and be spared rather than that immediate judgment fall. Then I think he must have remembered the pit from whence he was digged, as he adds, "in wrath remember mercy." Truly Habakkuk is now a picture of the Christian walking in the center of God's will.

Now we focus our attention on the Golden Text for the remainder of the lesson: "The just shall live by His faith." These were the words that flashed into the mind of Martin Luther as he was ascending what was termed "Pilate's staircase" on his knees, seeking an indulgence. With the thought of these immortal words, he rose from his knees and rushed from the spot, ashamed at what he had been doing. This great message of justification by faith then sounded out from his lips to the ears and hearts of multitudes.

Three times in the New Testament this famous passage is quoted: Romans 1:17, Galatians 3:11, and Hebrews 10:38. In Romans the emphasis is placed on "the just." In Galatians Paul emphasizes "shall live," and in Hebrews the emphasis falls on "by faith."

A great portion of that masterpiece of literature and doctrinal study, Paul's Epistle to the Romans, is given over to the answer of Job's question, "How should man be just with God?" However, the whole thing is summed up in four verses:

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

For all have sinned, and come short of the glory of God;

Being justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:21-24).

The one and only answer to Job's question is found here—being justified freely, or being declared righteous, by His grace, through the redemption that is in Christ Jesus. And in the twenty-second verse, Paul says it is upon all them that believe. This same great truth is set forth in Acts 13:39: "And by Him (Jesus Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Over in Galatians we find Paul setting forth the truth of living by faith: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:2, 3). Throughout this marvelous book Paul argues that "we walk by faith and not by sight." Colossians 2:6 adequately sums up this message: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." And there is only one way to receive Him—by faith.

In Hebrews, the third occurrence of this text, we find Paul placing the whole emphasis on the "by faith." It is in this book that we find the clearest statements in the Word, of God's estimate of faith: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). Throughout this whole eleventh chapter we have listed the achievements of those who laid hold of God in faith. Would that today Christendom might get a new glimpse of the power of faith. It is the connecting link between impotent humanity and the infinite resources of heaven. "If ye have faith as a grain of mustard seed,

ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Praise God for the glorious truths wrapped up in these few words in our Golden Text: "The just shall live by His faith."

(This exposition written by Hilland H. Stewart)

VITAL TRUTH ILLUSTRATION

Some years ago the writer was conducting an evangelistic campaign in a church in a city in the midwest. I announced that I was going to preach one night on "The Signs of our Lord's Return." The pastor came to me and said, "Bauman, I wish you would omit speaking upon that particular subject. Preach, if you wish, that Christ is coming back to earth some day, but let 'signs' alone." I said, "Why should I let signs alone?" "Because," he said, "there aren't any signs. Show me one!" I replied, "There is one just three feet ahead of me," and instantly throwing open the Bible in my hand, I turned to II Peter 3:3, 4, and read, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise (Gr. *epaggeia*, that is, promise, announcement, proclamation, assurance—the sign or thing that proclaims and assures) of His coming?" Then I said, "And here you stand, my brother, a scoffer, scoffing at what? Scoffing at every sign that is proclaiming and assuring the early return of Jesus Christ back to this world that needs Him so! Brother, you have asked me for a sign. Behold *yourself*!" He turned on his heel and said, "Aw, Bauman, you disgust me!" I replied, as he walked away, "Well, brother, the disgust is mutual!"

When signs stand out as they do today, like mountain peaks—when God in His goodness is trying to warn a sinful world by every token, that judgment impends—for men to deliberately close their eyes and ears, and sneer at the warnings that the incarnate God Himself gives them—can only fill one with disgust, if pity could leave room for disgust.

—Louis S. Bauman in *The Sunday School Times*

POINTED QUESTIONS ON THE LESSON

1. Do the Scriptures affirm that the character of God is changelessly righteous? (Deut. 32:4; Job 34:10; Ps. 18:30; Ps. 92:15; Ps. 119:142; Ps. 145:17; Hab. 1:12, 13; Rev. 15:4)
2. Is self-righteousness ever plausible? (Prov. 12:15; Prov. 21:2; Prov. 26:12; Prov. 27:2; Hab. 2:4a; II Cor. 10:17, 18; Gal. 6:3)
3. What instances in the Scripture demonstrate God's willingness to withhold judgment for the sake of individuals? (Gen. 18:23-32; II Kings 22:18-20)
4. Does God bring judgment upon nations for a definite purpose? (Isa. 26:9; Jer. 30:11)
5. Has God promised a righteous future? (Hab. 2:14; Zeph. 3:15)
6. Can we fully trust God's plan for our future? (Ps. 32:8; Ps. 33:18; Prov. 3:5, 6; Heb. 13:5)
7. Is the Lord faithful? (I Kings 8:56; Lam. 3:23; Zeph. 3:5; Heb. 10:23)
8. Does God temper His judgment with mercy? (Jer. 4:27; Jer. 5:10, 18; Amos 9:8)
9. What is the only means of becoming righteous before God? (Acts 13:39; Acts 16:31; Rom. 5:1; Rom. 3:28; Gal. 2:16; Gal. 3:11)
10. Are we instructed to walk by faith? (II Cor. 5:7; Eph. 6:16; Col. 2:6, 7)

SECOND QUARTER, LESSON 7

JEREMIAH DENOUNCES FALSE PROPHETS

Printed Text: Jeremiah 23:21-32

Devotional Reading: Ezekiel 34:7-10

Golden Text: "Prove all things; hold fast that which is good" (I Thess. 5:21).

King James Version

Jeremiah 23:21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the Lord, and not a God afar off?

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The people who lived in Habakkuk's time were careless and indifferent about the things of the Lord. The prophet Habakkuk prayed to the Lord about this people and waited for God to work, but as time went on it looked as though God had not heard. God always hears and answers prayer. It was a time of testing for Habakkuk, for he learned to trust the Lord even though things looked the same.

The prophet's heart was burdened for the people who were not living as the Lord would have them live. The people were satisfied with themselves. They lived for themselves. But as Habakkuk prayed, the Lord was working, and there came a time when Habakkuk saw the answer to his prayer.

The Lord has promised His children to hear and answer prayer. He has told us in His Book, and He wants us to take Him at His word. Truly we can trust Him. He cannot fail in one of His promises. The Lord is not like we are. We may promise to do a certain thing, and then be unable to keep that promise. Sometimes it is because we are careless about keeping our word, and sometimes it is because we are unable to keep it. But in either case we cannot always depend upon promises made by human beings. This is not so with the Lord. When God promises, He is sure to fulfil that promise. No matter how hard it might seem to be to keep it, God is not limited in keeping His promises.

As you read your Bible you read of His wonderful promises. Do you believe them, or do you think that maybe the Lord will do it for others but not for you? Let us think of a few of them and see whether or not we do believe them. In John 10:28 we read these words, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Who is it that receives this eternal life? Again the words of John 3:16 come to us: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He gives everlasting life to those who believe on His Son, the Lord Jesus Christ. Then He says, "I give unto them eternal life, and they shall never perish." We are His forever. That is a wonderful promise. It is hard to understand how the Lord can save us for all eternity, but we can believe it because He has said it is so.

Then the Lord gives us such a promise as Philippians 4:19, which says, "But my God shall supply all your need according to His riches in glory by Christ Jesus." All of our needs are met; there is not one exception. God provides for His own. Our heavenly Father is rich, and His provision for our need is according to His riches in glory by Christ Jesus our Lord. If our earthly provision were made according to riches, some would not be cared for, because some boys and girls do not have wealthy mothers and fathers. When God says it is according to His riches in glory, we know that all the wealth of the world is His. With such riches, we need never fear, for our heavenly Father has given His promise to meet our needs. Let us take God at His Word, and believe what He has said.

Habakkuk learned to trust the Lord, and may each boy and girl learn to trust the Saviour too. First of all trust Him to save you, and then trust His loving care for your every need.

Yours in His wonderful provision in Christ,

Aunt Anna

SUNDAY, MAY 19, 1940

24 Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

25 I have heard what the prophets said, that prophesy lies in My name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause My people to forget My name by their dreams which they tell every man to his neighbour, as their fathers have forgotten My name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord.

29 Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the

Lord, that steal My words every one from his neighbour.

31 Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

LESSON EXPOSITION

The next two lessons are found in Jeremiah's great prophecy. Each of us should be inspired afresh by the humility of this self-abnegating prophet. Only once in the wide scope of his writings do we find even a hint of his own faithfulness to duty (Jer. 18:20). The rest of his words indicate such self-forgetfulness that it has become a proverb. We quote Dr. Harry Ironside as he observes this characteristic of Jeremiah:

Oh that those who seek to care for the sheep and lambs of the flock to-day were more characterized by the love and self-abnegation that marked this dear servant of God, whose spirit was not soured by rejection as ours often is, but whose love was only the deeper as the objects of it heaped upon him insult and ignominy. In this, how like the true Man of Sorrows! In fact, so marked is this, that the rabbis have sought to find in Jeremiah the patient sufferer of Isaiah 53. To only One, as we know, can such words really apply; but it speaks volumes for Jeremiah's loving endurance in his deep, deep grief, that he should be the "other man" (Acts 8:34) whom Christ-rejecting doctors put in the very place of the Holy Sufferer of Calvary. May we be more and more conformed to His blessed ways down here, who "has left us an example that we should follow His steps."

Jeremiah was a contemporary of Zephaniah and Habakkuk in his earlier ministry and of Daniel in his later. He lived under Josiah's reign and began prophesying sixty years after Isaiah's death. He was God's messenger to the people before and during the captivity. He remained with the remnant in the land after Nebuchadnezzar had taken most of the people to Babylon and later went to Egypt where he was laid to rest.

Our lesson is pre-captivity in setting and represents God's attitude toward the false prophets who were indirectly responsible for Israel's backsliding. We divide the exposition as follows: I. God's Indictment of the False Prophets (Jer. 23:21-28); II. God's Indignation at the False Prophets (Jer. 23:29-32).

I. GOD'S INDICTMENT OF THE FALSE PROPHETS

Jeremiah 23:21-28

One of the curses upon man and the earth is the presence of wicked men who lead others into the same wicked philosophies and practises which they follow. It is bad enough for a man to send his own soul to hell without trying to take a lot of others with him. The curtain is drawn aside here in Jeremiah twenty-three and we hear God the Judge as the "prosecuting attorney" indicting these wicked men who pose as mouthpieces of God. The first charge that God brings is:

A. The False Prophets Try to Hide Their Sins (vss. 21-25)

This reprehensible thing is inferred from verse twenty-four, "Can any hide himself in secret places that I shall not see him?" Sin is something to be ashamed of and men usually commit sin in dark places. They labor under the delusion that God is not omnipresent. God asks, "Do not I fill heaven and earth?" Then He says that He has already heard what the prophets have said. The Psalmist realized these things and speaks of the inability of mere man to hide from God.

Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea,

Even there shall Thy hand lead me, and Thy right hand shall hold me (Ps. 139:7-10).

We stand in awe at such knowledge and say with the Psalmist, "Such knowledge is too wonderful for me." But instead of being irked or terrified by it, we should be happy. Only those with guilty consciences should fear.

God accuses these false prophets of using false credentials.

I have not sent these prophets, yet they ran:

I have not spoken to them, yet they prophesied (vs.21).

It is a serious thing to claim authority dishonestly. We know of a college president who claimed certain degrees which he did not own. He was found out and ignominiously ousted. There is a good deal of respect in our hearts for the honesty of an atheist. He does not believe in God and says so. On the other hand, we have the greatest contempt for the liberal or modern preacher who claims to be God's representative and then teaches the same soul-damning philosophy that the atheist preaches. God pity such men as Harry Emerson Fosdick, E. Stanley Jones, Kagawa, and thousands of others who lead people into "respectable" infidelity. Our challenge to such men is to either believe and teach *all* of God's Word or be honest enough to get out of the pulpit and stop claiming identification with God.

God gives one of the reasons in verse twenty-two for their falsity. The substance is that the message preached by the false prophets had no power to convert and transform lives. The handwriting on the wall tells no lies. Satan is not the author of righteousness. Immorality, flagrant worldliness, communism, dishonesty, avarice, murder, hate, etc. are the fruit of false teaching. On the other hand, God claims that had His Word been preached, the people would have left off sinning. We are told by Paul that God's Word is profitable in doctrine and practical Christianity (II Tim. 3:16, 17) and that it is powerful in searching out and cleansing the heart of man (Heb. 4:12, 13).

B. The False Prophets Counterfeit God's Word (vss. 26-28)

One of the pet recourses of modern cult leaders is to plead, "I had a revelation." Mr. Ballard of the "I Am Movement" got his on Mt. Shasta, Mrs. McPherson Hutton got hers while under the "power," and so on with Mary Baker Eddy, Ellen G. White, Joseph Smith, M. J. Divine, and Madame Blavatsky. God refers to this system of lies as "dreams."

First of all, the "dreams" are claimed to have come from God (vs. 25). The guide book for a Christian is God's Word. If any "dream," "revelation," or theory disagrees with God's Word, then it is false, for God will not contradict Himself. Do not fail to make this test of any new-fangled idea.

Second, the "dreams" cause men to forget God (vs.27). How true this is. One false cult emphasizes the "Sabbath," another "law," another the "second blessing," another "polygamy," another the "violet consuming flame," another the "unreality of sin, sickness, and death," another "reincarnation," another "prophecy," and another "higher criticism." God wants and deserves all the love of man (Matt. 22:37) and He has decreed that His Son shall have the preeminent place of honor and authority (Col. 1:15-19). And whether men like it or not, believe it or not, practise it or not, "He that honoreth not the Son honoreth not the Father." The "dreams" are truly as God says "chaff" compared to His Word "the wheat."

II. GOD'S INDIGNATION AT THE FALSE PROPHETS

Jeremiah 23:29-32

A. God's Word Symbolized (vs. 29)

Thus far in these verses we have not caught the note of judgment, but now it is evident. God could not be fair to His holiness and let the condition continue. His Word is likened unto fire. Fire symbolizes the presence of God whether in splendor (Ezek. 1:4) or in judgment (Jer. 5:14; 20:9; I Cor. 3:11-15). The Holy Spirit uses next an unusual figure, that of a hammer. A hammer is an active thing in the hands of a master. It breaks and smashes that which resists. Men resist God, and though they may be as hard as rock, yet God's hammer will break them. The Word is quick and powerful (Heb. 4:12). It is so powerful that it will stand forever as a monument to its victory over its enemies (Mark 13:31; Isa. 40:8; I Peter 1:25).

B. God's Case Summarized (vss. 30-32)

These next three verses begin alike, "Behold I am against

the prophets." What a terrible thing to be said about anyone, that God is against them. God summarizes the sin of the false prophets. They are guilty of

1. Stealing the sown Word—vs. 30
2. Lying about their credentials—vs. 31
3. Counterfeiting God's Word—vs. 32

The implication in the first indictment seems to be that of preying on those who have heard the Word and distorting the meaning of it in such a way that it becomes death to them instead of life. We are reminded of the birds that steal the seed (Matt. 13:19). Satan used the Word in the wilderness, but he perverted it. We know of a false religion that claims to use 5,000 verses of the Bible in their writings but they are wrongly interpreted.

God lays part of the blame for the people's sin at the feet of the false leaders (vs. 32). They were blind leaders of the blind. How great is the responsibility of Christian leaders, for God holds them liable for the correct instruction of their people. Ezekiel learned that even though all men turned a deaf ear to him, yet his soul was not delivered from the responsibility or guilt until he had declared the whole counsel of God (Ezek. 33:1-9).

God's Word did fall in judgment. The tribes of Israel were carried away captive to Babylon. The book of Lamentations is the written record of Jeremiah's sorrow because of the sin of his people that brought this great chastening. It is a sad thing to incur God's disfavor. "It is a fearful thing to fall into the hands of the living God." Shall we not live, and preach faithfully not as pleasing men but God.

VITAL TRUTH ILLUSTRATION

Mr. Barbezat, head of the Belgian Gospel Mission post at Liege in 1935, became much concerned at the increase of atheistic propaganda in the industrial quarters of that city, and attended one of a series of conferences being held by the Freethinkers in the Socialist Hall. The subject of the principal address had been "Christ Beaten in Ten Rounds," the orator bringing his batteries of eloquence to bear upon the Roman Catholic Church with her iniquities and her system of religious exploitation. His conclusion was, "No more religion—all it has done has been to deceive and exploit us." Mr. Barbezat could not sit still at the close, and was allowed twenty minutes to reply. Naturally his objective was to disassociate the true religion of Christ from the formal and corrupted type represented by the popes and their followers. His auditors followed his remarks attentively and quietly, giving him a wonderful opportunity to preach the Gospel and to plead with them to search for themselves the Scriptures, wherein they would find eternal life.

Then there occurred a sinister thing, when a modernist protestant pastor took the floor and completely undermined Mr. Barbezat's plea for the pure Gospel and the authority of the divine Word. While deploring the errors of Rome, this pastor took pains to announce his disbelief in the reliability of the four Gospels, saying that the accounts there recorded were exaggerated, and producing imaginary discrepancies in the different Gospel stories to bolster up his argument. He also observed that Christ's birth was not supernatural. Mr. Barbezat was both sad and indignant at this blasphemy from a protestant pastor, but he could but observe that it was a new demonstration of the need of the testimony of the Mission in this land. —Edith Norton in *The Evangelical Christian*

POINTED QUESTIONS ON THE LESSON

1. What was the proof or test of a true prophet of the Lord? (Deut. 18:21, 22; Jer. 28:9; 32:24b)
2. Are false prophets and false teachers prophesied to rise in this age and in the coming age of Tribulation? (II Tim. 4:3, 4; II Pet. 2:1; 3:2; Mark 13:22; Matt. 24:23, 24)
3. Does God pronounce special judgment against false prophets and false teachers? (Deut. 18:20; Jer. 28:15-17;

SECOND QUARTER, LESSON 8

JEREMIAH ANNOUNCES THE NEW COVENANT

Printed Text: Jeremiah 31:31-37
Devotional Reading: Luke 22:14-20

Golden Text: "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. 31:33).

King James Version *that I will make a new covenant with the house of Israel,*
Jeremiah 31:31 Behold, the days come, saith the Lord, and with the house of Judah:

23:1, 2; Ezek. 13:2-8 with Ezek. 14:9, 10; Gal. 1:8, 9; Jude 11)

4. How may we know whether a religious leader is true or false? (Isa. 8:20; I John 4:1-3, 5, 6; II John 7-9)

5. How can believers be assured in this age of being kept from false ideas concerning the Scriptures? (I Tim. 4:16: "Take heed to thyself"—John 7:17; James 1:22; Isa. 1:18, 19; Prov. 3:5, 6; 4:23) (I Tim. 4:16: "Take heed . . . to thy doctrine"—II Tim. 2:15; 3:16, 17; I John 4:1-3) (Ps. 55:22; Isa. 26:3; Jude 24)

6. What is the most subtle work of Satan in the hearts of men? (Rev. 12:9; 13:14; Jer. 17:9; 23:26; 29:8; 9:5, 6; Ps. 36:3; Prov. 12:20; Rom. 3:13; Titus 1:10; II Tim. 3:13; II John 7; James 1:22)

7. What is the minister's or Bible teacher's great responsibility in teaching others? (I Thess. 2:4-6; Gal. 1:10; II Cor. 2:17)

8. What is God's attitude toward men-pleasers? (John 12:42, 43 with Matt. 6:2, 5, 16; Luke 11:39-44; Matt. 23:2-7 and Matt. 23:23-29)

9. Has God exalted His Word above all else? (Ps. 138:2; 119:89; Isa. 40:8; I Pet. 1:23-25)

10. What should be our response to the Word of God? (Ps. 119:9, 11, 105, 133, 140, 148, 161, 162, 165, 167, 172; 130:5; Isa. 66:2b; Matt. 4:4; Luke 10:39; Col. 3:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Today we study about the prophet Jeremiah. This man was a true servant of the Lord. God spoke to Jeremiah, and then he in turn spoke to the people, and brought to them God's Word. He was a faithful messenger. But because he was a faithful messenger, he was hated by some of the people, because he spoke God's message whether it was good news or bad. He was faithful to the Lord, whether the people liked the message or not.

But whenever the Lord's people are busy, the devil sends his men around too. There were some men who were going about telling the people all the good things and speaking them forth as though the Lord had sent them. The people believed their words. These false prophets made the people think as though they were living just right, and nothing was said about sin. Even though the people were deceived, the Lord knew their hearts. We might fool people, but we cannot fool the Lord. Our lives are open before Him, and He can see the very thoughts of our hearts.

How foolish it is to think that when we fool others about our lives, that God is fooled too. After all we should live as unto the Lord, and knowing that He knows all about us, we should live as in His presence. Would we do some things if Jesus were present? I am afraid we would not. But since Jesus lives in our hearts, let us remember that every deed, every word, and every thought is known by Him. Then when we are tempted to do the wrong thing, we can just tell Jesus all about it, and I am sure that we will be doing only those things that please Him.

These false prophets might have fooled the people, but they did not fool the Lord. He was watching over His own, and through Jeremiah, His true prophet, He spoke to the people of the things He wanted them to do. God's Word is like a fire and a hammer. It burns through the false and crushes it to pieces. That is how powerful His Word is. When Jeremiah spoke God's Word, it brought to light the false things of the prophets. God's Word burns through the false things in our lives as well, and hammers and breaks into our hardened hearts. That is the way God works to cleanse our lives from the sinful things. May we always be open for the Lord to cleanse our hearts that we might live for Him.

Yours in the power of the Gospel,

Aunt Anna

SUNDAY, MAY 26, 1940

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the

greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, Which divideth the sea when the waves thereof roar; The Lord of hosts is His name:

36 If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.

37 Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

LESSON EXPOSITION

Part of Jeremiah's writing is local in message and the rest future. That which is future always deals with the two remaining Jewish ages, namely, the Tribulation and the Kingdom. Nowhere in Jeremiah will we find the Church, which is Christ's Body. Dr. Harry Ironside of the Moody Memorial Church makes the following comment about this subject in his *Notes on Jeremiah*, page 159: "It is an utterly false system of exegesis that would spiritualize all this, and then apply it to the Church in this dispensation. The language is plain and simple. It is a millennial picture." It is crystal clear to us that our today's lesson pertains to the coming Millennium. Our outline is as follows: I. The New Covenant in Contrast (Jer. 31:31-34); II. The New Covenant in Comparison (Jer. 31:35-37).

I. THE NEW COVENANT IN CONTRAST

Jeremiah 31:31-34

The opening words of this text are to the effect that God will make a new covenant with His people. If a new one is to be made, then the conclusion is that there was another one. A full discussion of the former covenant is given in verse thirty-two.

In addition to being new, the covenant is for both Israel and Judah (vs. 31). Today the ten tribes of Israel are apparently lost, swallowed up. The Anglo and British Israel theory grows out of a false solution to this problem of the ten tribes. Lost or not lost, we are not the least bit excited. God will find them and they will share in the new covenant.

The old covenant is carefully explained, in verse thirty-two. It was made at Mount Sinai after the miraculous exodus from Egypt. The law on the tables of stone was given by God after they sinned (Gal. 3:19) to show the Israelites three things:

1. The divine pattern of human perfection (Rom. 7:12)
2. The hopelessness of a man keeping such a law (Gal. 3:21)
3. The only alternative of falling back on God's mercies (Gal. 3:24)

It was a covenant that had two parties to it. The people had a part to do, and if they fulfilled theirs, God would fulfil His. But alas, they revealed their need of mercy by the idolatry which they committed that very day. Our text speaks of their failure in the words, "which My covenant they brake"; and of God's faithfulness in these words: "although I was an husband unto them." The old covenant failed as Paul observes: "For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:7).

In the new covenant God alone is the responsible One; hence the people are put in the place of recipients. This is naked grace. God makes all the promises, and He is quite capable of keeping them. In the old covenant the people said, "All these things will we do," but they did not. The one-sidedness of the obligations in the new covenant are clearly seen in the next verse: "I will put My law in their inward parts, and write it in their hearts." God does everything this time and there can be no failure. This covenant once made cannot be abrogated.

The thirty-fourth verse gives us a helpful bit of information about the spirituality of the coming Millennium. We discover that personal work is ruled out. There will be no more need of it: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." Christ Himself

will be the one teacher and His instruction will fall, like sunshine and rain, upon all hearts alike.

Our salvation is patterned after this second covenant, although vitally different in dispensational aspect. Our salvation is individual and the new covenant is national. However, the parallel is perfect in the respect that our salvation is all of grace (Eph. 2:8, 9) and cannot be abrogated (Rom. 8:38, 39). The old covenant is a type of our unsaved state (Heb. 10:1-4), and the new is a type of our justification through the work of Christ (Heb. 9:16-28). The Apostle Paul devotes quite a few verses in Hebrews eight, nine, and ten to an applicational discussion of the two covenants. He even quotes from our text in Jeremiah (Heb. 8:8-11).

II. THE NEW COVENANT IN COMPARISON

Jeremiah 31:35-37

The Holy Spirit makes comparisons between creation and this new covenant. The first one demonstrates its *stability*, and the second, its *immensity*.

In verse thirty-five and thirty-six we find the first of these references to God's universe. It is not a strange thing that the Spirit does here, for it is no easy task to accurately portray the attributes of God. No man has ever seen God, the Father (John 1:18), but man has seen the work of God's hand, namely creation. The Spirit takes known and visible facts and teaches us the lesson to be learned about God.

The stability or firmness of the heavenly bodies is an accepted fact even by the most ungodly of scientists. Sun spots, magnetic storms, meteoric showers, eclipses, comet trails, and all other cosmic phenomena can be accurately predicted by astronomers. The reason these predictions can be made is because the scientist knows that the heavenly bodies stay in their orbits and keep the same time schedules today and tomorrow as they did yesterday. In other words, the program and schedule of the entire cosmic universe is absolute. The Spirit refers to this in the expression "ordinances" (vs. 36). God says that if the divine orderliness of cosmic traffic were to break up, then would His promises fail and Israel cease to be a nation. On the contrary, since their order continues, then that is a picture of the stability of God's promises.

A figure such as this profoundly impresses us with our own weakness and God's greatness. We do not understand all about Him or His immense creation, but we rest in the assurance that if He can create and maintain the sun, moon, and stars, then He can make and keep His promise to us.

The second figure is very similar to the first, except that God's love is compared to the immensity of the universe (vs. 37). Note in this verse that it is the measurement of the *heavens* and foundations of the *earth* that are set forth as being impossible to compute. Even though man at the time of the writing of Jeremiah's prophecy did not know the diameter and circumference of the earth, yet God knew that there would come a day when man would know those facts. But please observe that man has not yet measured the heavens nor discovered the "foundations" of the earth. Only a year or two ago a prominent scientist admitted that even the new 200 inch telescope when completed would not be able to penetrate the "Pioneers of the Universe." He meant simply that there would be yet more to see if we had the ability to bring it into our scope of vision. Man cannot measure the heavens. We disagree with the evolutionist's flippant use of figures as he computes the age of man and animal. Millions, billions and trillions of years mean nothing to him. However, these same figures when applied as measurements for the heavens are pathetically inadequate. God's love for

Israel is not only bigger than the universe, but it is as *inexhaustible*.

No man, not even Job, can understand what holds the earth up or on what it hangs. God tried to show Job how insignificant he really was by asking him the same question.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof (Job 38:4-6).

Job could not answer this and neither can we. The important point is that the earth stays "put," and the important thing about God's love is not whether we understand it or not, but that it never varies or changes.

Now that we know God's love never changes, we are concerned about another problem. Can we who are partakers ever be separated from that love? Paul answers this in Romans 8:38, 39 after first raising this very question in verse thirty-five:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

VITAL TRUTH ILLUSTRATION

The magazine *Your Faith* quotes Einstein as follows: "Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides, had written often and much concerning the place of freedom in modern life; but they, too, were mute. Only the church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any great interest in the church before, but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised, I now praise unreservedly."

Professor Einstein is an outstanding example of an otherwise intelligent person despising a worthwhile thing. In former days he no doubt justified himself in despising the church, but later found that the church alone possessed the courage and persistence he fully expected to find in those whom he highly esteemed.

The prophet Isaiah gives prophetically the language which the faithful remnant of Israel will use when the manifestation of the Lord Jesus Christ in glory occurs, to establish His Kingdom. Among other things they will say: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him. He was despised, and we esteemed Him not" (Isa. 53:3).

—Tom M. Olson in *Now*

POINTED QUESTIONS ON THE LESSON

1. Were the ceremonies pertaining to the Mosaic law merely type rather than reality? (Heb. 8:3-5; 9:8, 9; 9:24; 10:1-4)

2. Why did God make a covenant which he knew would be violated? (Rom. 3:20b; 7:7; Gal. 3:21-25)

3. How did Israel break their covenant? (Exod. 32:1-8; Jer. 22:9)

4. Did God Himself fulfil Israel's obligation in the old covenant? (Matt. 5:17; Rom. 10:4)

5. Does God hold His promises sacred? (Deut. 7:9; Ps. 89:28-34; Eccles. 3:14; Heb. 6:17, 18; James 1:17)

6. Can Israel anticipate complete forgiveness? (Isa. 43:25; 44:22; Jer. 33:8; Micah 7:19; Heb. 8:12; 10:16, 17)

7. How has atonement for sins been effected? (Lev. 17:11; Heb. 9:22; I John 2:2)

8. Has God graciously ratified the new covenant by agreeing to perform the whole obligation? (Jer. 31:33, 34; Heb. 8:10-12; 10:16)

9. Is salvation entirely of grace? (Acts 15:10, 11; Rom. 3:24; 4:4, 5; Titus 3:7)

10. Has God proved His power in creation as well as in salvation? (I Chron. 16:25, 26; Neh. 9:6; Job 9:8, 9; Ps. 8:3; 19:1; 33:6-9; 89:11; Isa. 45:12; Jer. 32:17; Rev. 4:11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Again we study about the prophet Jeremiah. We know that the Lord wonderfully used Jeremiah to speak His Word to the people. Jeremiah was a faithful servant to the Lord. The Lord could depend upon Jeremiah.

All through the years God had held the people to the law which He gave to Moses. Moses received ten commandments of stone, and these were God's law for the people. Over and over again, they saw how they failed to keep God's law, but they had great hope in knowing that the Lord Jesus would come to fulfil that law and be their Redeemer. As Jeremiah speaks to the people, he tells them that there is coming a day when God shall write His law in their hearts. We find this wonderful promise in Jeremiah 31:33, "I will put My law in their inward parts, and in their heart will I write it."

The nation Israel has a wonderful promise from the Lord of a future time when God shall write His law in their hearts, but today God has made a wonderful promise to each one who has taken Jesus into his heart. God's message comes to us today that Jesus died on the cross for our sins, and that when we believe that His Son died for us we have the promise of eternal life. That eternal life is to be in heaven with Jesus. When we die, we go to live in heaven, because Jesus has prepared that place for us. But while we live on this earth, Jesus lives in our hearts; and when we have Jesus in our hearts we have all that God could give. Not only do we have God's law written in our hearts, but we have the Lord Jesus Himself. The Lord Jesus gives us strength to live for Him, and we have every reason to do right. The Lord leaves the choice with us, just as He left the choice with people all through the ages. We choose to do right or wrong. Before we took Jesus into our hearts, our hearts were sinful, and therefore all we did was wrong. But since Jesus came into our hearts, we can obey His voice, and do those things that are pleasing to Him.

If you were given the choice of having a pet, you would choose an animal that would not harm you. A little dog or a cat would give you lots of enjoyment, but I am sure that none of you would choose a lion or a tiger. In our hearts we have a sinful nature which always does wrong and harms our lives, but we also have the Lord Jesus, Who is the Lord God Himself, and He can do nothing wrong. When He speaks to our hearts, let us learn to obey quickly; and then we not only please Him, but our own hearts are happy when we do right.

Yours in the joy of the Lord,
Aunt Anna

SEPARATION FROM WORLDLINESS

(CONTINUED FROM PAGE 105)

fluence in this country, while 700,000 young people are in crime. The theater influences more people than the school, religious leaders, political leaders, or even the home. This can easily be proved by asking the average young person political or religious questions, and then follow by asking questions which concern the Hollywood enterprise. The stars of Hollywood are the most envied people on the American continent, and that despite the reprobate lives which most of them live. Why condemn the movies? Hundreds of churches sponsor shows, hundreds of members attend, and many preachers go with them. Only a few months ago, while in a revival, I was being entertained in a home which I thought was the leading home in spiritual things in that community. These good folk followed my sermons enthusiastically until I condemned the movies. Then they became my enemies. Why

am I willing, if necessary, to make enemies by crying out against this syndicate? Simply for the following reasons:

(1) Movies feed human passions and lusts. This is not even denied by the producers.

(2) Movies pervert morals. It is the tendency to attempt the re-enactment of things viewed on the screen. Before me is a list of statements made by convicted criminals and what they learned about crime from the screen. Practically everything connected with the crime they learned from the so-called harmless movies. The mother who is now so anxious to get the child off to the show so she can attend her club meeting, may some day reap what she has sown by having to visit her son behind the gray walls.

(3) Movies are the thief of virtue. What a rebuke that the Turkish parliament attempted to put through a bill preventing children under sixteen from attending movies. That country has never claimed to be Christian. Even the leaders of China, Japan, Italy, Germany, France, South America, and Africa are warning against the devastation accompanying the American film.

(4) Movies betray innocence.

(5) Movies lift their victims to an unreal world and thus hinder sound, solid thinking.

(6) Movies encourage crime by lifting the "rat" of society to a position of heroism.

(7) Movies control big business.

(8) Movies mould public opinion against righteousness, and throw their interests in with the booze, tobacco, and dope racket.

(9) It is a business which tolerates no opposition. The testimony of one of our evangelists today is that to attempt to clean up the movies is just as impossible as to attempt to sweeten the Pacific with a teaspoon of sugar. This evangelist once worked in the industry himself.

(10) Movies are doing more to undermine true love and plant a bomb under the American home than any other institution. They feed the lusts and sponsor suspicions. Thus they feed the divorce courts. What about the good shows and about the good derived from the movies? My answer is this: some good may be there, some good pictures may now and then be shown. But, there is some good in most every garbage can but who wants to wade through the filth to get it? There is some food value in beer but a person is a fool who says he or she is only drinking it for its food value. Many a vicious bull dog has beautiful teeth. Many a mad bull has a beautiful coat of hair and many an old drunkard is good to his family while sober, but does the good in any of these instances seem to justify the tolerance of their character? The devil sponsors many apparently good moves, but he is not a friend of mine.

III. CIGARETTES AND TOBACCO

One is exceedingly amazed at the number of good people who seem to be swept off their feet into a gullible acceptance of cigarette propaganda in these days. Here again we must face severe opposition. Thousands of good church members, yea, saved folk, ministers, physicians, and athletes smoke the filthy weed. The billboards speak volumes when a single voice like mine cries with a comparative few in the wilderness. One would think to read the signs that cigarettes are synonymous with steady nerves, beauty, grace, better digestion, and a slim figure. What a shame that so few voices are raised in protest! Does the public not know that the beautiful girls on the advertisements lose that feminine look, that soft skin, and that blush of health after just a few short months of puffing and inhaling the poison of tobacco? A dealer in cosmetics once told me that she could tell immediately by the touch of a woman's skin whether or not she was a user of tobacco. If the tobacco industry was to tell the truth it would lose millions, but it cares more for money than for boys and girls. Let figures tell the story of woe on this subject. The people of the United States spend \$8,000,000 every day for tobacco. At ten cents per loaf this would buy 80,000,000 loaves of bread or would give three loaves of bread to every family in the United States every day. Nearly fifty times as many cigarettes are produced now as in 1902 and if laid end to end the packages produced in one year would circle

the globe nine times. Thousands of dollars of losses in fires are attributed yearly to the users of tobacco. Friend, there are nineteen poisons said to be found in cigarette smoke and every time you inhale a puff of smoke you take all nineteen of these forms of poison into your delicate lungs. If cigarettes make your fingers brown, how do you think your lungs look?

I hear someone say, "Well, the Bible does not condemn the use of tobacco." True, the term "tobacco" is not found in the Bible but will you just be honest and fair enough my good friend and read carefully such passages as I Corinthians 3:16, 17; 6:19, 20; Isaiah 55:2? Will you consider that Jesus said: "If any man will come after Me, let him deny himself, and take up his cross and follow Me"? Are you following Jesus? You say you are? Well, is it possible for you to conceive of Him puffing on a pipe, cigar, or cigarette? Do you think He would do that? Will you remember, Christian, you are His representative on earth, and that the only Christ some people see is you? What about it?

Young people, do not be deceived; all the great people do not smoke. Do not be deceived, but remember also, that many famous people with names and indorsements on certain brands of cigarettes never smoked in their lives. Madame Schuman Heink, Jack Dempsey, Red Grange, Lindbergh, and many others spurned offers for their indorsements of cigarettes. Connie Mack, one of the greatest men in baseball is against the use of tobacco. Ty Cobb says cigarettes stupefy the brain, sap vitality, and undermine health. Knute Rockne was offered \$2,000 to advertise a brand of cigarettes, but refused. Herbert Hoover says there is no agency counting more for the downfall of boys and girls than cigarettes. Dr. Haven Emerson of Colombia University adds a strong word against their use. The same is true of Dr. Mayo. Thomas A. Edison said: "I would rather see a boy with a revolver than a cigarette." Henry Ford is against it. When an agent for a tobacco trust interviewed Sonja Henie, the world's champion ice skater, to get her indorsement, he offered her \$2,500 and declared she would not have to touch one to her mouth. She replied: "I do not smoke. I will not take your \$2,500. I am ashamed of women who smoke. It is a disgraceful, filthy, degenerate habit. Good-bye."

I hear another say: "I do not want to be so peculiar and stand out against the crowd." Remember that the history of great things is the history of men and women who dared to stand alone amid a tide of opposition. They dared to permit God and truth to rule them instead of public opinion. What kind of a nation, what kind of a church, would we have, if nobody had any more backbone than you? Imagine Paul or Peter being afraid of public opinion. What would have happened in the Christian movement of the early days if they had been such cowards.

I appeal to you Christians, both young and old, if Jehovah be God then serve Him but if Baal be God, serve Him, but do not attempt to serve both at the same time. I am fully aware that this does not begin to cover the entire field of worldliness but God's Word to you on all matters of evil is: "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

THE FIRST PSALM

(CONTINUED FROM PAGE 106)

These "happen-so-to-grow trees" may be seen in profusion with broken limbs, dead branches, withered leaves, bent-over trunks, exposed roots, and, taking them as a whole, they are very unsightly and of little use.

The "blessed man" as "a tree planted" is kept uniform, well balanced, and blemish-free by the Gardener—the Holy Spirit. Yes, the pruning is grievous, but necessary for the tree's growth and beauty!

Trees planted far from a source of water will inevitably die for lack of moisture. The "blessed man" is "a tree planted," not by rivers of water—which may dry up—but planted by the well of water—the Christ Himself, Who knows no drought. The "river of rivers" on the various continents—Mississippi, Amazon, Nile, Yangtze, and the Rhine—may dry up in the course of time, but the well, spoken of to the woman at Jacob's well, knows no drought, but on

the other hand, is everlasting.

A well-planted, well-kept, well-watered, and well-pruned tree, will always "bring forth its fruit in its season." Nothing is of such disappointment as fruit borne out of season; it is always runty and unpalatable. The "blessed man's" lot is to bear fruit in season—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."

Withered leaves on a tree are a sign of danger, indicative of internal and external disorder. A bore worm may be draining its sap; the spider may be smothering the tree with its web by choking the air channels. The scale may be diseasing the tree; the rodent may be gnawing the bark at the base of the tree, thus hindering the flow of sap which is so vital to the tree's growth. The "blessed man" is without withered leaves, for the Holy Spirit is in constant attendance removing the various causes which kill, destroy, and render the tree useless. No wonder the Psalmist speaks of the "blessed man" as one prospering; prospering, however, in that he bears fruit.

THE THIRD division of the Psalm presents a picture in sharp contrast with that of the second. The man not blessed in the sight of the Lord is without the tender care of the Gardener, and lacks moisture, bears no fruit in season, has withered leaves, and does not prosper. He is one who, like the chaff which so easily is blown away by a gust of wind, is destined to be burned, or relegated to the humus-pile, there to rot.

In meditating on the Psalm and searching for its spiritual import, there has been disclosed unto us a subtleness of walking in the ways of sin, which inevitably leads to standing or sitting—advanced stages of sin. One's own strength in combating this tendency is quite insufficient and inadequate.

We, as a tree, have been found by Him and placed in His garden for care, training, and development. The everlasting fountain is our inexhaustible source of moisture—the rivers of water.

When matured by experience, we may be transplanted into some garden, there to bear fruit spoken of by Paul in Galatians 5:22, 23. The garden may be in Africa, Asia, the Isles of the Sea, or in the homeland. There we are to be without withered leaf, to give solace and comfort to the wayfarer or passer-by.

Our calling may be to labor together with others, as a tree becomes part of a landscape. Labor-together-with-others implies that each should be unopposed to the other. Suppose the small bushy tree were to object to being placed below and in front of the taller trees? Suppose the taller trees were to find fault because of being in the background? Then again, the medium sized tree may become uncomfortable by being hemmed in at the front by the smaller tree, and at the back by the taller ones. What discord would prevail if self had its way. But, on the contrary, what beauty in the landscape, when all the trees, regardless of size and style, blend together in a harmonious setting, thus bringing glory to the Gardener.

May the First Psalm be to us an inspiration for Christian living. Flippant quoting has made its significance meaningless. May the Lord reveal to us even more of the Psalm's hidden treasures than has been heretofore disclosed.

The Need Continues

For the past two months we have made mention of the need of a deep well to supply the Institute with an adequate water supply.

The approximate cost is	\$1,200.00
To date we have received	29.50
The amount to be provided	\$1,170.50

We again lay this need before our Christian friends for their prayerful consideration. Many have written stating that they are remembering this need before the Throne of Grace. Will you join with us?

BUILDING THE DISPENSATIONS

(CONTINUED FROM PAGE 112)

shed His blood and died in their place. They enter heaven on the merit of another. This is the way that Abel got in, and Noah got in. Yes, this is the way the Fathers got in. This is grace.

And when the last dispensation, the dispensation of the Kingdom shall spread its blessing throughout the world, the Lord Jesus shall be reigning on the throne of His father, David, in Jerusalem. What will be the method of salvation in that glorious age? We have found in the ages which have gone by that Jesus was always the victim Who shed His blood. The lamb that shed his blood at the beginning of the second dispensation and brought about the acceptance of Abel, was a type of Christ. The lamb Noah offered pictured Him. Every lamb ever slain on Jewish altars pointed to the One Who is the "Lamb of God, Which taketh away the sin of the world" (John 1:29). Wherever there is a sinner there is need for the "blood of the Lamb." Wherever there is need for the blood of the Lamb there is need for the grace of God. Will there be any place or any need for the shed blood and for the Lamb and for grace in the Kingdom? The answer is a ringing affirmative. At the close of the Tribulation and the opening of the Kingdom, the Lord stands on Mount Zion with the 144,000. At the very moment when His Kingdom tasks are about to begin, He is presented as a *Lamb* (Rev. 14:1). The implication is inescapable. There will be many unsaved men in the coming Kingdom, and consequently great need of salvation, and God's method of saving men will be the same as in other ages. The sinner of the future Kingdom must be saved by grace just as sinners of other ages were saved in their day. God's method calls for the death of "the just for the unjust." It is a glorious truth that wherever the Lamb of God appears in Scripture, there is the place where God plans to stage an exhibition of His grace. And the Lamb of God appears at the beginning of the Kingdom, for the Kingdom will furnish, like the other dispensations, many saved souls—precious trophies of grace.

When the Antichrist's armies go to Armageddon, the prophecy reads, "These shall make war with the Lamb" (Rev. 17:14). The very heart of Satan's hatred of God is rebellion against grace. His real antagonism is against the Lamb for sinners slain.

The only hope of the world is the Lamb. The only pathway of salvation is the pathway of the Lamb's shed blood. God has just one way whereby the soul of the sinner may be saved. That one way is salvation by grace made possible by the shedding of the blood of Jesus Christ, God's blessed and eternal Lamb. The history of the world passes through seven startling and staggering dispensational changes, but God's method of saving a soul remains exactly the same throughout the ages. Grace for sinners changeth not.

(TO BE CONTINUED IN NEXT ISSUE)

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 117)

east of Masanga, and we had a good time, although it was a terrible path going up the mountains and crossing many rivers. Mr. Jansen placed a teacher in Kakula and has good reports from him already. Then we placed a teacher at the mine Kidambo, with the permission of the miner in charge of the mine. This was a very gracious concession on his part, and we feel very much encouraged over these openings. The teacher we placed there already has nearly thirty pupils in the school. The mine has furnished him a tin-roofed mud house and has promised to build a school for him."

JANSEN ITINERARY

The account of the second trip of the Jansens indeed sets forth the hazarding of two consecrated lives for the sake of proclaiming the Gospel which is the power of God unto salvation to those who are lost in heathen darkness. Mr. and Mrs. Jansen with a number of school boys and their tipoi men left Musuku on July 28, returning on August 15, 1939, after having haltingly but faithfully given forth the Word of God in the Kilega language to natives in about ten different villages. In America, a nineteen day trip reaching ten cities would not be regarded as difficult. But in Africa many hardships had to be endured and many dangers bravely faced, all for Christ's sake and the Gospel's. There were the long, tiresome, jolting rides on the tipoi; several crocodile-infested rivers to be crossed; unsanitary native huts to be slept in at night (where no government houses were available) with vicious gorillas known to be prowling in the vicinity; inadequate food supplies in some villages; and heavy rains which seemed to soak through "raincoats, boots, and all." But these hardships were all cheerfully endured in order that some benighted souls might hear of Him Who in wondrous love had paid the supreme sacrifice on Calvary's cross for their salvation.

It is the prayer and hope of our missionaries that the boys being taught in their schools may some day give their full time as native evangelists in these out-lying villages. Concerning these school boys, Mrs. Jansen wrote recently, "They are the future soul-winners of the black tribes since they know the black man's intellect, his feelings and disadvantages, the pulls of heathenism; and above all this, they can speak their own tongue as we whites never will be able to speak it."

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 116)

tian work which the students were able to do while studying for and taking the examinations in all the classes for the third quarter:

Persons Talked with, Total	309
Persons Receiving Jesus	27
Persons Returning to Jesus	2
Persons Yielding to Jesus	1
Tracts Distributed	1,416
Scriptures Distributed	72
Letters Written	58
Sunday-school Classes Taught	116

Meetings Conducted:

Church	13
Mission	3
Prayer	10
Open Air	2
Shop	3
Young People's	3
Miscellaneous	29

Total Meetings Conducted

Meetings Participated in, Total	624
Meetings Attended, Total	450
Musical Numbers Rendered	194
Hospital Visitation	6
General Visitation	149
Total Hours Practical Work	1,794

SEPARATION FROM RESPECTABLE SINS

(CONTINUED FROM PAGE 110)

fection, evil concupiscence, and covetousness, which is idolatry (Col. 3:5).

Covetousness is the open sesame to other sins. Any ambition or possession which takes *first place* in our lives is the thing we worship and this becomes idolatry. The story is told of how Evangeline Booth in her childhood days learned this lesson at her grandfather's knee. Poverty stricken and destitute were the Booths there in the slums of London, but never a complaint dropped from the grandfather's lips. One day little Evangeline was taken as a guest to a lovely palace of a home. There she saw exquisite furniture, beautiful pictures, and immaculately dressed people. Having never dreamed that such things even existed, she was deeply impressed. Upon returning, she said to grandfather Booth, "Why don't we have things like other people?" "Things, dear, what do you mean?" said grandfather. She told him where she had been and what she had seen. He asked her to bring him a sheet of paper and a pencil. She did as she was requested and he said, "Child, all my life I've made *things* a little place in my life. I'll place a tiny dot here to represent it. I've given *others* a bigger place in my life, so we'll draw another circle around *things*, calling it *others*. But above all, I've given God the big place in my life, so let's put a big circle around *things* and *others*, and call it *God*. Now let me take another sheet of paper, will you, child?" Taking the second sheet he said, "Now, we'll make a tiny dot and call it *God*. Now then, a circle around it and call that *self*, and now a real big circle and call it *things*. Let's look at both papers, daughter, and you decide for me which you like best." The little girl without hesitation chose the first one which gave God the biggest place. May we cast our lot with the wise little girl, and sing:

Nothing between my soul and the Saviour
So that His blessed face may be seen;
Nothing preventing the least of His favour,
Keep the way clear, let nothing between.
Nothing between, like pride or station,
Self or friends shall not intervene.
Though it may cost me much tribulation,
I am resolved, let nothing between.

Hate is sort of a decent sin which one can usually cover up. Solomon said, "He that hideth hatred with lying lips . . . is a fool" (Prov. 10:18). Hate is the opposite of love (I John 4:20) and a specific disobedience of God's command (Lev. 19:17). So serious is it that it is identified with murder (I John 3:15). This sin is none the less real and vital because it originates in an inconspicuous place, the heart. Let us be separated from it too.

Our third sin is variance or strife. We are amazed to see how many Scriptures deal with this subject. Some of the more pointed ones are Genesis 13:8; Proverbs 15:18; 17:11; 27:15; 28:25; and II Corinthians 12:20. We quote the Apostle Paul's counsel to the Philippians, "Let nothing be done through strife or vainglory" (Phil. 2:3). Most of us have been taught from our youth that fighting is courageous and honorable. Listen to Solomon, "It is an honor for a man to cease from strife" (Prov. 20:3).

Our fourth sin is emulation or jealousy. Let us stop and analyze jealousy. When I begin to feel someone is getting an honor that I want and think I ought to have, then I am jealous. I distrust those who are in authority. I question their justice and judgment. Many times my jealousy takes on the form of blaming God for not promoting me faster. Jealousy is a vicious thing and as Solomon says, "is cruel as the grave" (Cant. 8:6).

Space will not permit further detailed perusal of the four other sins. Surely our better judgment and spiritual perception will enable us to quickly see that wrath or anger is a transgression whether we "boil" inside or explode. It is all sin (Ps. 37:8; Prov. 22:24, 25). Underhandedness bespeaks deceit and Christians are expected to be open and honest with each other. Men may fool each other but never God, for He knows the thoughts of every heart (Heb. 4:12). The causing of divisions or splits among the brethren is another "thou shalt not" of God (Rom. 16:17). Envy is a second cousin of jealousy, only it covers the field of material

possessions. One woman envies another's new hat, one man envies his neighbour's new auto, and so it goes—"Be content with such things as ye have."

The remedy for all these fleshly works is found in Galatians 5:16: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." In other words, separation from the works of the flesh involves more than a *subtraction* of evil; it means an *addition* of Spirit fruit. Anybody can understand that kind of arithmetic and especially since the fruits of the Spirit are all outlined right in this passage. We advise the memorization of verses twenty-two and twenty-three of this fifth chapter.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 119)

in his presence with every possible barrier between them so devoid of existence. How he admired this man who had been a stranger only an hour before. Then Hal recalled his thoughts to the sentence of the speaker. "—It is really this question," he was saying, "that strikes at the heart of the issue. We may know a great deal of Bible truth, and I'm glad you have been having some good Bible instruction." (What did he know about their previous instruction, Bill Forrester wondered, and so did the others. Had Joe told him the whole story. It was not like Joe.) "But no matter how much Bible we know, no matter how much we know about Christ and His marvelous work for us in the work of redemption and salvation, no matter how much we have been thrilled mentally by the wonderful truths of the Book, we are absolutely failures as Christians unless we are appropriating the power of Christ to deliver us from the sins of our dispositions, the sins of our daily lives." Everybody in the little group became more alert and some even looked startled.

"You mean to say, Mr. Duncan," interposed Esther the challenger, "that we can really live in actual victory over all the sins we are conscious of in our lives?"

"Yes, I mean just that—God has provided that for us as He reveals in Romans 6:1, 2, 12-14," he answered, reading the passages.

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we that are dead to sin, live any longer therein?

Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

"But that idea," interposed Burton, "Sounds like—well, I don't mean to be arbitrary, but I thought the sinless perfectionists believed that, and that the Bible didn't teach it."

"Just a word of explanation will clear the atmosphere on that subject, I'm sure, brother," answered Mr. Duncan. "The Bible does not teach that when we accept the Saviour we lose the *nature of sin* or the *tendency to sin*, nor does it teach that by any subsequent experience of seeking a 'second blessing' or so-called 'Baptism of the Holy Spirit' we can lose or eradicate the Adamic, sinful nature. That is all unscriptural, but the Bible does teach that 'Christ has put away sins by the sacrifice of Himself,' that He completely blotted out 'once for all' our sin so far as its penalty against us is concerned, and also its power to control in our daily lives. God says 'sin shall not have dominion over you' and I'm sure God has not deceived us; but we shall go further with this after we have answered Hal's question, 'How can we reach the place of real consistent living with peace and happiness that is constant, and find fruitfulness in service for the Lord that is worthwhile?' That was your question, was it not?" Hal nodded response and Mr. Duncan continued, "You see that God's Word teaches that victory over sin is possible. Let us go a step further and say that it is already provided. Now, then, if it is provided, how can we experience it?"

"That's what I want to know," answered Chuck Bilton who had previously been silent and thoughtful.

"That is just what we shall soon see from God's Word," replied Mr. Duncan. "Oh, by the way, young people, I'm sorry! I didn't know it was so late," he said, glancing at his watch. "I have an appointment that I must get to immediately. I'm a few minutes late now. Good-bye, I'll see you all next week."

(To be concluded in May issue.)

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 103)

Are ye so foolish? having begun in the Spirit (God's grace), are ye now made perfect by the flesh (human works)?" (Gal. 3:3).

Metaphorically speaking, we are forced to call ourselves "Kittens" instead of "monkeys." God's Word will not bend to the figurative whims of men.

—E. E. L.

'WOUNDED IN THE HOUSE OF MY FRIENDS'

A MESSIANIC prophecy uttered by the prophet Zechariah reveals, alike, the perfidy of man and the pathos of Deity. It reads:

And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends (Zech. 13:6).

What a revelation of the depth and deception of sin rampant within the human heart. Christ, the spotless Son of God, was betrayed, blasphemed, and wounded in the house of His friends.

Likewise the cause of Christ today is being betrayed, and in many instances fatal wounds are being inflicted by those who purport to be friends. The character and lives of Christian leaders are today being maligned and excoriated by those who profess to be saints and friends.

There are those who, while posing as defenders of the Faith, are circulating slander sheets, denouncing and decrying the deeds and acts of certain well-known Christian leaders. Churches, institutions, mission activities, and almost every other phase of Christian endeavor are being assailed, criticized, betrayed into the hands of the enemy by those who were at one time friendly. In many instances these same critics who pose as friends of a cause, do all in their power to denounce and disparage the work of Christ.

The Saviour declared, "And a man's foes shall be they of his own household" (Matt. 10:36). Individuals and institutions are being persecuted, not by the worldly crowd, but by those who previously were associated or affiliated with them. Ofttimes these "friends," without compunction of conscience, stoop to tactics and methods that would cause the man of the world to blush with shame. The Wise Man declared, "Hatred stirreth up strifes; but love covereth all sins. He that covereth a transgression seeketh love; but he that repeateth a matter separateth fast friends" (Prov 10:12; 17:9). On the basis of some evident transgression these self-styled celestial policemen, believing that they are doing the cause of Christ a favor, go about their self-appointed beat, bent on spying out the land if perchance they might unearth some fresh heresy.

Truly it is high time that we heed the timely admonition of the Apostle Paul to the Galatian believers when he warned them, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). Until the members of the Body of Christ come to the realization that they "are to dwell together in unity" instead of "devouring and consuming one another," the testimony in a world of sin and strife will continue to languish. Let's pull together instead of pulling one another apart.

—C. R. L.



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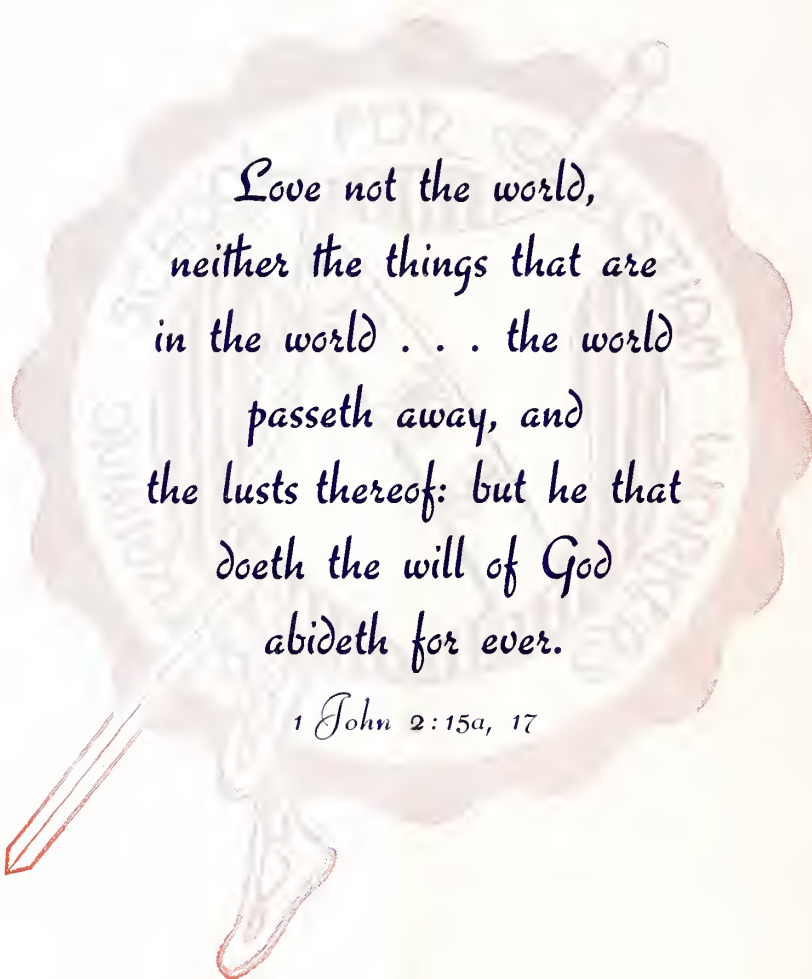
In the last two issues of the magazine we requested our readers to send us names of friends to whom they would like to have us send sample copies of "Grace and Truth" and OUR SPECIAL GET-ACQUAINTED OFFER. In response to these requests, many have sent us names; and several subscriptions have been received by us as a result of these new contacts. Thus, our subscribers have been instrumental in helping us to reach new readers with the fundamental testimony of "Grace and Truth." We are exceedingly grateful for this valuable assistance. It shows to us that our readers are eager to get out the testimony.

If you have intended to send us that list and have put it off, do it now. Simply write the names and addresses of five friends, whom you would like to introduce to "Grace and Truth," on a one cent Government Postal and send it to us. Or, if you want to send more than five names, enclose your list in an envelope. We will send each one a sample copy of the magazine, descriptive folder, and the SPECIAL GET-ACQUAINTED OFFER OF 6 MONTHS FOR 50 CENTS. Your name will not be mentioned, unless you request us to do so.

OR, in order to introduce the magazine, if you would like to send it to a friend, or friends, we can offer you the same price of 50 cents for six months for these introductory gift subscriptions (provided they are new subscriptions). Address: Grace and Truth, Box 1617, Denver, Colorado.

LET US DO ALL WE CAN TO SPREAD SOUND, SCRIPTURAL, FUNDAMENTAL TEACHING BY EXTENDING THE TESTIMONY OF "GRACE AND TRUTH."

"The Topical Bible Study Magazine of America"



Love not the world,
neither the things that are
in the world . . . the world
passeth away, and
the lusts thereof: but he that
doeth the will of God
abideth for ever.

1 John 2:15a, 17



Abundant Life Number

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

May

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1940

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The schedule above does not include the Institute Book Nook and the D. B. I. Press owned and operated by the Institute. These departments are operated on a separate schedule. It will be noted that 40 percent of the net income of the Institute consists of free will offerings and contributions from our loyal supporters. It is evident that were it not for the faithfulness and cooperation on the part of many Christian friends, the work of the Institute could not carry on. At the present time approximately \$2400.00 per month is required to meet all expenses. However, for the past few months we have incurred a monthly deficit.

Realizing that one of the greatest assets that any Christian Institution can have is a sound financial rating, we are crying unto the Lord for 500 additional Dollar - a - Month contributors. We believe that even a casual consideration of the above percentages will not only reveal that the Denver Bible Institute is operated along lines of strictest economy but that every dollar contributed is utilized to the fullest extent.

In view of these facts we invite your prayerful consideration and cooperation. Why not send us your first monthly contribution today and thus help carry the load? A year's subscription to *Grace and Truth* will be given free with each Dollar - a - Month subscription. Address your letter to

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and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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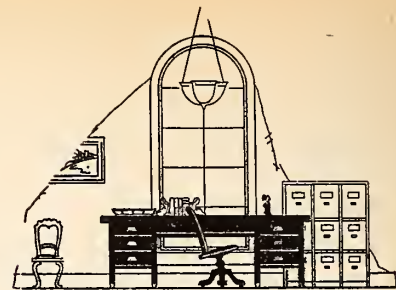
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AS THE EDITOR SEES IT



THE ABUNDANT LIFE NUMBER

God wants His special servants, meaning preachers, teachers, and missionaries, to live so close to Himself that their lives will stand the closest scrutiny of critic or friend. But we must go a step further and say that *every* Christian is equally duty-bound to show himself a "pattern of good works." To have life is to have salvation from the *penalty* of sin. But to have abundant life is to have salvation from the *power* of sin. Learn anew from this issue of *Grace and Truth* what the abundant life is and then begin to enjoy it.

A FEAST OF GOOD THINGS

DURING the past three weeks the faculty and students of the Institute have been privileged indeed to sit at the King's table and enjoy rich morsels from the Word of God brought to us by eminent men whom God has used and whose ministry is still mightily honored.

Under the joint auspices of the Berean Fundamental Church and the Institute, the Whitwell party representing the "Old-Fashioned Revival Hour" conducted a two weeks' evangelistic series of meetings which enriched the souls of the saints and was used of the Lord to bring many precious souls to a saving knowledge of Christ. Each morning during the two weeks' campaign, the students and members of the faculty were afforded the opportunity of sitting under the teach-

ing ministry of Mr. Whitwell and the messages on Christian evidences so effectively presented by Mrs. Whitwell. The piano numbers rendered so effectively and artistically by Don Allen, the third member of the party, made the old hymns live anew, and greatly enhanced the evening services. Our prayers follow these servants of the Lord as they go from us.

In the midst of this campaign, it was our joy to have Dr. Lewis Sperry Chafer, President of the Dallas Theological Seminary, bring to us a message on the work of the Holy Spirit at one of the morning class periods. Our hearts were refreshed to see and to hear this man of God whose printed ministry had so blessed our hearts. Dr. Chafer's ministry in Denver was cut short due to the sudden death of his brother. Our hearts go out to him in the loss of his loved one.

Dr. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona, a member of the Board of Directors of the Institute, spent a day at the Campus while visiting his folks in the city before continuing his journey to Kansas City where he was to participate in a union meeting. His message to the students on the "Qualifications of an Evangelist" was most helpful.

A few days later we enjoyed the fellowship of Rev. V. C. Kelford, well-known Bible Teacher and conference speaker, who stopped at the Institute en route to Salina, Kansas. Two messages delivered to the students were thought-provoking and inspiring. Mr. Kelford was one of the guest speakers at the first two annual Summer Conferences sponsored by the Institute in 1936 and 1937.

On Saturday, April 27, the Rev. Mr. Merriweather, General Secretary for the Ceylon and India General Mission, presented a challenging message on the crucial need of missions in India at the present hour which will not soon be forgotten. His devotion to the Lord coupled with his dedication to the cause of Christ in India, struck conviction which we trust will bear fruit in the days to come. Surely God will honor the devotion and appeal of this great missionary in the sending forth of men and women to minister to the dying souls in India.

As we go to press, it is our privilege to co-operate in a city-wide evangelistic campaign with

PROSPECTUS OF JUNE ISSUE Child Evangelism Number

Secret of Successful Child Evangelism
—A. H. Yetter

Following up the Child Converts
—T. W. McKee

Use of Object Lessons in Children's Work
—Elmer L. Wilder

Rural Child Evangelism in New England
—Elizabeth Evans

Christ's Attitude Toward Children's Souls
—J. Irvin Overholtzer

the original Gipsy Smith as the speaker. Preaching in Denver for the first time forty-one years ago, Gipsy has again returned to proclaim the unsearchable riches of Christ. He is scheduled for a two weeks' campaign. We earnestly bespeak the prayers of our *Grace and Truth* family to the end that many souls shall find their way to a living Saviour during this soul-winning endeavor.

—C. R. L.

DR. E. J. PACE ILL

SOME days ago we received word from Mrs. Pace that Dr. Pace has been quite ill for the past few weeks. Confined to a hospital for treatment for two weeks, he has now been removed to his home at Orlando, Florida.

While it has been necessary to cancel several appointments and tentative engagements en route to the west coast, more recent word from Mrs. Pace indicates that while Dr. Pace's health has not sufficiently improved to go through with his ten day conference scheduled with the Institute from May 26 to June 5, he is planning, the Lord willing, to be with us during Commencement week. He will speak at the Baccalaureate service on Sunday evening, June 2, and will also be the main speaker at the Alumni Banquet on Wednesday night, June 5.

We earnestly bespeak the prayers of our *Grace and Truth* family of readers in behalf of Dr. Pace that he shall quickly be restored to health and that he shall be spared for many years of fruitful service.

Dr. and Mrs. Pace, together with their daughter, propose to travel by auto. Pray for their safe journey.

—C. R. L.

SPECIAL SERIES ON VICTORIOUS LIVING

THIS month *Grace and Truth* publishes the first in a series of ten articles by W. P. Whittemore on the theme of "Victorious Living." We are sure this series on a subject of great import will be of vital interest to our *Grace and Truth* readers.

Rev. Whittemore, formerly with the New England Fellowship and of recent years greatly used of the Lord among young people in the West, was the main speaker at the First Annual Christian Conqueror's Youth Conference sponsored by the Denver Bible Institute, and we are happy that he will be with us again this year. (See advertisement on inside cover.)

Victorious living is a subject that is badly neglected today. Thank God He has raised up men who are accenting this timely subject. The Lord is using Rev. Whittemore in a special way to proclaim this message. Your soul will be richly blessed by this series.

THE BARGAIN OF A LIFETIME—FREE!

UNDER this caption, the *Jefferson County Republican*, county paper published in Golden, Colorado, county seat of Jefferson County, Colorado, the county in which the Denver Bible Institute Campus is located; recently offered to give with every new or renewal subscription to the *Republican* a pastor size Bible free. This offer was made to residents of Jefferson County only. Truly this was a most worthwhile offer. We congratulate the editor of the *Republican* for this method of getting the Word of God into the homes of our county. We trust that this offer will be repeated again soon, and will be the means of stimulating other periodicals to do likewise.

—C. R. L.

ANOTHER NEW TYPE FACE FOR "GRACE AND TRUTH"

LAST February the Lord enabled us to procure for *Grace and Truth* a new and better eight-point type face (the smaller size used in the Sunday-school lesson department and the various other departments).

And now this month we have a new eleven-point face (the size used on this page) which is also an improvement over our old eleven-point face.

Though we are constantly seeking to improve *Grace and Truth* from month to month in appearance as well as in content, our readers can rest assured that by God's grace we will never "modernize" our message, but will stand unflinchingly for the whole truth as we have it in God's holy, inspired Word.

Galatians 2:20

Why should I pray for power, dear Lord,
When Thou dost dwell within?
All power on earth to Thee is given—
All power to Thee in heaven.

Help me, I pray, to understand—
Divide aright Thy Word.
(To pray for power when Christ indwells
Is not the will of God.)

Presenting this, my body, now,
As Thou Thyself hast willed,
According to the promise given,
I shall be Spirit-filled.

So then, when crucified with Christ,
When He lives, and not I,
To learn to yield, will be my prayer,
And what it means "to die."

—V. C. Kelford

The Spirit-filled Life

By James H. McConkey

The ministry of this man of God still continues though he is absent from the body. This study is printed with the gracious permission of the Silver Publishing Company.

He that believeth on Me, as the Scripture hath said, out of his innermost being shall flow rivers of living water.

But this spake He of the Spirit, Which they that believe on Him should receive (John 7:38, 39).

IF, SOME summer day, you were tramping down a certain mountain pass, you would, by and by, come to one of the most famous of Swiss glaciers. In the perpendicular wall of that great glacier, summer sun and warm winds have hollowed out a great ice cavern. You enter the arch, and, as you stand in the fantastic cave, you are chilled through with its cold. Ice above you; ice before you; ice all about you; masses of ice; miles of ice. And now, as you gaze, there springs up at your feet a crystal stream of water from the very heart of the glacier, and begins its journey down the valley. You could almost step across it where it finds its birth. But, like the true Christian life, as it goes it grows, and a few miles down the valley, it is a strong, deep, leaping stream. The birds dip their bills into it, and, drinking, lift their heads to God as if in thanksgiving. The trees slip their roots down the bank and draw up its moisture. The lowing herds sink their nostrils in its pools and drink of its refreshing. By and by it enters a great lake, and seems lost. But it finds issue, and crossing central France, it takes a sudden turn and runs southward, and then, at its mouth, broad enough for fishermen to draw their seines, and for great ships to sail upon its bosom, it is at last lost in Europe's greatest inland sea. And this beautiful, sparkling river, with all its refreshing and blessing, springs from the frozen heart of a great Swiss glacier!

Have you ever looked up into the Lord's face and cried, "O, Christ, how cold my heart is! How cold when I study Thy blessed Book with all its wondrous words of life; how callous it seems in the sacred chamber of secret prayer; how icy as I look with such seeming unconcern upon the sin and suffering of the lost world; how frozen in its lack of love for the Christless millions of heathendom! O Christ, is there anything that will melt this iceberg heart of mine and cause a river of love and peace and power to flow forth from it to the world about me?"

And Jesus Christ says, "There is. I have it." The God Who can cause a river of refreshing to break forth from the frigid heart of an Alpine glacier can make a river of life burst forth from your cold heart. Are you a believer? Then listen. "Out of *your*"—do you heed it?—"out of *your* innermost being shall flow rivers of living water."

Let us be glad that Christ has made this truth so plain. Metaphors and similes are often hard to explain. One man has one interpretation, another man a different one. But here there is no chance for wrangling or disputings; none for difference of interpretation. The Holy Spirit interprets this passage Himself. For the Word of God says of this beautiful figure, "This spake He of *the Spirit* which they that believe on Him should receive." There is no room for doubt about it. God is talking of a river of spiritual blessing; of the river of His own life that He means shall flow from the heart and life of every child of His. And no power in earth has a right to cheat us of that blessed river of life. It is our birthright, and no man can keep us out of it if we fulfil the simple conditions Christ gives.

This River of Life Is the NORMAL LIFE of the Christian

WE RECALL a glorious morning drive under the sky of a southern spring day. The world seemed intoxicated with life. The tree-roots were sucking life from the earth in which they were hid. The trunks were passing it upward to the branches. The branches were pouring it forth to the very tips of the swelling buds. The seeds buried in the ground were quickening with life. The day was humming with the drone and buzz of insect life. The very air you breathed made the pulsing blood to leap and thrill with life. And the thought was borne home with power, "If God's normal plan for His physical world is one of such abounding, overflowing life, why should it not be the same for the spiritual life of His own children?" "Ah," you say, "but this river of the Spirit is the exceptional life. It is beyond the ordinary. It is not the normal life of the believer of today." Are we sure of that?

What is the believer's normal life? Is the *usual* life of the Christian the normal life God has designed for him? Or, does it not rather reveal the shame of his shortcomings of it?

To know naught of the power of God; to live a barren, fruitless life in the kingdom of God; to have no delight in the service of God; to be so allied with the world as hardly to be known as the children of God—is *this* the normal life of God's child? Nay, never. It may be the usual life—alas for that!—but it is never the normal life. It may be the one we are living. But it is an awful sag from the one Christ means us to live.

Would you look upon a picture of the normal life? Here it is. Mark it well. "And the multitude of them that believed were of one heart and one soul . . . and great grace was upon them all. And all that believed were together . . . and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as were being saved." Lives filled with grace and joy, love and unity, testimony and power, and favor both with man and God—these were the normal lives in those glad days. Yea, and God means these to be the normal lives yet. Verily, this life is not the exception in God's plan. It is the type. It is the worldly, powerless, fruitless Christian life which is abnormal, that is, away from the normal. The Spirit-filled life is God's own "pattern in the mount": God's own perfect model for our lives. For God never has designed, and never will endure, any substitute for the individual, consecrated, Spirit-filled life, and any church which falls short of this high ideal will miss its high calling; however pretentious its claims, however elaborate its organization.

This River of Life Is IN Us Who BELIEVE

A BELATED ship had come in from sea. Her water barrels were exhausted. Her crew were perishing with thirst. By and by they sighted another vessel, and the cry went up from the perishing men, "Send us water; send us water." Back from the captain of the other ship came the strange reply: "Throw over your pails and draw." "But we want not this salt water to madden our thirst. We are famishing for life-giving wa-

ter." Back again came the same strange reply: "Throw over your pails and draw." Once again with parched lips and burning throats, the now desperate crew called for water. And then came back the answer: "You are in the mouth of the Amazon. Throw over your pails and draw." And, sure enough, all unknown to themselves, they had sailed into the mouth of the Amazon, which is, at mid-river, so wide as to be out of sight of land. And, all the while they were thirsting, perishing, and crying for water, the sweet, fresh water of that great river was all about them, and they needed only to draw, to drink, and find life.

Just so are men and women crying out to God for the Holy Spirit to come: pleading for a baptism of the Holy Spirit; waiting to receive the Holy Spirit. Yet, all the while, the Holy Spirit is here. For this river of life, this Spirit of the living God, becomes the possession of every one of His children upon belief in Jesus Christ for salvation. If there were no other test to prove this than Christ's own word here that would seem to be all-sufficient. How clear and explicit it is. "He *that believeth*, out of *his* innermost being shall flow." "But this spake He of the Spirit which *they that believe* on Him should receive." No other condition named, none other needed, but this simple one of faith in Him for salvation. The faith which trusts Him then for salvation: and then the faith which presses on to give the life to Him in dedication: which commits all things to His keeping: which draws day by day upon Him for His resurrection life: which constantly leans upon and lives upon Him for all things: it is this faith alone which the fuller, more complete, and more all-sweep-

ing it becomes, brings to the child of God an ever-increasing, ever enriching knowledge of the indwelling Spirit of God.

Of like import is our Lord's word to His disciples in the fourteenth of John. There He tells them that the Father will send them "another Comforter." "For He dwelleth with you and shall be *in* you." That word "another" is significant. There are two words for it in the Greek. One means another of a different kind. Interestingly enough, our English word "another" contains this double meaning. For example: You go into a hardware store to buy a penknife.

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ARE YOU A MIRACLE?

BY W. P. WHITTEMORE

*This is the first of a series of articles on
Victorious Christian Living. The title suggests the personal,
informal character of the studies.*



A YOUNG WOMAN of exceptionally fine Christian character walked into my office one day and with an air of dejection threw herself down in a chair. When I asked her what the trouble was, she answered disconsolately, "I realize for the first time that I am a defeated Christian and that I need real victory in my heart." After talking with her for a while I discovered that she was the victim of a flashing anger which arose at the slightest provocation. No amount of self-effort could avert the onrush of resentment when something was said or done contrary to her will or wish. Pray as she would, it had no effect on the temper. Yet through the years it was one of those sins which must be tolerated. She had heard me preach over and over again on the victorious life, but even her need had not dawned upon her until the night before she came to me. This young woman had become a Christian at an early age and surrendered her life sometime later; yet, sin was still her master. Are you, too, a defeated Christian? Do you find yourself mastered by a sin over which you have no control? Are you, child of God, a failure before besetting sin?

What, you, a believer in the imperial majesty of Christ, a failure? You, a devoted servant of the most high God in things temporal and spiritual, a renegade from living truth? You, "an heir of God and a joint-heir with Christ," a pauper in things celestial? You, linked to Deity by a supernatural relation, living on a natural plain? You, a son, given "the power to be God-like," a buffer for Satan? You, occupied with the beauty of the Lord Jesus Christ, devoid of the graces of the Spirit? You, the temple of God, existing beneath the dignity of a prince of heaven? It is preposterous and unthinkable that one redeemed "from out among the dead" should succumb to the domination of the dead life. Yet, on every hand we find God's people groveling in the dust of low living.

You could give your "body to be burned" and still be a failure. You could "speak with the tongues of men and of angels" and still find your life geared to men and things of low estate.

You could have "the gift of prophecy and understand all mysteries" and yet not understand the rest of faith. You could do miracles in the service of the king, and yet not be a miracle in Christ. You could be a great preacher, gifted above all men, noble in utterance, gracious in walk, and still have the cry in your soul, "Who shall deliver me from the body of this death?" You could be successful in capturing some men for God and still be a failure in capturing self.

Paul in the seventh chapter of Romans gives us a picture of a man struggling with himself. He had been wonderfully redeemed on the Damascus Road, and he had quickly testified to those who had once been his friends that Jesus was the Christ the Son of God. He did not let a moment slip by to preach the unsearchable riches of the gospel. He knew of many victories, but he did not know the meaning of real victory. Listen to his lament in Romans seven. "For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Paul often found sin his master until he stood firmly upon the great truth of Romans six.

In those early days he could master men, but he found it hard to master the man in his own heart.

He could meet the intellectual processes of Judaism, but he could not meet the insidious progress of sin in his own life.

He had become intimately acquainted with the Christ Who died for sin; but Christ, the One Who died to sin, was only a passing acquaintance.

God says, "Sin shall not have dominion over you," but how many of His children long to be delivered from its power.

God says, "Ye are freed from sin," but how we yearn for deliverance from its blight.

God says, "Ye are dead to sin," but how we cry from its pauperizing effect upon our lives.

God says, "We are crucified with Christ," but how we long for the crucifixion of our pernicious acts and thoughts. Everywhere men of God are crying out:

O that a man might arise in me,
That the man I am might cease to be.

How many lives might radiate the fulness of God's life if it were not for the debasing influence of one besetting sin. In a recent work of fiction there is a story told about a wild man who had befriended a wild cat, and the two became inseparable. The cat had been caught in a steel trap and the long sharp teeth had broken its leg. The wild man, finding him, took him home, and cared for him. The wild cat was always seen following his liberator around, but he always trailed that broken limb. Wherever the two went, especially in the snow season, the marks of the trailing limb were always noticeable. That trailing limb is comparable to the defects in many a Christian life. We have known men of fine Christian character whose lives, otherwise perfect, were marred by a trailing limb of sin. How tragic to see Christian men trailing a limb of pride, or of temper, or of irritability, or of some secret sin. If only that limb might be healed. If only we could cover up the never failing evidence of its track. If only its painful ache could be alleviated. But no, its hideous reality stands out against an otherwise unmarred background. It is appalling to see princes of heaven dragging their garments in the mire of low living. Men are constantly testifying to besetting sin, and speak as though it were their lot in life to be enthralled by a so-called "respectable" sin. What debasing thoughts of God to believe that we must be the servants of the thing which He has "put away once and for all." What inconsistency we must think there is in the divine plan. Into what littleness we compress the miracle of God.

However no man need live below the will of God for his life. No believer need taste the gall of defeat. No child of the King need yield to any sin, be it ever so small or "respectable." God has provided for my whole life, and not least in importance is His provision for me in the hour of temptation. God longs to do a "new" thing in you, beloved; and when you trust Him to live His life in you victoriously, He will do so, for God is performing the miracle of victory in the conqueror's heart.

Is it hard for you to suffer long and with violence without voicing your displeasure? The miracle is needed!

Do you have a harshness of spirit and a con-

stant failure to hold back the cutting word when aroused? The miracle is needed!

Does envy rob you of peace and bring shame and chagrin to your heart? The miracle is needed!

Do you get puffed up and proud when people speak well of you, and do you find yourself oversensitive to praise or blame? The miracle is needed!

Is unholy ambition for self regnant in your life? Do you have the "me first" spirit? The miracle is needed!

Do you murmur and complain because circumstances are hard and conditions are not in accord with your taste and comfort? The miracle is needed!

Because of nerves and other physical ailments, do you get irritable and impatient? Do people find it hard to get along with you because of your disposition? The miracle is needed!

When the larder is empty and the door to immediate remuneration is closed to you, do you mistrust your Lord and start to fret and worry? The miracle is needed!

Have you worked laboriously and earnestly for the Lord, day after day, without seeing success attend your efforts? Is your ministry barren and empty? The miracle is needed!

Do you live that hopeless, unsatisfying, in-and-out experience with God? The miracle is needed!

Is the pitiless power of the world paralyzing your life and keeping you from the wells of water that will satisfy your life eternally? The miracle is needed!

Is your prayer life a dull, monotonous round one day; a joyous, happy privilege the next day? The miracle is needed!

Is His Word a mine from which you dig precious truths only when you have the time? The miracle is needed!

Are you conscious of these and other sins marring your life and walk with God? The miracle is needed!

Beloved, *this miracle is for you.*

While I was seated at my desk, writing a portion of this article, a young man stepped into the room and said, "Brother Whittemore, I am going through the same experience that you quoted Hudson Taylor as having gone through. I feel like Paul when he said, 'When I would do good, evil is present with me,' and I want to know the way out." We talked about Romans six and yet it seemed very vague to him. But I soon made the statement that we should stop seeking for something and start praising God for the provision that He has made for our victory, and then trust Him to perform that miracle in us. Immediately the young man said,

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PAUL'S PARADOXES

Seemingly contradictory statements tend to arrest the reader's mind and thus provoke deeper thought.

BY HILLAND H. STEWART

God, Who "hath chosen the foolish things of the world to confound the wise," (I Cor. 1:27) has employed this method to demonstrate the superiority of His ways over the wisdom of man's ways. Four great paradoxes are presented in Romans 12:1-3 which challenge our most serious thinking.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith (Rom. 12:1-3).

While a paradox may be defined as "something apparently absurd or incredible," note that the last part of the definition says, "yet may be true in fact." While these seemingly contradicting statements may on the surface appear incredible, that they are eternal truths is indubitably demonstrated throughout the Scriptures.

To be asked to present *that which is not your own* seems on the surface to be absurd. But that is the force of Paul's request: "I beseech you . . . by the mercies of God that ye present your bodies" (Rom. 12:1). The mercies of God as the basis of this appeal must be a direct reference to Calvary. What else could Paul have in mind as he makes this request? But the seeming discrepancy appears when we recall that elsewhere Paul states that our bodies already belong to God as the result of Calvary.

What? know ye not that your body is the temple of the Holy Ghost Which is in you, which ye have of God, and *ye are not your own*? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19, 20).

Calvary is the place where we were bought with a price, the price being the precious blood of Christ. So as the result of Calvary we are not our own, but our bodies belong to God, and as the result of Calvary we are entreated to present our bodies to God. This is a paradox.

But the God Who "calleth those things which be not as though they were" (Rom. 4:17) does own our bodies. They are His because of creation, and, more than that, because of redemption, and when a person pays the full price of redemption, he is the owner. Nevertheless, we who tabernacle in these bodies are creatures of volition, and God will do nothing against man's will. So on the basis of His great mercy manifested at Calvary, and in spite of rightful claim, the appeal comes—willingly and gladly present your bodies to God.

This is unquestionably our reasonable service. Anything less is ingratitude. There is only one proper way to meet this challenge: "Here am I; send me" (Isa. 6:8). Those children of God who refuse this request will meet with shame at the judgment seat of Christ when the rewards are handed out for the deeds done in the body.

This is not saying that God will call everyone into full-time Christian service. But it is saying that God does have a plan and a purpose for every life, and He will reveal it to those who are willing. And it is saying that, whether lay worker or full-time Christian worker, one should be not one whit less yielded to the will of God than the other.

Paradox number two is *a living sacrifice*. Every Jew had seen sacrifice after sacrifice after sacrifice offered, but they were all dead. An ash heap forty feet high and some four hundred feet in diameter outside the gate at Jerusalem, the material remains of these temple sacrifices, was mute evidence that sacrifices were dead. And now Paul presents the enigma of a living sacrifice. Offer your bodies a living sacrifice. Die, but live. Light is thrown on this subject in the Galatian letter,

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God (Gal. 2:20).

Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11).

Plainly stated, this truth is expressed thus—die to self and live to God.

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Tied to God's Altar

BY VICTOR NYQUIST

PASTOR, DENVER, COLORADO

Consecration as seen in an Old Testament type

THE careful student of the Word knows that the 118th Psalm is one of the great Messianic Psalms of the Scriptures. Christ is pictured as the rejected One, but also as the exalted One. "The stone which the builders refused is become the head stone of the corner" (vs. 22). Here we also have a unique presentation of Calvary in verse twenty-seven, "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." Our blessed Saviour was nailed to the cross; but it was not only the nails that held Him fast, but unseen cords of love and compassion, cords of divine justice and mercy.

Personally, I cannot help but feel that right here we have one of the great lessons relative to consecration, a term which is glibly used in our day, but very seldom understood. Its Old Testament connotation spoke of an emptied hand. The priest was consecrated; that is, he emptied his hand before the Lord for the purpose of having that hand filled. The emptying and the filling had to go together. There was no filling without emptying; there was no emptying without the filling. How many precious souls are there that seem to think that they must make themselves into a peculiar void and keep themselves that way. *The secret of consecration is the full realization of an indwelling presence.* Bishop Moule, on a trip to the Ancient Worlds, stopped off at Rome. One morning he was watching some workmen remove a mess of old debris close to the old Colosseum. To his surprise and to the surprise of the laborers, water began to surge up into the sunlight. A hidden spring, buried for centuries underneath rocks, sand, and rubbish, choked down and unable to express itself, was unexpectedly set free. It had been there all the time. The necessary thing was to "let" it flow. God wants to fill your hand, my brother. All that He asks is that you let Him work through you. Knowing the essence of His power (Eph. 3:16), assured of His ever present help (Ps. 23:4), made willing to do His will (Phil. 2:13), and experiencing His energizing within, we live of Him, from Him, through Him, and for Him (Col. 1:29).

The flesh is always apt at making reservations. Quite often we may hear people saying with a whining sanctimoniousness, "I am a Christian with certain reservations!" Christ

gave Himself without any reservations, and *the truly consecrated soul is one that has discarded every sinful reserve.* Let me draw your attention right here to Luke 9:57-62. A certain man said unto the Lord Jesus that he would follow Him wherever He would lead. Notice the Lord's answer: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." It is evident to me that the man was making reservations in his mind, and the Lord was aware of it, and therefore the answer. The man was reserving the right of "self-comfort." We have met the likes of this gentleman many times. Yes, they promise to follow Christ, but they reserve the right of determining how much they should do financially for the Lord's work. They reserve the right of saying how much of their time God shall have. They insist on deciding for themselves just how much responsibility they shall assume for Him. Now read further in the same portion. "And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." This man was reserving the right of having divided interests. We cannot serve the living God and the dead at one and the same time. In the last two verses of the portion, we have a man that insisted on the right of keeping a worldly look. The Lord warned him of the danger of "looking back." Lot's wife did that, and turned into a pillar of salt! When Christ called Peter and the others on the shores of Galilee, we read that they "left all and followed Him." The truly consecrated soul is placed fully at God's disposal both to preparation, program, and place.

Consecration implies separation but not isolation. The Christian is in the world, but not of the world. People suffering with contagious diseases must be isolated, but the nurses waiting upon them are immunized from the disease. She is separated but not isolated. Fortified against the wiles of the devil, the believer is powerful in the midst of weakness; holy in the environs of unholiness; clean in the surroundings of filth; alive in the realms of sinful death; shining in the dark recesses of a world-night; serving God amongst a people that are rebellious; understanding God in a world that understandeth

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Separation from Modernism

BY A. H. YETTER

PASTOR, DENVER, COLORADO

(Continued from last issue)

II. GOD'S EXPLICIT COMMANDS

OUT of the mouths of these Modernists we must judge and classify them. They preach "another Gospel," and differing radically from the Gospel preached by Paul. They preach "another Jesus" Who differs from the Crucified and Risen Christ proclaimed by Paul and the apostles to the glorious salvation of thousands. Consequently, according to God's Word they are "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15). By their own testimony Modernists are unbelievers, they teach a doctrine contrary to the "doctrine of Christ," and they preach "another (i.e., a different) Gospel." God's directions to us concerning them are specific.

We are not to continue to accept them according to Galatians 1:6-9 which says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another but there be some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel to you than that ye have received, let him be accursed."

The teaching of this passage is plain. Paul had preached the Gospel of Christ to the Galatians, namely, "that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:3, 4). They had believed in Jesus Christ and had received Him by faith, and were consequently saved (Rom. 1:16). But false teachers had appeared upon the scene after Paul's departure, and had taught a different gospel. What should they do about it? Should they receive these men with open arms, and embrace their Christ-denying doctrines? Some of them evidently had done so, but Paul points out the pathway God would have them tread. "Let him be accursed" is his instruction to the child of God as to his acceptance of the gospel-perverters. He is a wolf in sheep's clothing, shun him, therefore, he is your enemy and the enemy of your Lord.

Furthermore, we are not to continue our affiliation with the Modernistic unbelievers any more than with any other unbelievers according to God's plain command

in II Corinthians 6:14-18. Here we read: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel (unbeliever)? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Many of God's people are in the condition portrayed here. They are unequally yoked with Modernists (unbelievers). To such God says, "Come out from among them (the Modernist-unbelievers), and be ye separate (from the Modernists)." If we obey, a special blessing is promised, "I will receive you, and will be a Father unto you." If we fail to obey Him, what excuse shall we offer for our disobedience? Will the excuse satisfy our Lord?

The command is clear. The unequal yoke must be broken. The believer must separate from the unbeliever. This makes it necessary to do one of two things. Either the believer must put the unbeliever out, that is, the Modernist, from the church, the school, and from the mission, or failing in this, the believer must himself leave the church, the school, the mission in which he is unequally yoked with unbelievers even though it involves great sacrifice. We are sure that the pathway of true obedience to God is also the pathway to true joy and usefulness.

There is a further word in this connection that needs to be said. God's people should be very careful about their gifts to the Lord's work. If our money is going to support Modernism in the church, in the schools, or on the mission field, we are paying men to undermine the Truth we love and to tear down the work of Jesus Christ. When money is paid into the general fund of denominational churches, it is divided according to the budget. When it is paid into the denominational mission fund, due to the Modernist-inclusivist policy, it goes to support the undermining of the work of God, at least in part. In II John 10, 11 we are told that "If there come any unto you, and bring not this doctrine (the doctrine of Christ), receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." In other words, we are not to help

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Building the Dispensations

BY THE EDITOR

- Eleventh Installment -

IV. A SUMMARIZATION SHOWING THAT THE DISPENSATIONS ARE BUILT AROUND THE GREAT FACTS OF THE PERSON AND WORK OF OUR LORD AND SAVIOUR JESUS CHRIST

IN THE mind of God, Jesus Christ holds undisputed first place in every conceivable realm. This fact the inspired apostle proclaims with characteristic definiteness when he says, "That in all things He (the Lord Jesus) might have the preeminence" (Col. 1:18). Since He is declared to have the preeminence "in all things," it follows as the night the day that He will hold the commanding position in Deity's scheme of the ages which has engaged our attention as we, with the materials found in Scripture, have been building the dispensations.

The Lord Jesus Christ is the key to the ages. God formed the dispensations around facts concerning His beloved Son. "By Him all things" (Col. 1:17), both temporal and spiritual, "consist" (Gr., hold together). By the Son of God the ages are formulated, unified, and caused to cohere. If we will study the unique changes which God has made through the years in His method of presenting truth concerning His Son, we will find, plainly revealed, the outline of the dispensations.

In the book of Hebrews the Apostle Paul has placed the inspired confirmation and demonstration of the accuracy of this teaching:

By Whom (the Lord Jesus) . . . He (God) made the worlds (Heb. 1:2b).

The word rendered "worlds" is *aion*, and is in the plural. It should be rendered "ages." The ages of earth's history include several thousand years. When God made the ages by Jesus Christ, because a vast duration of time was involved, He must needs reach across the years and formulate the history of the ages from beginning to end. In fact, He knoweth the end from the beginning. Worrell recognizes this fact in his translation of this passage: "Through Whom He constituted the ages."

That translation which is always the most acceptable is the one which seeks both to set forth the literal meaning of the Greek as well as fully recognizing the force of the context. These are the two great objectives of all translators. That translation of this Hebrews passage which seems to satisfy these two requirements most completely is:

By Whom (the Lord Jesus) He (God) planned the ages (Heb. 1:2b).

With this succinct statement from God's Word before us, we proceed to investigate the position of exaltation, centrality, and preeminence which God has given the Second Person of the Trinity in relation to the seven dispensations.

If we range through the entire length of the Scriptures to discover an epitome of what the Holy Spirit teaches about our blessed Lord Jesus, the outstanding facts which the Bible presents concerning Him would be easily adduced. God has presented His Son in Scripture in seven glorious characters. Those seven wondrous characters which belong to our Saviour are:

1. Jesus is Perfect Man.
2. Jesus is Redeemer (The Prophet).
3. Jesus is Ruler (The King).
4. Jesus is the One Who is Resurrected from the dead (The Priest).
5. Jesus is the Head of the Body.
6. Jesus is the Mighty Deliverer.
7. Jesus is God.

These seven characters set forth the divine and human marvels of His person and the eternity-wide scope of His work. In every appearance of our Lord in Scripture, He is actively presenting at least one of these blessed characters and sometimes several of them. None other in the wide domain of the ever-living God can lay claim to these exalted designations. His seven unique characters become the irrefragable demonstration to principalities and powers that the Second Person of the Trinity, despite demonic hate and satanic envy, hath easily ascended to uncontested preeminence in the sentient universe of God.

In the first dispensation, the dispensation of Innocence, our Lord is presented in type as perfect man. The man who trod the sylvan glades of Eden's garden and who bore the name of Adam had sprung from the creative hand of God, and was the embodiment and personification of created perfection. In a universe which was peopled by angels, many of whom had fallen from their first estate, and by demons, all of whom had deserted God to follow Satan, the perfect and magnificent human image of God which walked in stately beauty among the trees of the garden, was instantly recognized as a terrific potential menace to the kingdom of evil.

Adam was a menace to the kingdom of darkness because he was good. All goodness arouses the ire and antagonism of the enemy. As Satan and his malignant

cohorts beheld this new creature which God had made, they were bound to have sensed the thing which the Bible reveals about Adam in the book of Romans. The words of this unique revelation are:

In Adam we have a type of Him Who was to come (Romans 5:14, Weymouth).

Since God is careful to remind us that Adam was the *first man* and Christ the *Second Man* (I Cor. 15:47), it follows that Adam, as a type, was setting forth the humanity of the Lord. It was a type which said in the language of the Spirit—"Jesus is Man."

Yes, Adam was a type of Christ as man. And so startlingly exact was the typology that Satan doubtless instantly observed the resemblance between Adam the created and Christ the Creator, and set to work to destroy the Adamic type and thus effectively mar the image of God. And, alas, the adversary succeeded in his wicked enterprise.

But God had planned the ages by His Son, and since the type-man of the first dispensation was a beautiful picturization of the Lord's perfect humanity, it becomes immediately self-evident that when the perfection of the type ended, the dispensation ended. And this is exactly what occurred. Under satanic testing, Adam sinned, disobedience entered, the type of Christ collapsed, and the dispensation terminated. The duration of the striking type of Christ as perfect man was the duration of the opening age of man's history. Satan back yonder in the first dispensation did not find it so difficult to destroy the type of Christ, the created image, but he is destined to encounter a much more hazardous task when he undertakes the conquest of the Christ Himself. He found that defeating the human adumbration of Deity was far more simple than it will be to overthrow the Lord in person.

The message of the first dispensation is that the Lord Jesus is fully human—He is indeed and in truth impeccable man.

In the second dispensation, the Lord is set before us as Redeemer or Saviour. In the recorded opening event of the dispensation He is the Offering from the flocks which an angry Cain must present in order to be "accepted" and saved. In the closing days of the dispensation He is the Ark in which Noah and his family find salvation when the world is condemned. But the most interesting demonstration of the incontrovertible fashion in which the Lord Jesus as Redeemer dominates the second age is found in the message of the names of the ten patriarchs of the Messianic family who extend in ten generations across the horizon of Cain's dispensation.

A wonderful prophecy of the coming Saviour and Redeemer is set forth in the combined meanings of these ten names. Here are the meanings:

1. Adam—man (made of red clay)
2. Seth—set in the place of
3. Enos—sickness, weakness, death
4. Cainan—an acquired thing

5. Mahalaleel—God of grace
6. Jared—descending or shall come down
7. Enoch—teaching
8. Methuselah—by his death he shall bring
9. Lamech—the smitten one
10. Noah—rest and comfort

Put these ten significances together and lo, the message stands forth:

(1) *Man* is (2) *set in the place of* (3) *sickness, weakness, and death*. This awful condition is (4) *an acquired thing* (acquired in the fall). The (5) *God of grace* (6) *shall come down* to fallen man (7) *teaching* that (8) *by His death He shall bring to* (9) *the smitten one* (i.e., man), (10) *rest and comfort*.

It is one of the most beautiful prophecies of Scripture. It reveals man's deplorable condition and declares that the Lord Jesus is going to come down out of heaven and provide for man a wonderful salvation by His sacrificial death. It takes all ten names to produce the prophecy. When the prophecy of the coming Redeemer is ended, the dispensation ends, the Flood comes, and God paves the way for a new age.

The message of the second dispensation throws the accent on the Lord's first advent and declares the wonder of His redemptive work on Calvary.

In the third dispensation, the dispensation of Authority, our Lord is set forth, in type, as King. God bestows complete governmental authority upon Noah. And when Noah, as the head of the third dispensation, exercises his mighty world-wide powers, he shadows forth the coming King.

And the third dispensation furnishes another remarkable example of the Lord placing His message for that dispensation in the meanings of names of the great men of the Messianic line. The men of the third age, and the meanings of their names were as follows:

1. Shem—great name, renown
2. Arphaxad—who heals and releases
3. Salah—sent forth
4. Eber—the country beyond
5. Peleg—division
6. Reu—the friend
7. Serug—the strong one
8. Nahor—anger, wrath, snorting
9. Terah—delay
10. Abraham—father of a multitude, the high father or ruler

When these ten significances are brought together we again find a marvelous prophecy:

The (1) *great name, the name of the One of renown*, (2) *Who heals and releases* is (3) *sent forth* from (4) *the country beyond* (5) *the division*, as (6) *the Friend*, (7) *the Strong One*. (He shall come) (8) *snorting with rage* after the great (9) *delay*, and shall then become the (10) *Father of a multitude*.

As definitely as the first group of names prophesied the first coming of our Lord, just so definitely this group of names prophesies His second coming. In this singularly beautiful prophecy our Lord Jesus is set forth as the One of renown. He is also identified as the One Who heals and releases. Blessed and appropriate ascriptions to be spoken of Him. He is declared to be sent forth from "the country beyond the division." The country beyond the division is none other than heaven where our Lord is now performing His intercessory work. In the second advent He shall be sent forth from heaven as the Friend and Strong One Who shall come in wrath snorting against His enemies after the long delay of the Body age and the Tribulation. After the delay is past He shall become the Father of a multitude, i.e., the King of many nations.

It is a wonderful Old Testament prophecy revealing the victorious return of Christ to the earth. It requires all ten of the names to completely round out the prediction of the coming King. When the prophecy which God has tied up to the ten names ends, the third dispensation ends, and God is ready to open the Jewish age.

The message of the third dispensation throws the accent on the Lord's second advent and reveals Him coming back as the *Friend* of Israel and in *snorting rage* against the nations, in order to manifest Himself as the King of kings and Lord of lords.

In the fourth dispensation, the dispensation of the Law, the Lord Jesus appears as the One Who died, but rose again. He has already been set forth in the second dispensation as the One Who died, in the message of the meanings of the ten names, but it is not until we come to the fourth dispensation that we find the dispensational accent of Scripture advancing to the glorious truth of the resurrection. In the age of the Law, the Saviour is presented as the One Who shall be the Conqueror of death and the grave.

Back at the beginning of the fourth age, as soon as the dispensation got nicely under way, God gave to Abraham a son whose very birth was a miracle. The son was a child of promise and his name was Isaac. While Isaac was yet a lad, God directed Abraham into the remarkable incident which becomes the indicator of that great truth concerning Christ which is the dominant note of the Jewish age.

God commands Abraham to offer his son Isaac as a burnt offering. Abraham knows this means he must slay Isaac, but deep in his heart a mighty faith in God surges up. He actually believes that if he does have to kill his son, that God will raise him (Isaac) from the dead. So with faith controlling and comforting him, Abraham proceeds to obey the command of God. When the Holy Spirit narrates the story in the New Testament, He gives God's own interpretation of the incident.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure (Heb. 11:17-19).

The teaching of the passage is explicit. Isaac died in type and Isaac rose from the dead in type back in the opening years of the fourth age. The passage says plainly that Abraham received him from the dead "in a figure." Hence we see at once, Isaac is a type of our Lord Jesus Who died and rose from the dead. It is right here in this unusual incident that the fourth dispensation strikes its stride and the mighty truth of the resurrection of Jesus Christ, which permeates and dominates the age, emerges into full-blown beauty.

From here on, throughout the fourth age, God picturizes resurrections and performs resuscitations, and every picturized resurrection points to the supreme fact of the age—Jesus shall rise from the dead. And every performance of a wonderful resuscitation of one who has died points to the same fact—Jesus shall rise from the dead. Some of the examples of these typical resurrections are familiar. Joseph was cast into a pit (type of death), and was believed to be dead (Gen. 44:20, 28). Joseph was restored to his loved ones by a typical resurrection from the dead a few years later. The children of Israel go down into the bed of the Red Sea (type of death) and come forth unscathed on the other side (picture of the resurrection). This blessed picture of resurrection is repeated when they pass dry shod over Jordan. And later in Israel's history, God gives the wonderful sign of Jonah. And Jonah is three days and three nights in the belly of the sea monster—and then the resurrection is gloriously pictured forth (Matt. 12:40).

But the outstanding picture or type of the resurrection of the Lord in the entire age is the picture presented by the priests as they place the slain lambs on the tabernacle or temple altars throughout many years of the fourth dispensation. The slain lamb is a type of Christ, Who died for us, and the priest as he ministers is a type of Christ, Who ever liveth to make intercession for us. The lamb sets Him forth in death. The priest sets Him forth as risen from the dead. At the gateways of the Jewish places of worship, God kept that double picture for a large portion of the age—the picture presenting a slain lamb and a living priest—death and resurrection.

This slain lamb and living priest type was repeated before the eyes of Israel hundreds, yea thousands of times, month in and month out, year in and year out, until every Jewish soul with the slightest spiritual inclination must have caught at least a partial glimpse of the truth of the resurrection in the constantly presented picture.

And then as the fourth age began to wane God sent forth His Son, born of a woman, born under the Law. God now purposes to fulfil the prophecies and the types in the actual death and actual resurrection of His only begotten Son.

The wondrous event transpires—Jesus is crucified on Calvary, bearing our guilt in His own body on the

tree. Three days later He rises from the dead in convincing fulfilment of type, symbol, and prophecy.

And now the resurrection of Jesus becomes the chief objection to the preaching of the apostles in the book of Acts. They can preach the Kingdom with comparative safety, but when they declare the resurrection they find themselves in serious trouble. Observe the specific statement:

The captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold (Acts 4:1b-3a).

There stands the record. The apostles were thrown in jail for preaching the resurrection of Jesus Christ. The authorities knew full well that the apostles were right. In fact, all who had been in touch with the events connected with the crucifixion of the Lord knew that the resurrection had taken place. But the authorities and Sadducees wanted it hushed up, if possible, so they proceeded to lock up the apostles in the public jail where silence would be at least temporarily guaranteed.

That the disciples fully understood the prominent place which the subject of the resurrection was to have as they went forth preaching is clearly shown by the statement made when they were casting lots to find who was to fill the vacancy created by the sin and death of Judas:

Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection (Acts 1:22).

When Peter preached on Pentecost, he presented at the very climax of his message as a major feature of his argument, the statement about Christ's resurrection in the Psalms. He is particularly careful to call attention to the fact that David, the Psalmist, was a "prophet" (Acts 2:30). He then says, concerning David,

He . . . spake of the resurrection of Christ (Acts 2:31).

And after the apostles had been jailed for their resurrection message and threatened (Acts 4:21) and commanded not to speak or teach in the name of Jesus (Acts 4:18), as soon as they were released, they were at it again:

And with great power gave the apostles witness of the resurrection (Acts 4:33).

When we come to the very last verse of the last chapter of Acts, after Paul has turned from the Jews and is ministering to the Gentiles, we find the apostle is still preaching the resurrection:

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28:30, 31).

The word "resurrection" is not employed in this passage, but the statement "teaching those things which concern the Lord Jesus Christ" would include the resurrection at the head of the list.

And it must not be forgotten that when the book of Acts closed (A.D. 65), the temple worship in the city of Jerusalem was still going on. Jerusalem had not yet fallen. The fall of the city took place in A.D. 70, and the armies of Titus began the siege in A.D. 68. Until the city fell, the Old Testament offerings continued. The wonderful picture of the resurrection presented by the slain lamb and the living priest continued to be enacted daily until the dispensation breathed its last. God was seeing to it that the resurrection type which specially belonged to the fourth age should persist in its clear testimony until its duty was done. And then the very event which terminated the dispensation put an end to the temple services and the offerings with their resurrection testimony. The city fell, the temple was destroyed, and the ritual of the temple necessarily discontinued. It has never been resumed to the present day.

The special fact concerning the Lord Jesus which is set forth in the Jewish dispensation is that He rose from the dead. Jesus states the blessed truth almost bluntly: "I am the Resurrection and the Life."

(To be continued)

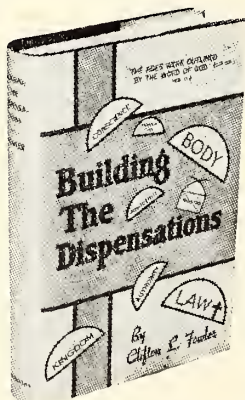
To look around is to be distressed.
To look within is to be depressed.
To look to HIM is to be blessed.

Our own will, though it should obtain its largest wish, would always keep us in uneasiness. But the very instant that we renounce our own will, we grow easy.

—Blaise Pascal

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BOOK REVIEWS



Conducted by the Editor

RAINBOWS

Constance Rockford loved her Lord. She gave her life to Him for service in China, and though it cost her her home and inheritance, she stood true to her Lord. She was in love with a very fine young man, but she loved her Lord still more. When Ralph Randolph saw what had happened to him in college (for it was there that he lost his faith in God and God's Word), he began to study for himself to see if there were a God, and if the Bible were true or false. God answered the prayers of Constance and many friends, and he came back to God and His Word. Ralph and Constance were married and served God together in China.

This book is very scriptural. It stresses the prayer life, and God's dealing with hearts about life work. It presents real conscientious study of the Word on the part of one who had become so full of doubt. We recommend that you read this book.

Rainbows, By Edith M. Beyerle. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 348 pages. \$1.00, cloth.

UNTO ALL

Unto All is a group of short articles which tell what Christ is to the artist, the biologist, the farmer, the carpenter, the horticulturalist, the philosopher, the sinner, and to many other walks of life. This book is more than interesting; it is fascinating. We believe you will know Christ better when you have read this book.

Unto All, by Howard W. Ferrin. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 158 pages. \$1.00, cloth.

JAPAN NEEDS JESUS

This book carefully recounts the experiences of Clifford Lewis, a young people's evangelist, on his way to Japan in the interest of revival and blessing. It is interesting and helpful in stirring up revival and faith among God's people. It follows somewhat the idea followed by Edwin Orr in his books relating to the great revival ministry that he had in almost every portion of the globe. The latter part of the book deals especially with the blessing of God in Korea as told by many other witnesses.

Japan Needs Jesus, by Clifford Lewis. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. Price, 50 cents, cloth. 121 pages.

WE KILLED A BEAR!

Baseball, marbles, and war will have no attraction for the boy until this story is finished. A story of a real gang of boys who really kill a bear. "Big Jim," "Dragon Fly," "Circus," "Bill," and "Little Jim" had some thrilling experiences. They loved fun, and yet their love for the Lord and their eagerness to see others saved is to be highly commended. This story can be highly recommended from every standpoint.

We Killed a Bear! (A Sugar Creek Gang Story), by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. Price, 50 cents, cloth. 87 pages.

TANGLED THREADS

This story takes place about three years after the crucifixion, in and around Palestine. The story is exciting and thrilling, setting forth in a clear way the message of salvation. A young woman, Jewish, refuses to marry a splendid

young man, not because she does not love him, but because he does not worship the Lord Jesus Christ, but worships the goddess "Diana."

Because of her refusal, the girl and her father suffer persecution and are driven hither and yon, but refuse to turn aside from their convictions. The story is well written; the plot is deep. All the things portrayed in the story could have happened, though some of them seem strange and unusual to us because of the time the incidents take place.

Tangled Threads, by Paul Brockhaus. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. Price, \$1.00, cloth. 189 pages.

THE ORIGIN AND DESTINY OF MAN

This is a splendid book dealing with the subject of Evolution. It is written so a layman can understand it. It presents several propositions which Evolution has never answered and which must be answered before Evolution can be counted creditable. It presents several chapters exalting the Bible and its record as the inspired Word of God. It also exalts the Lord Jesus and His words. It is a valuable source of information and inspiration.

The Origin and Destiny of Man, by W. W. Otey. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Michigan. Price, \$1.00, cloth. 179 pages.

BOOKLETS AND PAMPHLETS

The Story of the Pilgrim Preachers and Their 24 Tours throughout Britain, by John W. Newton, one of the Pilgrims. Publishers, Pickering & Inglis Ltd., 14 Paternoster Row, London, E.C.4, England. The story of the Pilgrim Preachers reads like a bit of the New Testament. The loyalty and devotion of these itinerant preachers to the truth of early Christianity is refreshing. Especially so is their remarkable faith in going along dependent upon God alone. Yet, in all the story, there is a simplicity and freedom from cant which speaks for their testimony. The conversions and spiritual upheavals resulting from their excursions into streets, halls, barrooms, and churches as well, proves without a doubt God's signal dealing with men of purity and consecration. This is a book to put into the hands of all who doubt that God works among itinerants. Also a handbook for preachers on the matter of street preaching and personal soul winning. Price, 40 cents, paper. 136 pages.

Marching Millions, by David Simpson. Publishers, John Ritchie Ltd., Kilmarnock, Scotland. Here is a book that will fascinate the reader. There is little in it that is new, but the author's wide, historical reading, applied with an unchecked enthusiasm, as well as a flair for facts of war and a knowledge of the chaos to which the world is heading, brings a delight hitherto unknown in the reading of books dealing with the prophetic program. To the understanding of the plan of God in the last days, this book offers a splendid background. For those to whom history is a bore, this picture of man's continual warfare will be a real tonic. However, it is historical rather than wholly prophetic. A book which could well be a reference in the library of every preacher. Price, 40 cents, paper. 99 pages.

Why Worry? by William G. Studer, Th.D. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. This is a deeply spiritual, scriptural remedy faithfully prescribed for the Christian who worries. It should prove a great blessing to many in these troublous times. Price, 25 cents, paper. 29 pages.

The A-B-C of the Isms and Other Exposés, by Dan Gilbert, LL.D. Publishers, Zondervan Publishing House,

815 Franklin Street, Grand Rapids, Michigan. This is a short but timely treatment of questions and answers on Communism; an expose of the "Birth Control Racket," "Satan Worship," "Modern Atheism," etc. It is a "key" to these isms. God's people should heed the warnings sounded in this booklet. Price, 25 cents, paper. 78 pages.

Last Call Messages, by P. B. Chenault. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. This booklet is a fitting memorial to the life and ministry of the Rev. P. B. Chenault, the sainted pastor of the Walnut Street Baptist Church of Waterloo, Iowa. The four messages written within its pages clearly enunciate the author's power in the preaching of the simple Gospel message. The message on Peter, though following old outlines, rings with new power as does the sermon on "A Remade Life," which tells of God's wonderful grace in the life of the author. This contains **sermonic material** which would be stimulating for young preachers contemplating a strong evangelistic ministry. Price, 25 cents, paper. 72 pages.

Revival—Why? How? When? by A. MacFadyen. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. This scintillating message on revival will be a stimulation to all preachers, especially to those who have not given prayerful and careful thought to the dangers and counterfeits in the evangelistic and revival ministry. The author senses the true values in the modern world and seeks to present the right program for ministers to follow. The chapter on "A Spiritual Revival" gives the writer's threefold conception as to how revival can come to churches and individuals. It is a book for evangelical preachers to peruse thoughtfully. Price, 25 cents, paper. 22 pages.

A Deck of Cards, by Charles F. Weigle. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. The title sounds simple enough, but the revelations of the author bring a sting of rebuke to those upholding the game and the card. Some astounding assertions are made by the author which should cause every Christian leader to urge a study of the history of the card game. The book is not radical in its presentation, but is a sane, balanced picture of the evils associated with cards. It is written in the author's inimitable style, and it is a never-to-be-forgotten pamphlet if read with the honest determination to do always God's best and desire His highest. Price, 20 cents, paper. 32 pages.

Listen, Girls, by Charles F. Weigle. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. This is another compelling pamphlet from the pen of the author of *A Deck of Cards*. It deals with the social sins of the present age in a frank, understanding way. It points out the inevitable ruin to which girls are headed who live for popularity and the plaudits of the crowd. It should be placed in the hands of every girl coming to the age when she must face so-called social sins. Price, 20 cents, paper. 25 pages.

Quit Worrying, by Charles F. Weigle. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. This brochure on "worry" is one of the most enriching articles on that prevalent subject. The author leaves no room for doubt that God is able to deliver humans from the awful sin of worrying. His panacea for worry is found in Psalm 37, and he deals with the subject there in an interesting and thorough way. Those who read this pamphlet and practise the conclusions of the author will find victory over one of the most destructive sins of the age. Price, 20 cents, paper. 27 pages.

ARE YOU A MIRACLE?

(CONTINUED FROM PAGE 139)

"Then let us start." We got down and he thanked God for His provision over sin and told the Lord that he was

trusting Him to perform His miracle in his life. And lo, by faith the miracle is being performed.

Some time ago I met a young woman who was a teacher of God's Word, and the cry of her heart was for freedom from fear of the unknown and the immediate future. After many days of despair and conflict, God dropped the scales from her eyes, and she began trusting the Lord to do a "new" thing in her life. And lo, by faith the miracle is being performed.

A charming Christian woman, used of God for many years, confessed to me that, although she knew the teaching of victory and had had some outstanding victories in her life, she had never entered into real victory. For years she had been the subject of ailments which made her nervous and irritable, and she often excused herself on the grounds of her sickness. But one night while listening to the Word she saw that she was united with Christ in His death "to sin" and that therefore she should reckon herself "dead to sin," and from then on she began to trust God for His miracle. And lo, by faith the miracle is being performed.

The writer had for years been in the place of surrender. The world and all its charms have had no appeal. Life has been peculiarly joyous and happy. Victories in life and service have been experienced. But real victory was not known. For years he was ignorant that God had provided for his every sin. Then for a number of years unbelief kept him from the full realization of what God had done. One day, after crushing anxiety and a hopeless outlook spelled defeat, Jesus was seen as having given believers their "discharge from sin." It was appropriated—the burden lifted, anxiety vanished, and lo, by faith the miracle is being performed. All things became "new." The Word was a new book. Prayer was a new blessing. Preaching had a new power. Faith had a new meaning. The Lord had a new preacher. And a new song was sung:

I am crucified with Jesus,
And the cross hath set me free;
I am risen again with Jesus,
And He lives and reigns in me.

And lo, by faith the miracle is being performed.

Unbelief is the sin that "doth so easily beset" most of us. And sin is always the marring influence in life. Remove its sway over our hearts simply by claiming victory, and all life falls into the will of God. However, let us not imagine that victory is only expressed in personal conquest over the blight of prevailing sin; but as a result of that conquest victory will become:

Praise in the time of prison experience
Peace in the face of human perfidy
Provision in the day of abject poverty
Principle in the hour of public clamour
Power in the place of paralyzing weakness.

But victory is essentially:

A Person in an age in which powers, satanic and fiendish, are seeking to wrest us from our rightful possessions in Christ.

If Satan can keep us from possessing our possessions, he has accomplished a great work. Defeat and failure come because we have not appropriated all that God has provided for us. To be "more than conquerors," we must first of all rule our possessions by the miracle of victory. God has not called you to do miracles, but to be—A MIRACLE.

(To be continued)

BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson



GRACE

- I. GIVING IS THE PRINCIPLE OF GRACE
Eph. 2:8, 9
- II. REDEMPTION IS THE PURPOSE OF GRACE
Gal. 4:4, 5
- III. ACCESS IS THE PRIVILEGE OF GRACE
Rom. 5:1, 2
- IV. CHARACTER IS THE PRODUCT OF GRACE
II Tim. 2:1-3
- V. ETERNITY IS THE PROSPECT OF GRACE
Rom. 6:23

—C. B. W.

THE THREE TREES OF CALVARY

- I. THE TREE OF REJECTION
"Save Thyself"
Luke 23:39
- II. THE TREE OF RECEPTION
"Remember me"
Luke 23:42
- III. THE TREE OF REDEMPTION
"Thou shalt be with Me in paradise"
Luke 23:43

—R. G. L.

EVANGELISM

- I. THE EVANGELISTIC MOTIVE
 - A. A desire to be well pleasing
II Cor. 5:9, 10
 - B. A discernment of the truth
II Cor. 5:11-13
 - C. A devotion to Christ
II Cor. 5:14
- II. THE EVANGELISTIC MESSAGE
 - A. Redemption
II Cor. 5:15
 - B. Regeneration
II Cor. 5:17
 - C. Reconciliation
II Cor. 5:18, 19
- III. THE EVANGELISTIC MESSENGER
 - A. An ambassador for Christ
II Cor. 5:20
- IV. THE EVANGELISTIC MEANS
 - A. "For He hath made Him to be sin for us"
II Cor. 5:21

—R. S. B.

EVE'S DOWNWARD STEPS

Genesis 3:1-7

- I. DOUBTING THE GOODNESS OF GOD
"We may eat of the fruit of the trees of the garden: BUT—"
- II. DISTORTING THE WORD OF GOD
"Neither shall ye touch it" cf. 2:16, 17
- III. DENYING THE SEVERITY OF GOD
"Lest ye die" cf. 2:16, 17
- IV. DENOUNCING THE MOTIVE OF GOD
"The tree was good for food"
- V. DISOBEYING THE WORD OF GOD
"She took of the fruit thereof, and did eat"

—W. P. W.

FELLOWSHIP

Malachi 3:16

- I. THE REQUIREMENT OF FELLOWSHIP
"Fear the Lord"
- II. THE RECOGNITION OF FELLOWSHIP
"The Lord . . . heard"
- III. THE REWARD OF FELLOWSHIP
"A book of remembrance was written"

—C. B. W.

CHURCH LOYALTY

- I. FAITHFUL ADHERENCE TO THE CHURCH'S MESSAGE
 - I Cor. 5:1-4
 - I Tim. 4:16
 - II Tim. 1:13
- II. FAITHFUL ATTENDANCE TO THE CHURCH'S MEETINGS
Heb. 10:25
- III. FAITHFUL APPLICATION TO THE CHURCH'S MEDITATION
Acts 12:5
I Thess. 5:17
- IV. FAITHFUL APPOINTMENT TO THE CHURCH'S MINISTRY
 - II Tim. 1:11
 - II Tim. 2:2
- V. FAITHFUL ADDITION TO THE CHURCH'S MEMBERSHIP
Acts 2:37

—A. H. Y.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

We rejoice to learn that the Lord has made it possible for Mr. and Mrs. Roger Howes, missionaries under the China Inland Mission, to be together in Shanghai after being separated in their work for more than a year because of war conditions. Mr. Howes assists in the C. I. M. office and teaches a Jewish Bible class at the Shanghai Hebrew Mission which ministers to Jewish refugees. He also preaches at the Door of Hope Hospital. Mrs. Howes ('23) also has many opportunities for giving forth the Word in addition to caring for her two lovely children.

George and Edith Palm ('32) have returned from the Ozarks and will be holding services in neglected districts in Colorado during the spring and summer, traveling in a Gospel truck.

Mr. Joseph McCaba, field director of the Africa Christian Mission, writes of blessings as well as testings which have come to them in their work in Niamey, Niger. Their Christmas greetings as well as their Christmas dinner arrived there in time for Easter. Because of heavy rains, white ants, and the tropical sun, much work must be done year after year to keep the buildings intact. He has just finished a "session of having roofs repounded, cracks plastered, and oil put on the buildings." Last year they completed translating the books of Matthew, Mark, and Luke into the Djema tongue, and since January have started to translate the book of Acts, which will give them ten books in the New Testament either in print or manuscript form. The attendance in their meetings is good, and the daily Bible school has been flourishing.

Rev. Norman Renn ('34) reports several conversions in a two weeks' evangelistic meeting which he recently held in Austin, Colorado, sixty-five miles from Palisade, where he pastors the First Baptist Church.

Mr. and Mrs. Lester E. Huber of the Africa Inland Mission expect to return to Africa in October. They are now engaged in deputation work and are anticipating attending the annual Missionary Rally at the Moody Church in Chicago from May 7 to 12. Following that, Mr. Huber will be engaged in meetings in Florida and New England.

CAMPUS NEWS FLASHES

A season of fun and fellowship was enjoyed by the students and faculty of the Evening School together with the faculty and staff of the Day School on Friday, March 29, in the Dining Hall at 2047 Glenarm Place. Following the games, led by Hilland H. Stewart ('37), Director of the Evening School, Dean Lindquist led the group in choruses and testimonies, and Mr. LeRoy Sargant brought a helpful message from the Word.

On the evening of April 3, the Burlington Fundamental Church (better known to D. B. I. alumni as "the Burlington Mission") celebrated the completion of a several months' task of making cement blocks (the labor being donated by the men of the church, working evenings), with which they purpose to build a church over the basement in which they have been meeting for a number of years. With the blocks

stacked around the sides of the room, a large number of friends, together with members of the faculty, staff, and student body, enjoyed a covered dish supper followed by games and a refreshing devotional season. Dean Lindquist brought a message appropriately entitled "Building on the Foundation."

The Institute has been "loaded with benefits" and "showered with blessings" through the inspiring messages of a number of visiting Bible teachers, pastors, and missionaries within the past few weeks.

A challenging message at the regular inspirational period on April 6 was given by Rev. Ord Morrow who is doing a fine piece of missionary work among the miners at Frisco, Dillon, and Climax, Colorado.

The Whitwell Party, consisting of the Rev. and Mrs. Cutler B. Whitwell and Don Allen, representing the "Old Fashioned Revival Hour," held two weeks of fruitful evangelistic services from April 7 to 21 under the joint auspices of the Institute and the Berean Fundamental Church at 2047 Glenarm Place. Mr. Whitwell's genial manner and Gospel messages won the hearts of the people, and a number of decisions were made for the Lord. The children's meetings in the afternoons were well attended and were used of the Lord to the salvation of souls. The children especially enjoyed the object lessons and stories given by Mrs. Whitwell and the educational moving pictures shown by Don Allen. The piano solos given by Don Allen were especially appreciated. The Whitwell Party were guests at the Campus, and Mr. Whitwell's practical meditations from the Word given at Morning Devotions were refreshing. All three members of the party spoke at different times to the student body at the 9:45 class period, and their Spirit-filled messages were a blessing to all.

Dr. Richard S. Beal, pastor of the First Baptist Church of Tucson, Arizona, and member of the Board of Directors of the Institute, visited at the Campus on Thursday, April 11, and gave a most instructive message on soul-winning at the 9:45 class period.

Dr. Lewis Sperry Chafer of the Dallas Theological Seminary gave a scholarly lecture on the Holy Spirit before the faculty, staff, and students on April 12. Dr. Chafer held a week of meetings in Denver simultaneous with the Whitwell meetings. His graciousness in consenting to speak at the Institute in spite of his heavy schedule and his limited physical strength, was deeply appreciated.

Rev. V. C. Kelford of Waterloo, Iowa, the speaker at the first two annual Bible conferences held by the Institute, having recently returned from meetings in Calgary, Canada, visited the Institute on April 18 and 19. His illuminating messages at Morning Devotions as well as during the 9:45 class period will long be remembered.

An appealing missionary message was given at the Inspirational Hour on Saturday, April 20, by Mr. Merriweather, missionary for over twenty years under the Ceylon and India General Mission.

Mr. and Mrs. LeRoy Sargant of Bronte, Ontario, Canada, who have so ably assisted in the work of the Institute since October, 1939, were compelled to return home earlier than originally planned because of Mr. Sargant's health and urgent business matters requiring attention. On Saturday evening, April 13, prior to their leaving the Campus on Wednesday, April 17, the faculty, staff, and visiting friends gathered in Torrey Hall with the Sargants for a time of fellowship. Their splendid work as Supervisor of Men and Superintendent of Women was blessed of the Lord and appreciated by all. Mrs. Sargant is a member of the class of '34.

Hilland H. Stewart ('37), who has rendered valuable service at the Institute as a member of the faculty and the *Grace and Truth* staff, underwent a minor operation on April 3. On April 17 he left for his home in Portis, Kansas for a visit.

Recently the morning devotional period was given over to testimonies of soul-winning experiences. Space forbids our relating all of these experiences, but we will briefly men-

(CONTINUED ON PAGE 168)



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



EVANGELISTIC REPORT

The evangelistic reports which come from Musuku from time to time are a constant joy and inspiration to us. We give below the latest report submitted by Mr. Albert J. Jansen, who is in charge of the Evangelistic Department on the field:

Attendance at services at Musuku	150 to 250
Conversions (to December 26, 1939)	145
Gospel teams sent out each week (3 boys in each team)	4
Meetings conducted by Gospel teams (Oct. 21 - Jan. 1)	35
Total attendance at Gospel team meetings	1252

When we realize that these Gospel team boys—who have only recently come out of the bondage of heathenism into the freedom of the Gospel—are already eagerly bearing the *Good News* to their people, we can see the worthwhileness of missionary work. No wonder Dr. Augustus Strong could say, "What are churches for, but to make missionaries? What is education for, but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of missions—the enthroning of Jesus Christ in the hearts of men?"

FORWARD STEP

The story of Napoleon's bugler, who never learned to sound the retreat, finds a note of similarity in the spirit of our B. A. M. missionaries on the field. The story is as follows: When Napoleon's army was being defeated, he ordered that the retreat be sounded in order to save the army. But the bugler could only blow the charge, which he did. The result was that the soldiers charged and won the day!

Recently our beloved missionaries were given opportunity to reach an untouched area so great that a person can travel for days and not find either a Protestant or Catholic testimony. They were aware of their limited number. They were conscious of their already crowded program. They were cognizant of the depleted condition of our funds. But they did not know the meaning of the word, "retreat." All they could hear was the Saviour's "Go"; and they pressed forward into the midnight of heathen darkness with the message which can bring light to the darkest soul.

It is impossible to write in detail on this page concerning the "open door and effectual" which the Lord has recently given us, but if interested individuals will write to the Home Office, we will be glad to send you a circular letter giving all details. They are extremely interesting, but not yet ready for full publicity.

This additional testimony presents a challenge to each of us here in the homeland. We must not fail our missionaries on the "firing line." They are straining every nerve to take on this new opportunity to reach the lost, as well as to carry on the already heavy program at Musuku. And now it is up to us to carry our share of this heaven-given responsibility.

Just what this step involves is doubtless the question that arises in the minds of those who are on fire for the Lord and eager to see God's work go forward.

First of all we find ourselves in great need in

THE GENERAL FUND

The General Fund is that fund which may not sound very important, but which must meet all the needs not covered by the funds designated for the support of the individual missionaries. Consequently, from this fund must come the money to build the missionary dwellings, the school, the chapel, and the various other buildings so necessary on

a missionary station. Then there is the cost of equipment, freight and portage charges, gas and oil (which is no small item in Africa), rations for workmen, and other items, which must be met by the General Fund. As a result, we find ourselves in immediate need of at least \$2,000.00 to meet our present situation and to enable us to handle the enlarged opportunity which has been given us by the hand of God. We are therefore crying to the Lord for several substantial gifts or a large number of smaller gifts.

In the second place, there is a need in

THE MISSIONARY FUNDS

The missionary salaries, which cover the cost of food and personal needs, are forwarded to the respective missionary only as they are received from month to month. Some months a few of the pledges have been late in coming to the office. Other times, the pledger has defaulted altogether. This has not been generally the case, however, and we thank God for the beautiful spirit of self-sacrifice that has prevailed among our loyal group of supporters. But the few cases that have fallen down have made it hard for our missionaries. We could not send other funds to make up the difference because there were none to draw upon. Hence, of necessity, the individual missionary checks had to be reduced in proportion to the amounts that were received for that month.

We wish to register our sincerest thanks to donors who have so painstakingly cared for their pledges from month to month and from year to year. "God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."

And to those who, through some problem or difficulty have fallen behind in their pledges, we appeal to look to the Lord for the solution of the problem. He has promised (with the testing, not without) "to make a way of escape." The world's slogan is, "Where there is a will, there is a way." The Christian's slogan is, "God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work."

EFFECTS OF THE WAR ON OUR WORK

The present crisis in Europe has materially affected missionary work. Prices of foodstuffs have soared mountain-high; gasoline is high and the buying of it has been restricted; shipments from the homeland that heretofore had taken a long time to reach the field are taking a great deal longer to reach our missionaries. These, and many other problems and difficulties are but a part of the price our missionaries are paying to answer the charge to "Forward March" with the banner of the cross.

Shall we, in the homeland, be guilty of sounding the retreat? Ten thousand times, No! Rather, may it be said of us as was said of the woman who poured all her costly ointment upon the Saviour's head, "She hath done what she could." Have any of us done all we could to further God's cause in lands afar?

If you, dear reader, can give toward the *special need in the General Fund*, we shall be grateful beyond expression. If you can enlist others to cooperate in this glorious task, we shall rejoice in the added strength to our forces. But if you can do neither, you can perform that most important task of all—you can *pray*.

Sudden, before our inward, open vision,

Millions of faces crowded up to view;

Sad eyes that said, "For us is no provision;

Give us your Saviour, too."

"Give us," they cry, "your cup of consolation;

Never to our outstretched hands 'tis passed;

We long for the desire of every nation,

And, O, we die so fast!"

—Author unknown



THE DAYS OF YOUTH

"The Victor"

By Florence Taft Fowler

(Continued from last month)

Eagerly awaiting his arrival, the W. O. C. members were gathered when Mr. Duncan appeared for his second session. Cecelia, graciously greeting him at the door of her home, chided him good-naturedly,

"Mr. Duncan, we were all at the point of mobbing you last week for dashing away so suddenly and leaving us up in the air on our questions. Today, I think we shall—we shall—what *shall* we do, Club?" Turning to the group for an answer, she was bombarded with shouts:

"Tie him in!" "Look the door!" "Appoint a guard!" "Ball and chain will do!"

Mr. Duncan dropped into a chair in submission, threw up his hands and trembled in mock horror and fright, at which the young people laughed hilariously.

"I promise, I promise," he cried, "never to do it again. There is no waiting appointment today."

"Good!" was the chorus in response, as Hal took charge.

"Guess we better make the most of our time since we have such an elusive visitor," smilingly announced Hal, winking at the members. "But," he continued, "I want to assure you, Mr. Duncan, of the personal blessing received from your presence with us last week, and I am sure that is expressing the sentiment, in part at least, of the whole group. Is that right?" Enthusiastic agreement prevailed, and Hal continued, "Now, it was decided after you left that day, Mr. Duncan, that we would like to have you continue today with the questions, if that is agreeable to you. I am sure that will be the greatest help just now."

All the lightness and gaiety of the moment before shifted to interest and seriousness as Mr. Duncan rose to speak.

"Young people," he began, "I am here to be the greatest possible help to you in your questions and problems. When I remember the defeats and difficulties which I suffered in the past because I did not know the way out, my heart goes out to each one of you and to young people everywhere, in the search for that which truly satisfies. You cannot know the depth of yearning in my heart to so live and faithfully proclaim the Person and Word of the living Christ that He shall become to you and to others the altogether lovely and pre-eminent One. He it is alone Who can solve every problem and meet every need of our lives. I have found in Him all that and more. When He becomes the exalted One *in* us, He will become the exalted One *to* us. When He is truly first in our lives and fills our vision, things and people and circumstances take on their true perspective in our lives. When He is enthroned through full surrender to Him, how joyous and thrilling life really becomes. There is nothing like it. We do not need to go elsewhere for thrills. It is the most thrilling experience possible to fall in love with Christ and taste of the joy He alone can give. But we must get back to the place where we left off last week. I am sorry indeed if I disappointed you."

"Oh, you needn't be," retorted Alice Jeffries. "It was good for us. It made me do some Bible studying I haven't done before. And I bought a Concordance this week so I could find out some more things I wanted to know."

"Bravo, Allie!" Bill Forrester shouted and everybody applauded, casting admiring glances at the hitherto timid, shrinking Alice, suddenly bursting into bloom. Mr. Duncan continued, his face lighting with a new joy, "It was Hal's question we are seeking to answer, was it not?" Hal nodded anticipantly and his friend opened his Bible.

"Let us turn to the Book for the answer. Perhaps you

have heard the story of Sir Walter Scott who, when he was dying, said to a friend waiting at his bedside, 'Bring me the Book.' 'Which book?' he was asked. 'There is *only one Book*—the Bible!' he replied. When we see that truth, young people, every great issue of our lives is solved. Let us read,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

This refers to the old Jewish offerings presented at the altar of sacrifice. The lamb or bullock was placed upon the altar, bound with cords, slain and consumed completely by fire, as a burnt offering to the Lord. God is not asking now for dead lambs or bullocks. Christ was the Lamb offered to fulfil these types. He gave Himself fully for us. But now He asks us to give ourselves, to present our bodies alive to Him for His use—a living sacrifice. 'How,' you have asked, 'can we reach the place of real consistent living, with peace and happiness, and find fruitfulness in service for our Lord?' This is the *method*—it is by surrendering *all* to Christ. He asks us to yield ourselves, our faculties, our members fully to Him that He might make of us a vessel of glory to His honor. But—that is only half the story. You may go this far—some of you have done that—you may learn more and more of what the path of surrender and consecration means but still be unhappy Christians; still be failures in service; still be overcome with besetting sins." The speaker paused a moment, searching the faces before him.

It was Esther Goodchild who exclaimed, "But, what is the rest of the story? How can you stay in the place of surrender when you have once been there, Mr. Duncan?"

The heart of the questioner was bared to the man of God as he caught the tone of hopelessness which told of repeated attempts and failures in a life overcome by weaknesses and besetting sins. His answer was gentle and sympathetic.

"The rest of the story, Esther, is the *how* of staying in the place of surrender. I'm glad you said it that way. That is good. Let us turn again to the Word for the answer. In this passage there are some things God wants us to know, as it says in verse eighteen of Ephesians, the first chapter,

That ye may know . . . what is the exceeding greatness of His power to usward who *believe*, according to the *working* of His *mighty power*, Which He wrought in Christ *when He raised Him from the dead* (Eph. 1:18-20).

This is the key, young people. This is the secret of staying in the place of surrender—the 'how' of appropriating the blessing. We must believe what God has done for us in the mighty power of Christ's resurrection. But, what was really accomplished when Christ rose from the dead? We turn for the answer to Romans six where we began last week, the fourth verse,

We are buried with Him by baptism into death (This speaks of our identification with Christ. What happened to Him also happened to us potentially.) We are buried with Him . . . that like as Christ was raised up . . . even so we also should walk in newness of life (in resurrection power).

Note that this says *we* are buried with Christ. The sixth verse says that *sin* is crucified with Him. The seventh verse declares 'he that is dead is freed from sin,' or 'discharged from sin.' That is what happened when Christ died on the cross. We died with Christ and sin was put away—blotted out. But Christ did not stay in the tomb. When He came forth in mighty resurrection power, we came forth in

resurrection with Him, as verses nine and ten declare. What became of sin? Sin and its penalty, and the power of present sins done away by the death and resurrection of Christ; Satan and all his hosts defeated and his power broken over every one who has accepted Christ as Saviour. This is what the mighty power of the resurrection has accomplished. Do you believe it? That is all you need to do, when you have surrendered all to Him. God wants us to know the exceeding greatness of His power in the resurrected living Christ. We can know it through believing. Simple faith is the secret of the appropriation of victory over the power of sin in our lives. In our relationship with Christ, the miracle is already performed. We are just as helpless to save ourselves from the power of sin in the life as we were helpless to save our souls from the penalty of sin—judgment in the future. As we come to Christ for salvation from sin's penalty, we must come to Christ to save us from sin's power. We must believe that it was accomplished once for all when Christ rose from the dead, then we rest in its accomplishment; we are to reckon ourselves to be dead indeed to sin and alive unto God through Jesus Christ our Lord. Since we are in Christ, if we rest in His all-sufficient power from moment to moment, 'sin shall not have dominion over us.' Victory is nothing we have done or can ever do. There is no striving to overcome sin; no self-effort to maintain victory; no resisting the evil suggestions that come to our hearts; there is nothing we can possibly do except to believe what Christ has done—He has 'discharged us from sin'; 'He is able to keep us from falling.'

"Oh, I see—oh wonderful!" exclaimed Esther, and Cecelia chimed in, "As simple as that?"

"Yes, as simple as that—as simple as the matter of accepting Christ as your Saviour. You do not doubt His power to save you for eternity. Why should you doubt His power to save you now? He is the same Christ; His is the same power. You need Him just as fully now—I need Him every day, every moment. If I always recognize my need and believe in His infinite power to keep, I walk in victory."

The group sat in silent wonder. Then the speaker lifted his hand as a signal for prayer. As he prayed, the heavens seemed opened and blessing came down. He talked with the Infinite as One near and dear to Him. The power of His very presence was manifested in their midst.

At the close of the petition, under an earnest and straightforward appeal to surrender all to Christ and believe Him for victory in the life, Hal stood—then Cecelia and Alice Jeffries, then Bill Forrester and, after a moment, Esther Goodchild.

"Of all things!" thought Burton. "Yes, he was sure she meant it. She didn't do things like that without meaning them. But why couldn't he see this thing that seemed so real to the others? Guess he would have to talk to Mr. Duncan and get more light. Yes, the next one was Joe Ray. Strange, Joe needed to take a stand; he always seemed to be 'on top' anyway. Guess the Lord knew his heart though." So Burton mused and felt a little ashamed that he could not enter in with the others, but consoled himself with the fact that Chuck Bilton had not stood, nor had Berniece Allen and the other two girls present. Then he became aware that a question was in the air again. Alone with his thought he had failed to catch it till Mr. Duncan with his eyes on Burton repeated the question.

"Yes, I'm glad you asked it. That takes in the problem Burton had last week, I think. 'Can we ever get to the place where we never sin any more?' Yes—when we get to heaven and only then! But that doesn't answer your question, does it? Victory means that in spite of the presence of the sinful nature within our beings, that it is blessedly possible to live according to our light; it means growth in Christ and obedience to Him. It means we hate sin instead of clinging to sin. It means we have a heart open to the searching of the Holy Spirit that He may show us other sins we have not seen that we might leave them under the blood of Calvary's cross. It means, in short, the blessing of His power released for our use from moment to moment."

"But when we fail—when we do sin—what then?" asked Bill Forrester.

"I was anticipating that from some one," returned Mr. Duncan. "You will find your answer in I John 2:1, 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father,

Jesus Christ the Righteous.' It is not God's will for us to sin, but if we do, then He has provided for our cleansing and restoration of fellowship in Christ. He is our Advocate, the One Who stands by, the One Who comforts. That is the meaning of the word advocate. Christ our Mercy-seat at the right hand of the Father daily, hourly, momentarily intercedes for us. He reminds the Father, even as we sin and Satan accuses us for our sins, that His blood has blotted out our transgressions and that 'there is therefore now no condemnation to them which are in Christ Jesus.' Christ is in heaven for our need and has sent us His Spirit to comfort, to teach us and to lead us. The infinite power of the triune Godhead is at our disposal for restoration and cleansing when we do fail Him."

"Well, I never saw things so plainly before," interjected Burton Easton. "I've seen more of what Christ has—"

The door bell rang and Cecelia, answering it, let out a cry of surprise. In a moment Miss Winsome stood before them. Mouths opened and gasped. The group sat in amazement as Cecelia graciously introduced her to Mr. Duncan. Then Miss Winsome turned eagerly to the young people.

"Well, well! Isn't this lovely! Everyone already here. It was good of you Cecelia to follow my request. My! I'm glad to see you!" But she saw questions and puzzles written on the faces before her. "What? Didn't Cecelia tell you? Didn't—didn't you get my letter, Cecelia?"

"What letter, Miss Winsome? I'm sorry. Was there something—you wanted me to tell the W. O. C.?"

"Ye—es, my dear, that is—what I thought you were here for. Please forgive me if I've stumbled into—into another se—" She began to withdraw.

"Oh no, Miss Winsome, don't go!" It was Hal to the rescue. "This is not a secret meeting. We were just having Mr. Duncan help us—tell us some things from the Word—since you were away. I'm so glad to see you." His hand was extended in warm greeting, and Miss Winsome continued,

"Well, this seems to be a surprise for all of us then." Her eyes were searching the face of Mr. Duncan. "Mr. Duncan?—Is that right? I misunderstood your name at first, I think. Are you the Rev. Hazlett Duncan who wrote *The Second Miracle*?"

"Yes, Miss Winsome (he thought, how appropriate the name), have you seen the book?"

Miss Winsome drew a book from her purse. "Seen it! I have devoured it, Mr. Duncan, with joy and gratitude. I am grateful to the Lord for the discovery He has permitted me to make in the reading of this book. It is the clearest discussion of the subject of Christian Victory I have ever read. When I was in Houston my brother gave it to me. How blessed that the Lord has permitted me to meet the author today. How wonderfully He works! But," she said, turning again to the group, "I must explain more fully about the letter. I wrote Cecelia that I was returning and wished her and Hal to get the club together, that I would come this afternoon and tell you the wonderful things I have learned in the last two weeks. I just had to come back to tell you. When I came in, I thought you were here at my request. I thought—well—how strangely the Lord works! You do not know how I learned about your meeting before I went away. You never will know. It was the Lord's way and I am glad."

"But tell us your discov—, tell us more about the book," began Cecelia as the young people crowded about Miss Winsome for greeting.

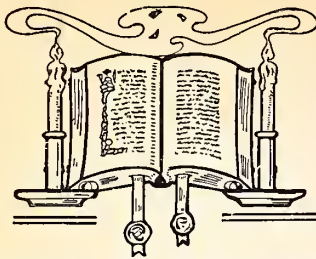
"Oh, I think we ought to tell her about our discovery," chimed in Esther Goodchild. "We—I have learned—"

"Yes, that's right, Esther," exclaimed Alice Jeffries, "We have learned what victory in the Lord means." Alice had her arm around Miss Winsome on one side, and Esther on the other was holding her hand and trying to get a word in.

"Miss Winsome, what Alice says is really true for her. We've all seen the change. I've seen some things too. I do want to ask your forgiveness for such a mean attitude. I was angry at you for calling us—for reprimanding me when I was so disrespectful and irreverent when you were reading the Bible that day. But I really deserved it; I'm so—"

"Well, you needn't take all the blame, Esther. It was my fault, Miss Winsome," broke in Burton Easton. "I apologize for starting the thing. I resented the reprimand, but you were really right about having respect for the Word. But, I've carried a grudge against you and the Lord has shown me today that I was wrong. He has forgiven me; will you?"

(CONTINUED ON PAGE 167)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

SECOND QUARTER, LESSON 9

SUNDAY, JUNE 2, 1940

TESTING CONDUCT BY ITS USEFULNESS

(A PRINCIPLE OF TEMPERATE LIVING)

Printed Text: Ezekiel 15:1-6; Matthew 5:13-16; 7:16-20; I Corinthians 10: 6, 7
Devotional Reading: Mark 11:12-14

Golden Text: "Ye shall know them by their fruits" (Matt. 7:16).

King James Version

Ezekiel 15: 1 And the word of the Lord came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devour-eth both the ends of it, and the midst of it is burned. Is it meet for any work?

5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on

a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

I Cor. 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolators, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

LESSON EXPOSITION

The committee has chosen five illustrations from God's Word as a guide to our meditations today. These five figures will form the basis for our outline: I. Conduct Illustrated by the Vine (Ezek. 15:1-6); II. Conduct Illustrated by Salt (Matt. 5:13); III. Conduct Illustrated by the Candle (Matt. 5:14-16); IV. Conduct Illustrated by the Tree (Matt. 7:16-20); V. Conduct Illustrated by a Nation (I Cor. 10:6, 7).

I. CONDUCT ILLUSTRATED BY THE VINE

Ezekiel 15:1-6

The Holy Spirit gives us a picture of the special duty of God's created universe. Each part, whether organic or inorganic, has a special function. The vine, for example, is a fruit-bearing plant. It is unfit as useful wood either for building work or even as a peg for dishes (vs. 3). It has a single purpose, and that is of bearing fruit for men. The prophet shows how Israel as a nation has a peculiar duty; namely, bearing spiritual fruit for the nations (Gen. 12:1-3). When she departs or deviates from this course, she is useless, unfit for service and worthy only for the chastening hand of God (vs. 6). The fig tree was cursed because it bore no fruit (Mark 11:20, 21). The unfruitful vine of John fifteen was taken away because it was of no value (vs. 2).

Since Israel is God's photograph of the individual believing soul, we must make the application. We are vines, that is, branches of Christ, the true vine (John 15:1, 2). Our duty is to bear fruit that others might be blessed through us (John 13:35; Phil. 2:15; Gal. 5:22). If we fail, then God has no other use for us. He may reject us and chasten us as He did Saul. If we do not return to our fruit-bearing through chastening (Heb. 12:6-11), then He may have to take us home to heaven where we will not have a chance to sin any more. We have known of more than one case where God has chastened His obstreperous and obstinate child through sickness, financial reverses, bereavement and, yes, even death, where the individual refused to listen to God.

II. CONDUCT ILLUSTRATED BY SALT

Matthew 5:13

Salt is a familiar commodity to us. We may not fully realize its importance in our economic structure, but would soon do so if the supply were to suddenly fail. It is used as barter instead of metal money in certain parts of the world. A loving God has placed ample quantities in all parts of the earth on either land or sea so no man need suffer for lack of it.

Aptly used by Christ as an illustration of Christians in the world, we find ourselves asking the question, "Wherein are we like salt?"

We present as one answer a four point outline by A. H. Yetter:

The Service of Salt (In Christian Experience)

1. Preparatory

Salt prepares us to witness for Christ.

Job 6:6; Col. 4:6

2. Purifying

Salt makes the impure pure.

II Kings 2:20, 21

3. Preserving

Salt preserves one's testimony.

Salt keeps water from freezing.

Salt preserves food from corruption.

4. Provoking

Salt is thirst-producing.

Heb. 10:24, 25

These thought-provoking points suggest some of the things Christ had in mind when He said, "Ye are the salt of the earth."

The second half of the verse pictures salt without savour, and how worthless it is. So it is with Christians. If they lose their testimony of the Gospel, then they are as sounding brass and tinkling cymbals. The way to make salt savorless is to mix it with earth. A Christian spotted with the world is a compromiser and is without a testimony for Jesus (James 4:4).

III. CONDUCT ILLUSTRATED BY THE CANDLE Matthew 5:14-16

Let us dwell for a moment on the sixteenth verse:

Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven.

Christ said, "Ye are the light of the world." In another place He says, "I am the light of the world." There is no contradiction between these two statements. He is *the* Light, for He said:

I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

We are the lesser lights that have been lighted by Christ. We are the "lower lights" along the harbor shore. Christ, *the* Light, is gone to Glory and cannot "shine" now as He once did (John 9:5), though indeed the Holy Spirit is here; therefore, the lower lights must never go out.

The figure of the candle is employed, and it is a good one. A candle is a splendid object lesson for all of us, adults included. Dr. Walter Wilson pointedly observes:

Candles are made in all sizes, shapes, and colors. Strangely enough, no matter what color the candle is, the light is always the same color. Herein we see the beautiful picture of the testimony of God's people out of every country, kindred, and community. The Gospel story by the black man is just the same as that which is told by the white evangelist. The Chinese preacher gives the same sweet message of grace as the Hindu convert. The red man of the plains gives the same message as his black brother across the sea. No matter what the color of the candle, it is the same beautiful light of the Gospel that shines forth.

Very large candles are made with large wicks that they might give greater light. David Brainard was such a candle, and so was Carey, Hudson Taylor, Moorehouse, Moody, and Finney. God gave these men wide vision, a great grasp of His Word, and a deep desire for lost souls. Other candles are smaller—they do not give out as good a light. There are wee tiny candles which are placed upon the birthday cake. Did not our Lord say, "Out of the mouth of babes and sucklings Thou wilt ordain praise"? (Matt. 21:16).

It is the heart of the candle that burns. We apply the match to the wick which is the very center of the candle. Our hearts, too, must be touched before we will give out light for men. Most education does not touch the heart. Much of our Christian training in colleges and seminaries leaves the heart cold and unmoved. It is in the heart that the flame must be kindled if other lives are to find their way to the Saviour's feet. In shining for others, however, we shall consume ourselves.

Looking at our verse again, we note that we are not only supposed to *shine*, but to *bless*. Others will see our light and be guided thereby. As with the lower lights, we may guide the storm-rocked bark away from the treacherous rocks to the safe harbor. Salvation is not a secret. In verse fifteen we are warned that candles are not put under baskets but up in a conspicuous place, with the wick well trimmed. Our light must be seen if others are to be blessed.

The last phrase of verse sixteen strikes the keynote of all service: "Glorify your Father." A candle is a cold, lifeless thing in itself. The flame of fire which produces the light is God-given. Without the flame, a candle is worthless, just as unbelievers are worthless until the light of Jesus comes into their lives. God should get *all* of the glory (I Cor. 6:19, 20).

IV. CONDUCT ILLUSTRATED BY THE TREE Matthew 7:16-20

There has been much discussion about this subject of "works" or "fruit" and its relation to salvation. One popular concept is curtly stated—"No fruit—no salvation." The opposite view is that salvation may or may not be accompanied by works. The difficulty is quickly solved if we recog-

nize two things: There is a *manward* side to salvation, and a *Godward* side. Men look on the outward appearance, whereas God knows the heart. James presents the manward viewpoint (James 2:14-20) which is a demand that a saved person must demonstrate it by visible works. This is the thought adduced in our text, "Ye shall know them by their fruits." God sees things differently than we do, however, for He sees deeper than the human works. He knows whether a man is a hypocrite or not. As far as the act of *Godward* salvation is concerned, works have no part (Eph. 2:8, 9; Titus 3:5). The resultant works net rewards only.

Our text describes two trees; one good and the other corrupt. The good one yields good fruit and the corrupt tree evil fruit. Outwardly they may look alike. The corrupt tree may have green leaves, bark, branches, etc. just like a good tree. We are warned in verse fifteen of Matthew seven that evil men dress up like sheep. The test which a man, not having God's prerogative of divine insight, must employ is that of fruit. Mendel's law "after his kind" comes into operation. Good trees bear figs, dates, pomegranates, etc. Bad trees yield thorns, etc. Christ says that they are cut down and burned with fire (judgment). The good trees represent believers and the corrupt trees, unbelievers.

We fully recognize that a believer *can* yield corrupt fruit (Gal. 2:17-21) and not lose his salvation (of course, lose his rewards). However, the Holy Spirit chooses not to discuss that here, but rather, later in I Corinthians 3:11-15.

V. CONDUCT ILLUSTRATED BY A NATION I Corinthians 10:6, 7

A glance at the context will show that Israel is the nation. From this Scripture we discover that God wants Christians to see that Israel is a picture of themselves. We have often said this in other language, "Israel is God's photograph of the individual believing soul."

Israel was saved out of Egypt (unbelief), brought down into the Red Sea (death with Christ), raised on the other side of the sea (resurrection with Christ), rebellious at Kadesh-barnea (backsliding), received manna, water, and clothes (wondrous provision), met God at Sinai and rebelled (our idolatry), crossed the Jordan into Palestine (our entrance into the yielded life). May we profit by this striking example endorsed by the Holy Spirit.

VITAL TRUTH ILLUSTRATION

H.G. Wells, gloomily surveying civilization in a new book just published (1939) surmises that "the universe is bored with man" and that humanity "will end in the disease-soaked ruins of the slum." This British man of letters who popularized science and made history a best seller, bases his pessimism on a conclusion that "New powers, inventions, contrivances, and methods are not the unqualified enrichment of normal life that we had expected . . . They are proving dangerous and devastating in our eager but unprepared hands." In this 300-page volume, called *The Fate of Homo Sapiens*, Wells names these points: 1. Science and invention have altered the material environment of humanity; 2. The disruptive, driving force of bored and unemployed young men, which must find an outlet, probably will shatter human life altogether under the new conditions; 3. The present mental organization of our species is insufficient to control the existing situation. Wells adds that "today, catastrophe is well on its way . . . but education seems still unable to get started."

Mr. Wells should admit that humanity needs something or somebody outside of itself to save it from what he calls the disease-soaked ruins of the slums." If the world's trinity of *Progress, Youth, and Education* have so miserably failed, why not turn in faith to heaven's trinity—*Father, Son, and Holy Spirit*? Why not be in the conscious enjoyment of the "grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost?"

—Tom M. Olson, in *Now*

POINTED QUESTIONS ON THE LESSON

1. What direct statements present the scriptural significance of the *vine*? (Hosea 10:1; John 15:1, 5)
2. Is the Christian enjoined to be fruitful? (John 15:16; Col. 1:10; II Pet. 1:4-8)
3. What kind of fruits should the believer yield? (Rom. 6:22; Gal. 5:22, 23; Eph. 5:9; Phil. 1:11)

4. Do Paul's exhortations indicate that the Christian does not always bear spiritual fruit? (Rom. 7:19-23; Eph. 4:17-30; Col. 3:5-10)

5. Can an unbeliever bring forth fruit which shall be pleasing to God? (Matt. 7:17b; John 15:4, 5)

6. What loss does the unfruitful Christian incur? (I Cor. 3:11-15; II John 8)

7. As the Christian serves the Lord, what purpose should predominate? (Matt. 5:16; John 15:16; Heb. 13:20, 21)

8. Should the witness for Christ give forth a purifying and thirst-producing testimony? (Col. 4:6; I Pet. 3:15)

9. Who is the light of the world? (Matt. 5:14; Luke 2:27-32; John 1:1, 9; 8:12; 12:46; Phil. 2:15; I John 1:5)

10. In our lives, what is the practical value of Israel's experiences? (I Cor. 10:6, 11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Lord expects every Christian to so live that those around them shall be blessed by them. How the world watches the Christian to see if his or her life is different from those who do not claim to be Christians. But how can they tell the difference? They are watching every life to see whether it is bearing fruit.

The Lord likens the Christian to a branch of the true vine. In the fifteenth chapter of John we read that the Lord Jesus is the vine and we are the branches. Now if you saw a vine that had nothing but branches, you would be disap-

pointed, for you would expect the branches to bear fruit. The grape vine would not be very useful if it just continued to branch out, and year after year the owner would look for grapes, but never find any. Before long he would decide to pull it up and plant another in its place. If the owner would expect to find fruit, how much more would the Lord expect to find His children bearing fruit for Him. Jesus says, "I am the Vine, ye are the branches."

Even back in the fifteenth chapter of Ezekiel we read of a vine that would not bear fruit. It was only good for fire-wood. We know that fire-wood is to burn. The vine lost its usefulness, and so it was only good to burn. It could have been useful, had it been willing to bear fruit. How many times we think of our own lives, that the Lord expects to see us bearing fruit, and we fail Him. We lose our usefulness, but He does not take us and burn us, but He does prune the branch, and purge it, so that it will bear fruit. Sometimes the process is hard, but all that the Lord does is in love, and so we can thank Him for all the hard places in life, knowing that through love, He will make us what He would have us to be. He is looking for fruit in your life and mine.

How many times we cause another to stumble by not bearing the right kind of fruit. Perhaps we may fail to be kind and loving. Others will see that in us, and we fail the Lord Jesus when we let an unkind spirit be seen in us. The Lord is the true Vine and He is loving and kind, and so that fruit should be seen in us too. We are the branches, and we should grow more like the Vine from day to day.

Yours in Him,

Aunt Anna

SECOND QUARTER, LESSON 10

SUNDAY, JUNE 9, 1940

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Lesson Text: Ezekiel 33:1-20

Printed Text: Ezekiel 33:7-16

Devotional Reading: II Corinthians 5:6-10

Golden Text: "So then every one of us shall give account of himself to God" (Romans 14:12).

King James Version

Ezekiel 33:7 *So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me.*

8 *When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.*

9 *Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.*

10 *Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?*

11 *Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

12 *Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.*

13 *When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.*

14 *Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;*

15 *If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.*

16 *None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.*

LESSON EXPOSITION

Ezekiel was a prophet of the exile. Carried away to Babylon (II Kings 24:11-16), he prophesied from the land of the Chaldeans (Ezekiel 1:3). A contemporary of Daniel (Ezekiel 14:14, 16), he was more of a prophet in the strictest sense of the word than was that notable character. Daniel was a *seer* with prophetic gifts relative to future events, whereas Ezekiel was a *prophet*. He was also a priest, having held that position in Jerusalem in the visible temple. But here in Chaldea, he was priest of the spiritual temple and was busily engaged in stimulating the dormant minds of the Jews. His frequent use of mysterious symbols satisfied a need in the people's hearts. They loved their temple which became the inspiration for Ezekiel's imagery. It is quite likely that the more godly Jews were taken captive first because they were more willing to accept God's chastening as Jeremiah had pleaded for them to do (Ezek. 11:16; Jer.

24:2-7). The ungodly would make any concession to escape captivity. It was these better people who so needed and enjoyed Ezekiel's prophecies. Tradition portrays Ezekiel's death as a violent one at the hands of a Jewish prince whom he reproved for idolatry. In studying the thirty-third chapter from the standpoint of personal responsibility, we discover a twofold approach: I. The Responsibility of the Watchman (Ezek. 33:7-9); II. The Responsibility of the Layman (Ezekiel 33:10-16).

I. THE RESPONSIBILITY OF THE WATCHMAN Ezekiel 33:7-9

The first responsibility of the servant of God is to listen to God's orders. This cannot be done while one is busy about sundry tasks like Martha, nor can it be done if one is busy running away from the Lord as was Elijah when

he ran from Jezebel. Seated at Jesus' feet, one can hear undistracted the still small voice that quiets all fear and directs our lives.

God's part in establishing watchmen is twofold. God first of all *places* a man in a job, then He *directs* his labors. Note verse seven. Here we find that God set or placed Ezekiel in his job as a watchman. No mere human credentials had this man, for they were divine. The figure "watchman" comes from the Palestinian custom of using men to stand guard over the orchards and vineyards, usually in towers provided for that purpose, and to warn the owners of approaching danger. God's second act was to outline the danger concerning which he was to speak to the people.

Just as God's part is twofold, so is man's responsibility twofold. Man must *listen*, and then *act*. The text indicates this in the words "hear" and "warn" (vs. 7). The two duties go hand in hand. To listen without action is insubordination, and to act without listening is officiousness. To listen and then act is godly obedience.

This godly obedience is made even clearer by the language of verses eight and nine:

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Here the subject of faithfulness versus success is discussed. We discover that God places more value on faithfulness than He does on success. Thus the watchman of the Lord must be faithful in pointing out the coming judgment and how to escape it, but if no one listens to him, he is not held responsible. Thus man is responsible for faithfulness, but God is responsible for success. "I have planted," said Paul, "Apollos watered; but God gave the increase" (I Cor. 3:6). What a gracious viewing of Christian service. God's servants may never see a convert, but still be faithful to the task of proclaiming the Word and know that they are doing God's will. We think of Paul's succinct comment on this subject: "It is required in stewards, that a man be found faithful" (I Cor. 4:2).

Let it be said, by way of a conclusive application, that unfaithful stewards will suffer a partial loss of their rewards if the case in question dies without knowing Christ. We gather this from the last phrase of verse eight of our text. May we speak to every soul to whom God leads us.

II. THE RESPONSIBILITY OF THE LAYMAN

Ezekiel 33:10-16

The Holy Spirit through Ezekiel is trying to teach us that each individual is responsible to God. God is a personal God and deals with each man separately. How true are the words of Romans 14:12: "So then every one of us shall give account of himself to God." Having viewed the watchman's responsibility, we turn to that of the layman.

The Jewish captives to whom these words of Ezekiel were addressed were not only guilty of disobeying God, going into sin, but they laughed at God and accused Him of mockery. (See vs. 10, 17, 20.) The thing of which they were guilty was telling God that His ways were not equal or just. Yet we know that He is "a God of truth and without iniquity, just and right" (Deut. 32:4). The explanation of verse ten is as follows: The people said that God had contradicted Himself, for He had prophesied that sinners would die (pine), and yet had promised life at the same time.

There is the strong hint in these assertions by the people that God delights in their sufferings. Let God Himself answer this subtle charge.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? (vs. 11).

God is not willing that any should perish. Without doubt God grieves over the unhappy circumstances of His wayward children. We recall Christ's grief over Jerusalem as He gazed upon that wicked city, and His tears as He saw the unbelief of the people at Lazarus' tomb.

In the remaining verses—twelve to sixteen, we recognize

two outstanding attributes of God, namely, His *justice* and His *grace*.

His justice is seen in the demand for unadulterated righteousness. "The righteousness of the righteous shall not deliver him in the day of his transgression" (vs. 12). This fact is repeated at the end of the same verse: "Neither shall the righteous be able to live for his righteousness in the day that he sinneth." Verse thirteen continues the same thought: "If he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered." It is not possible to store up a reserve of good works with God and expect them to help out in the day of transgression. God's holiness demands absolute honesty and freedom from sin at the moment of acceptance. It is a noteworthy thing that God says that a man's downfall is super-induced by trusting in his own human righteousness. The only righteousness that a man can really trust in is that of Jesus Christ. The wise man of Proverbs exhorts men, "Lean not to thine own understanding" (Prov. 3:5).

Next we see God's grace. This attribute is revealed in such phrases as, "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness." God's love and grace is so great that He forgets all past sins as soon as we meet His conditions (Isa. 44:22, 23). For the Israelite, these conditions were: "turning from sin to righteousness." For us believers, the conditions are the same. That we might glorify God, we must forsake sin and "live soberly, righteously, and godly in this present world" (Titus 2:12). For unbelievers the conditions are slightly different. They also need righteousness, but it must be "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). Here is the difference: Saved people alone enjoy the privilege of working or bearing fruit for God, being paid with rewards.

Unsaved people must become saved first and get into the family of God before they are eligible to bear fruit and perform good deeds. Thus Paul's admonition to the jailer was: "Believe on the Lord Jesus Christ," but to Timothy it was: "Flee youthful lusts." We must see this distinction. Each man is individually responsible to God, but he must be intelligent about that responsibility and what God expects of him.

VITAL TRUTH ILLUSTRATION

As a judge of age, Judge Clarence Morris of the San Francisco municipal bench is no judge at all. He proved that with the unrehearsed collaboration of Mrs. Bebau, who got into the witness chair to testify on a drunk driving charge against Ferdinando Pietronave. Just as Mrs. Bebau told how Pietronave had run amuck into her car at Fifth and Mission Streets, Judge Morris looked at her and said, "See here, my child; you can't be old enough to be driving a car yourself! Just—ahem—how old are you?" "Why, Judge," gasped the witness, "I'm thirty-one!" The judge gulped, and stammered, "You don't look a day over fifteen!" Mrs. Bebau blushed prettily; Judge Morris blushed mightily—and fined Pietronave fifty dollars for reckless driving, after the latter had sworn he wasn't drunk, just excited, that's all.

But there is a Judge Who never errs—the "Judge of all the earth" (Gen. 18:25). He not only knows our age, weight, character, and conduct, but also the weight of our actions. "For the Lord is a God of knowledge, and by His actions are weighed" (I Sam. 2:3). —Tom M. Olson in *Now*

POINTED QUESTIONS ON THE LESSON

1. Is admonitory preaching exemplified and commanded in the Scripture? (Ezek. 33:7, 8; II Cor. 5:11; Col. 1:28; II Tim. 4:2; James 5:20)
2. What is God's attitude toward faithfulness? (Prov. 28:20; I Cor. 4:2; Rev. 2:10)
3. Does God guarantee the success of His Word? (Isa. 40:8; 55:11)
4. What Scriptures set forth individual responsibility before God? (Lev. 5:1-6; Ezek. 18:20; Rom. 14:12)
5. Is the Lord pleased to inflict punishment upon the wicked? (Jer. 29:11; Lam. 3:22, 33; Ezek. 18:23, 32; 33:11; II Pet. 3:9)
6. Does the Word of God warn men of the perilous results of sin? (Prov. 13:15; Isa. 57:20, 21; Rom. 5:12; 6:23; Gal. 6:8)
7. Is it possible to live by our own righteousness? (Isa. 64:6; Ezek. 33:12; Rom. 3:10, 23; Titus 3:5)

8. Has man's experience exhibited the need of confidence in *the Lord* and the folly of trusting in anything else? (Ps. 20:7, 8; 44:6; 146:3; Prov. 3:5, 6)

9. How is God's grace manifested in the forgiveness of sins? (Ps. 85:2; 103:12; Isa. 44:22; 55:7; Jer. 31:34; Ezek. 33:16; Rom. 4:7, 8)

10. What is the daily responsibility of the believer? (Rom. 6:11, 13; 11 Cor. 5:15; Gal. 5:25; Col. 2:6; 3:1, 2; Titus 2:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

God tells us that each and every man, woman, boy, and girl must give an account of their lives that have been lived on earth. We do not need to give an account to people, but we must give an account to the Lord.

The prophet Ezekiel was told to go among the people and tell them of God's love, and to warn them of their sin. Ezekiel was responsible before the Lord in warning the people, but God did not hold him responsible for the response of the people. The Lord did make a way for the people to be right with God, but when they refused to hear, they had to face God's judgment on sin. Each person must give an account to God of the life he lives.

The Word of the Lord says, "The soul that sinneth, it

SECOND QUARTER, LESSON 11

HAGGAI URGES THE BUILDING OF GOD'S HOUSE

Lesson Text: Haggai

Printed Text: Haggai 1:2-12

Devotional Reading: Psalm 122

Golden Text: "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:24, 25a).

King James Version

Haggai 1:2 Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

3 Then came the word of the Lord by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

7 Thus saith the Lord of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified,

shall die.' But the Lord so loved this old sinful world that He sent His dear Son, the Lord Jesus to die on the cross of Calvary to bear the sin of the world. God has taken our sins and laid them upon the Lord Jesus, and He died in our stead. The Lord Jesus took upon Himself the responsibility of our sins. He died that we might live.

Those who do not let the Lord Jesus become their Saviour, must give an account to God for every sin, but those who have trusted in the blood of Jesus to cleanse them from sin, will not have to meet the judgment of God, for Jesus stands as their sin bearer. The Lord has done everything to save us, but we must believe that He died for us, and take Him as our Saviour. If we say we have not done anything bad, we forget that in God's sight, we are all sinners, and that His Word says, "All have sinned and come short of the glory of God." And likewise, "The soul that sinneth, it shall die." Jesus tasted death, that we might not see death for sin. Let us believe what God has said, and then instead of dying in our sins, we shall live with Christ in heaven.

If we have taken Jesus as our Saviour, we should rejoice that we are His, and then tell others of His wonderful love. There are many who have never heard the warning, and let us be faithful in telling them, that they might not have to meet God as their Judge.

Yours in the love of Christ,

Aunt Anna

SUNDAY, JUNE 16, 1940

saith the Lord.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord.

LESSON EXPOSITION

Haggai appears suddenly on the page of inspiration (Ezra 5:1) in all the dignity of a heaven-appointed messenger, with no credentials but that the word of the Lord was on his lips. He probably was one of the Jewish exiles (of the tribes of Judah, Benjamin, and Levi) who returned to the land under Zerubbabel, the civil head of the people, and Joshua, the high priest, 536 B.C. This return from captivity was made possible by Cyrus' decree which granted them liberty and material aid for rebuilding the walls and temple (Ezra 1:1; 2:2). The work of rebuilding went on under Cyrus and his successor Cambyses (Ahasuerus, Ezra 4:6) in spite of opposition by the Samaritans. These at last secured from Artaxerxes (Ezra 4:7-23) an injunction or restraining order against further rebuilding by the Jews. Correctly read, the decree concerned only the rebuilding and fortification of the city and had nothing to do with the temple. Furthermore, the traditional unalterableness of Persian decrees made Cyrus' decree beyond repeal. However, the returned remnant were glad to grasp at the smallest straw of an excuse for not working on the temple. Haggai appeared at this moment, sixteen years after the return, to rouse them from their selfishness to resume the work which for fourteen years had been suspended. Our thoughts will be guided by the following outline:

- I. The Reason for not Building God's House (Haggai 1:2-4)
- II. The Result of not Building God's House (Haggai 1:5-11)

III. The Renewal of Work on God's House (Haggai 1:12)

I. THE REASON FOR NOT BUILDING GOD'S HOUSE Haggai 1:2-4

Haggai was directed of God to speak His word to the governor Zerubbabel and the high priest, Joshua. The time when this occurred is noteworthy, the second year of Darius. Again the Persian headship has changed. Darius did not share the restrictions imposed by his predecessor Artaxerxes. He rather favored Cyrus' decree. We pointed out in our introduction that Artaxerxes prohibited only wall and city fortification but the Jews took a "persecuted" viewpoint and applied it to the temple. God removes the king in question, but still the people fail to act. Then God sends a prophet to rebuke them for their sin.

The people's objection to building was that the time had not yet come (vs. 2). By this they meant that the restraining decree had not been lifted. However, the emptiness of this excuse can be seen in the accusation of Haggai in verse four.

Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

The decree read:

Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me (Ezra 4:21).

It is plain that comfortable and expensive (cield) houses would be prohibited as part of the city rebuilding. Yet the Jews ignored the clear statements of the decree because of selfishness. Haggai's reasoning with them was to the effect that if it was not time to build God's House, then neither was it time to build their own houses.

Their selfishness is very apparent, but we wonder how much of this is true today. Mr. Church member flips a generous tip to the porter, bootblack, and newsboy, then drops a nickel in the collection plate on Sunday. He buys a new car every year, keeps up his lodge dues and insurance payments, then gives a dollar to missions. He finds time for ball games, amusement parks, banquets, and the theatre, but only goes to church once every seven days. He builds a new bungalow, contributes to the hospital building fund, and assists in the float for the parade, but says he does not have time to help build the house of God. The Saviour's advice comes ringing over the centuries, "Seek ye first the kingdom of God," with the promise "and all these things shall be added unto you." If men do not give God any time or consideration, what right have they to expect that God will do so? Those who have shared their time and money with God have discovered that the eighty or ninety percent reserved for self goes further and accomplishes more than did the hundred percent before considering God.

II. THE RESULT OF NOT BUILDING GOD'S HOUSE Haggai 1:5-11

Man cannot play fast and loose with God without suffering some serious consequences this side of death. Failure to give Him first place results, more often than we like to admit, in broken homes, lost positions, wayward children, split churches, etc. Haggai tells the people to consider their ways, that is, take inventory.

The inventory reveals some startling conditions (vs. 6). A moral, spiritual, and material depression had come upon the people. The farmer was included for he sowed much and brought in little. The day laborer was likewise affected for his wages melted away in one way or another until he was also destitute. The people ate their food but were not satisfied; they drank but still thirsted; they clothed themselves but were not warm. Those things which are looked upon as the ordinary and normal things of life were either taken away or failed to give satisfaction. God does not here reveal this as a judgment from His hand, although He does later in verse nine. The purpose here is to cause the people to think and analyze their own condition.

Before continuing to explain the judgment of the Lord, Haggai pauses for a moment to give an appeal (vs. 8). The appeal is for the people to resume the building of the temple and thus please and glorify God. The ultimate goal of all effort and labor should be the glorification of our Lord. Man was created for that purpose (Prov. 16:4; I Cor. 6:19, 20). If man was not, we rightly ask, for what purpose was he created? Certainly not to glorify angels, demons, animals, or men. The only sane conclusion even apart from God's Word is that man's sole reason for being on earth is to glorify God, his Creator. Therefore, every act of man should be with the purpose of glorifying God as is suggested here in the building of the temple.

The phrase "consider your ways" is used for the second time (vs. 7). Again the purpose is the same—awakening the Israelites to their need of transformation. As suggested above, God now makes it clear that their troubles were really chastisement from His hand, "I did blow upon it . . . I called for a drought." Paul warns us, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him" (Heb. 12:5). God still loved these Jews and His chastisement was an evidence of this fact, "For whom the Lord loveth He chasteneth" (Heb. 12:6). His chastisement was for their benefit as we shall see in our third point, "For they (our fathers in the flesh) verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness" (Heb. 12:10).

III. THE RENEWAL OF WORK ON GOD'S HOUSE Haggai 1:12

It is always a pleasant ending to any story that the people obeyed God. The civil head, Zerubbabel, and the spiritual head, Joshua, led the procession and they with the people feared the Lord and obeyed Him. "To obey is better than

sacrifice," is just as true today as in the days of Saul and also of Haggai.

Although our lesson closes here, we would like to continue the story as it is given in Ezra, chapters five and six. We discover that the prophet, priest, and governor take their proper places in the story. Zechariah was a contemporary of Haggai as we learn from the first verse of chapter five. No sooner do they begin to rebuild the temple than they again meet opposition (5:3). Their adversaries, basing everything on Artaxerxes' negative decree, wrote to Darius seeking to stop the work. This interesting letter is quoted in chapter 5:7-17. However, God cannot be outwitted. He caused Darius to find a copy of Cyrus' decree and confirm it in writing. So strong was the confirmation that he instructed the governor to impose the death penalty on anyone who opposed the decree (6:11). The wrath of men praises our God for this was all in the plan of God. The encouraged people pressed on and finished the temple four years later (6:14, 15). The significant phrase "and they prospered" (vs. 14) evidently refers to the personal prosperity of the builders who had not prospered when out of God's will. But note that Haggai receives his share of credit for faithfulness, for it was his prophesying together with Zechariah which made the finishing of the temple possible.

VITAL TRUTH ILLUSTRATION

In the Spanish-American War, when some transports with supplies for the American Army could not find a secure anchorage off the Cuban coast, they were compelled to discharge their cargoes into boats while they themselves cruised slowly to and fro. It was impossible to land the horses and mules in this manner, so it was decided to push them overboard and trust in their swimming ashore. Some instinctively swam toward the beach; others in circles; others, more frightened than the rest, made out to sea. It looked as though they would be lost, and the ship's officers were greatly concerned. What to do they could not imagine.

Then they saw a soldier on shore running to the point of a headland. He put his bugle to his lips and blew the calls the horses and mules had learned to know during their training. The penetrating notes were heard by the bewildered, struggling animals. Some responded at once; others more tardily; but the bugler continued to sound his calls until every one was safe ashore.

—*The Earnest Worker*

(This illustrates Haggai's message.)

A young convert on the West Coast of Africa, saved out of the most horrible savagery, came into the house of God one Christmas day to offer her sacrifice of praise to God in the form of a gift on the Lord's birthday. The congregation was so very, very poor that most of them had only a handful of vegetables to bring, and some only a bunch of flowers to show their good will. If anyone would bring a coin worth a penny or two, it was counted a particularly valuable gift. But here came this girl, sixteen years of age, just saved out of paganism, and from under her old dress she drew a silver coin worth about three shillings and sixpence, and handed this to the missionary as her gift to the Saviour. He was so amazed at the magnitude of it that he refused at first to accept it, for he thought surely she must have gotten it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that—for it was really a fortune for one in her circumstances. She explained to him very simply that in order to give Christ an offering that satisfied her own heart, she had gone to a neighboring planter and sold herself to him as a slave for the rest of her life for this three shillings and sixpence. She had now brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord!

—*The Dawn*

(This illustrates the response of God's people.)

POINTED QUESTIONS ON THE LESSON

1. Does self-indulgence retard the Lord's work? (Hag. 1:4; Phil. 2:21)
2. What was Paul's attitude toward personal gain? (Phil. 1:20, 21; Phil. 2:3; 3:7, 8)
3. Is heart-searching needed in every life? (Ps. 77:6; 139:23; Lam. 3:40; Hag. 1:5; I Cor. 11:28; II Cor. 13:5)
4. What satisfaction is derived from living for self?

(Deut. 28:38-41; Prov. 13:7; Eccles. 2:10, 11; Hos. 10:1a; Hag. 1:6)

5. How is true pleasure defined in the Word of God? (Phil. 1:21; 3:10; 1 Tim. 6:6; Heb. 13:5)

6. Should man's entire purpose in life be to please and glorify God? (Prov. 16:7; Hag. 1:8; 1 Cor. 6:19, 20; 10:31; 11 Cor. 5:15; 1 Pet. 2:9)

7. Did Israel's disobedience affect the withholding of her temporal blessings? (Josh. 5:6; Jer. 18:15, 16; Hag. 1:9-11)

8. What did God promise Israel as the result of obedience? (Exod. 19:5; Lev. 26:3-13; Prov. 3:1, 2; Isa. 1:19)

9. Did God demonstrate His power by employing heathen kings to accomplish His purposes? (Ezra 6:1-12; Neh. 2:4-8)

10. Should we fear the Lord? (Deut. 5:29; 10:12; 1 Sam. 12:24; Ps. 46:10; 11 Cor. 7:1; Col. 3:22; Heb. 12:28, 29)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

We are not told a great deal about this man Haggai, but the Lord did record some of the work which this man did. We have a portion of the Bible named after Haggai. It just contains two chapters, but it tells us how Haggai was used to bring the people back to giving God first place.

The people of Israel were thinking so much about their own lives, and how they were getting along, that they had little or no time for the things of the Lord. The Temple for worship had been destroyed, and the people were content to just leave it that way.

Haggai comes along and tells them to consider their ways. In all their hardships they forgot God. The moment any one forgets God, they do not prosper. Whether in business

or just in personal life, the soul who leaves God out cannot prosper. The Lord's house of worship should be rebuilt, and Haggai encourages them to begin building.

It is true that the children of Israel had suffered many things at the hand of the enemies of the land, but when they were left alone to enjoy their possessions, they did not give God His rightful place. They were only thinking of themselves and their comforts. But Haggai has brought them to realize that the Lord must be first in their plans, first in their thinking, in fact first in everything, if they want to prosper. When He has His rightful place, then His blessing will be upon them.

The people wasted so much time, but through this faithful messenger, Haggai, the Lord brings them back to Himself. They begin to rebuild the temple and think of the Lord instead of themselves.

It is just as foolish for Christians today to be so taken up with this life that they have little or no time for God. They are the losers, for God cannot bless them as He would like to. The time is short, and souls do not know Him as their Saviour. Let us be up and doing and get the Word to them, so that they shall be saved. Let us not stand by and be taken up with our own selves, but let us be thinking of others, and what we can do for the Lord in bringing them to the Saviour.

Haggai was faithful to the Lord, and well rewarded for his service for the Master. I am sure that when we get to heaven, we shall meet this saint of God, and shall know more of what he did while here on earth in bringing God's people back to Himself.

Let us be faithful to our Saviour, letting Him have first place in our hearts and lives.

Yours in Him,

Aunt Anna

SECOND QUARTER, LESSON 12

MALACHI DEMANDS HONESTY TOWARD GOD

SUNDAY, JUNE 23, 1940

Printed Text: Malachi 3:7-18

Devotional Reading: Matt. 6:19-24

Golden Text: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

King James Version

Mal. 3:7 Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed Me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall

be a delightsome land, saith the Lord of hosts.

13 Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

LESSON EXPOSITION

We know nothing whatever of the writer of this book. His name Malachi, meaning "My messenger," occurs in verse one, but we read of him nowhere else in Scripture and we get no particulars concerning him here. He was the last of the prophets to the restored remnant after the seventy years' captivity, and probably prophesied in the time of confusion during Nehemiah's absence (Neh. 13:6). The burden of his message seems to be the judgment of God upon the people because of their serious and widespread sin. Malachi, like Zechariah, sees both advents and predicts two forerunners. We shall divide the portion assigned for our lesson into four parts: I. Folly of Robbing God (Mal. 3:7-9); II. Forgiving Appeal of God (Mal. 3:10-12); III. Foolish Reasoning about God (Mal. 3:13-15); IV. Faithful Followers of God (Mal. 3:16-18).

I. FOLLY OF ROBBING GOD

Malachi 3:7-9

Robbery is a grave thing. It is regarded by God as sin, for it involves the taking of that which belongs to someone else. Usually robbery is thought of as a sin between individuals, but in these three verses it is seen as a transgression of man with God. The question which God asks in verse eight seems to be one almost of amazement: "Will a man rob God?" Surely, no man would be so foolish as to rob God, and yet that is what men have done and are doing every day.

There are three ways in which a man may rob God. First of all, there is a general sense in which everything belongs to God by right of creation. God created man, the earth on which he lives, and is the Author of the miracles by

which the ground yields substance upon which man lives. Thus we see that all men, whether believers or unbelievers, are indebted to God their Creator. The second group deals especially with believers. All who have accepted Jesus Christ as their personal Saviour belong to God by right of *redemption*. This thought is adduced in I Corinthians 6:19, 20. These familiar verses remind us that we are bought with a price, the precious blood of Jesus, and we are no longer our own, for we belong to God. There is a third respect in which men are indebted to God. Although believers belong to God, and that includes their substance, both by right of creation and redemption, God makes an appeal for *consecration*. Romans 12:1, 2: "Present your bodies a living sacrifice." Not all believers, we are sorry to say, heed the appeal of this third division, but for those who do, God has a threefold claim upon their lives: creation, redemption, and consecration. A consecrated Christian therefore, would be a threefold robber of God were he to turn his back on Him.

The particular sin of which the Israelites were guilty was that of stealing the tithe which was rightfully God's. They were not ignorant of God's requirements for they are specifically listed by Nehemiah (chapter 13, vs. 10-12). One-tenth of a man's substance belongs to God, and according to Malachi, failure to give God His dues is robbery. The psalmist warns us in Psalm 29:2, "Give unto the Lord the glory due unto His name."

II. FORGIVING APPEAL OF GOD Malachi 3:10-12

The unique thing about God and that which makes Christianity superior to all false religious systems is the grace of God, here described as His forgiveness. In heathen lands, men must do penance in order to appease the wrath of their gods. Their past sins are always held against them. God both forgives and forgets. In our text, God's grace is again revealed. In verse seven He says, "Return unto Me, and I will return unto you." That is all God asks that His children return unto Him. This takes a change of heart. Robbing of God always begins with the heart. After the Israelites have made the decision to return to God, then they will be willing to keep God's laws. God's forgiveness of the past is seen in verse ten, for He asks them to bring in their tithes and offerings *now*, present tense. He does not ask them to return that which they had already stolen. Not that God does not teach full restitution and righting of former wrongs, but in this case the debt was too great for them to pay, and so God asks them to begin the tithe at the time of their restoration.

In verse ten we find the words, "Prove Me now herewith, saith the Lord of hosts." This is another way of saying, "Give Me a chance." The reason men do not receive more of God's blessing is because they do not give God a chance to bestow it upon them. God never forces Himself upon anyone. He does not interfere with the law which He Himself made—the power of choice.

God promises to these backsliding Israelites that upon their return they will receive so much blessing that they will not be able to receive it. He will cause the ground to yield an unusual abundance, and will keep the robbers from devouring it (vs. 11). These people thought that they needed God's tenth in addition to their own nine-tenths, but God sent a curse upon them so that they had less for themselves after robbing God than if they had been fair to Him. Now God promises to remove His judgment.

III. FOOLISH REASONING ABOUT GOD Malachi 3:13-15

In the next three verses God reviews some of the old nature arguments which the Israelites used to excuse themselves in their backsliding. The old nature is the devil's representative in every man, and is as big a liar as his father (John 8:44). The first lie that we observe is found in verse thirteen. God says, "Your words have been stout against Me." Their old nature replies, "What have we spoken so much against Thee?" This is the same as saying to God that He must be mistaken, that all of their conversation has been spiritual and uplifting. This sounds like Job when he listened to his old nature, "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" (Job 27:6). The fact of the matter is, this

is the way all Christians talk when they listen to the "old man."

The next lie is found in these words, "It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?" The Israelites who said this were not as honest as Stephen, for in his address (Acts 7) he gives God his rightful credit for leading the children of Israel out of Egypt and into Canaan. Solomon also disagreed with this philosophy (Proverbs 3:9, 10).

Another lie is seen in these words, "Now we call the proud happy." If the proud are ever happy, it is only a passing, effervescent happiness, for shame follows pride (Proverbs 11:2). God sees to it that the proud in heart are properly judged (Proverbs 15:5, 10, 12, 25, 32).

Another lie is found in verse fifteen, "They that work wickedness are set up." It is true that the wicked may enjoy temporary prosperity, but II Peter 2:3-17 describes adequately the wicked man's ultimate end. The next lie is embodied in the one above, "They that tempt God are even delivered." We who live in this dispensation have the same lying old nature with which to contend. The remedy is to be found in Romans 6:11 and Ephesians 4:22-24.

IV. FAITHFUL FOLLOWERS OF GOD Malachi 3:16-18

All men do not turn away from God as was so strikingly demonstrated in God's words to Elijah that there were yet seven thousand who had not bowed the knee to Baal (I Kings 19:18). There was a remnant here in the days of Nehemiah and Malachi who feared the Lord and served Him to the best of their ability. We are told in verse sixteen that they spake often one to another. This is a good example for Christians to follow. We who know the Lord should encourage each other. Never leave that job for the pastor alone. It is even possible that he will need encouragement from his flock. God heard all of these things and made a book of remembrance concerning their righteous deeds. Paul tells us that God is not unrighteous to forget our labor of love (Heb. 6:10). God keeps good books. He never makes a mistake. The book of remembrance will be brought out one day, and our reward will be apportioned according to what is written in that book. We do well to make good entries now.

A note of prophecy enters into this portion of our text, for the prophet speaks of the things that will occur "in that day." "That day," of course, is the coming Kingdom. These faithful few who followed God in the days of Nehemiah are typical of the elect remnant in the Great Tribulation and coming Kingdom; but right now while we are waiting for that Kingdom, we want to serve God in such a way as to please Him and thus be one of His jewels. But more than that, we want to be a testimony to our fellow-men, for those round about us are the ones who discern "between the righteous and the wicked, between him that serveth God and him that serveth him not" (vs. 18). There is no middle ground. We either serve God or we do not. It is not hard in our serious moments to decide whether we ought to serve God or Satan. Let us first make the decision and then walk continually by faith in the victory which Christ obtained for us at Calvary.

VITAL TRUTH ILLUSTRATION

Dr. Russell H. Conwell one night at a prayer meeting asked if there were any tithers present who had tithed through a series of years. Seven people stood up. Dr. Conwell asked for a testimony from each of them especially in emphasis of the fact of God's faithfulness in blessing them. Six gave radiant testimonies of blessings received. The seventh was a frail, gray-haired woman who spoke with much reluctance: I wish I could bear such testimony, but I cannot. I have skimped and saved and denied myself through the years in order to keep a vow made many years ago that I would tithe my income. But now I am old and I am losing my position. I have no means of support. I do not know what I shall do." She sat down, and the meeting was closed in the midst of a profound and distressing chill.

Next day Dr. Conwell had an invitation from Mr. John Wanamaker to lunch with him. At the table Mr. Wanamaker said, "Dr. Conwell, I think you would be interested to know that we are about to inaugurate a pension system for our

employees. We have contemplated it for years. Finally the plan has been worked out, and we are to issue our first life pension today to a woman who has served our firm for twenty-five years." He mentioned the name of this woman, and it was that of her who had given her pessimistic testimony in the prayer meeting the night before! I tell you, God is faithful.

—Herald of Holiness

POINTED QUESTIONS ON THE LESSON

1. What right has God to lay claims upon Israel and upon the individual believer? (Isa. 43:1; 44:22, 23; 45:12; I Cor. 6:19, 20; Gal. 3:13; I Pet. 1:18-20)
2. What is the responsibility of those who have been redeemed? (Ps. 107:2; I Cor. 6:20; II Cor. 5:14, 15; I Pet. 2:9)
3. Did God require a portion of the temporal blessings which He had bestowed upon Israel? (Deut. 26:10, 11; Neh. 10:35, 39; Prov. 3:9)
4. Should the Christian willingly present both his life and his material possessions to the Lord? (Rom. 12:1, 2; II Cor. 8:2-12; 9:7, 8)
5. Is the Lord desirous that men shall prove His power? (Isa. 65:24; Jer. 33:3; Mal. 3:10; John 14:14; I John 5:14, 15)
6. What are some of the blessings God has promised Israel in her restoration? (Isa. 41:8-14; 61:9; Jer. 33:8, 9; Zeph. 3:20; Mal. 3:11, 12)
7. What is the Lord's attitude toward doubt, based upon false reasoning? (Isa. 40:27, 28; 49:14-16; Matt. 8:25, 26; Luke 8:24, 25)
8. What does the Word of God teach in regard to the apparent blessings upon the wicked? (Ps. 37:1, 2, 35, 36; 49:16-19; 73:3-19; 92:6, 7)
9. Has the Lord promised to retain as a permanent possession those who have accepted His redemption? (Isa. 43:1-7; Jer. 31:33, 34; 32:38, 39; Mal. 3:17; John 10:27, 28)
10. How can the Christian live consistently for the Lord? (Rom. 7:25; 8:37; I Cor. 15:57; II Cor. 12:9; Gal. 5:16-18; Eph. 6:10; Phil. 4:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Throughout the life of the children of Israel, we read of God's loving invitation to them to return from their sin, and in each case we find the record of the Bible telling us that Israel is going farther and farther away from the Lord. In the last book of the Old Testament we find the prophet Malachi again giving that loving invitation to God's people.

Instead of seeing their need of the Lord, they come to this prophet asking the question, "Wherein shall we return?" They have drifted so far from the Lord that they do not

even think they are sinning against the Lord. What a gracious Lord they have. He pleads with them, yet they do not think they have anything to turn from. The Bible then tells us that they are robbing God. They are robbing Him of the worship that is due His holy Name. They are robbing Him of the gifts and offerings that they should bring to Him. In fact they are robbing God of everything.

The Lord has so blessed them with full provision of food, yet they never think of returning a part to the Lord.

How true that is today. God has blessed us with so many things yet we do not have time for the things of the Lord. In the Old Testament the people were told to tithe of what they had. A tithe is one tenth of their possessions, whatever it might be, and they were to give that part to the Lord. That was just a small part compared with what they were allowed to keep for themselves. If they gave more than one tenth, then that was their offering to the Lord. The tithe was expected, and the offering given was above the tithe.

If they did that way back in the Old Testament times, how much more we ought to give to the Lord today? Maybe you have never thought of giving anything to the Lord, but now would be a good time to begin. Shall we not give at least the tithe or the tenth to the Lord, and then offer our gift above that? We as Christians need to learn to give. The Lord Jesus gave His all on the cross of Calvary, and kept nothing back. This He did because He loved us with an everlasting love. How much shall I give to Him?

Our time, our money, our talent, our everything belongs to Him, yet He will not demand it of us. If we gave one tenth of everything, we would find His blessing pouring out upon us, just as the children of Israel received in the record of Malachi. Listen to what God tells them. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). If they would be faithful to the Lord in giving to Him that which was His, then He would pour out blessing upon blessing to them, that they would not be able to receive it. The Lord will bless abundantly when we give to Him all that belongs to Him. When we hold back that which is His, we are robbing God. That is what the prophet Malachi said to Israel, "Will a man rob God? . . . In tithes and offerings."

Let us count the many blessings that God showers upon us, and give to Him all that is rightfully His, and then give Him our very lives, that He might use us to bring blessing to someone else. Let us be honest with God.

Yours in His love,

Aunt Anna

SECOND QUARTER, LESSON 13

SUNDAY, JUNE 30, 1940

JONAH: THE OUTREACH OF GOD'S LOVE

Printed Text: Jonah 3:1-10

Devotional Reading: Psalm 67

Golden Text: "Salvation is of the Lord" (Jonah 2:9).

King James Version

Jonah 3:1 And the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose

from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not.

LESSON EXPOSITION

"Among these so-called minor prophets, Jonah is the only one which, in the ordinary sense of the word, does not contain any prophecy at all, except his announcement of the threatened destruction of Nineveh within forty days which was not fulfilled. Yet the book is distinctly prophetic

and the book is twice referred to by our Lord Jesus Christ. No spiritually minded person can read it without discerning the fact that Jonah's whole history, or at least that part of it here recorded for our instruction, is in itself a prophecy setting forth as it does the course of Israel of whom Jonah

was a type and picture, and likewise exhibiting beforehand the wondrous mystery of the Lord's death and resurrection. Just when Jonah flourished, we have no means of positively deciding. We learn that in the reign of Jeroboam II over Israel, the prophecy of Jonah was fulfilled (II Kings 14:25). Whether it was made during Jeroboam's lifetime or not we are not informed." —H. A. Ironside

Our outline for these ten verses will be: I. God's Grace Toward Jonah (Jonah 3:1-4); II. God's Grace Toward Nineveh (Jonah 3:5-10).

I. GOD'S GRACE TOWARD JONAH Jonah 3:1-4

The first verse of chapter three reveals to us that Jonah was receiving God's Word for the second time. There of course had to be a first time, and this we find to be true in the first two chapters of the book. These two chapters are doubtless more familiar to folks than are the last two, for in them we have the story of Jonah's running away from the Lord. Instead of going to Nineveh, a Gentile city, as he was commissioned, he went the opposite direction, headed for Tarshish which was a Phoenician city on the coast of southern Spain. He even succeeded in getting a ride on a ship bound for that port. But God caught up with him with the result that Jonah, upon being thrown overboard by the sailors, was swallowed by a great fish. For a good many years, "irrational" rationalists poked fun at God's Word because of the "Jonah-whale myth." Their atheism, however, made two mistakes. First of all, we are told that God "prepared" a fish, therefore God could make a fish as big as was necessary for the job. Secondly, God has revealed physical specimens of whales in the last few years with throats large enough to swallow any ordinary man. Several of these have been taken up and down the country on exhibition. Jonah repented of his sin while in the whale's belly and prayed unto God. He promised God that he would keep his vow (chap. 2, vs. 9). God heard his cry and delivered him upon dry land.

The picture here given of Israel is really a remarkable one. God said to Abraham in the beginning, "In thee shall all nations of the earth be blessed." Israel, like Jonah, refused to go to the nations but went in the opposite direction. Pursued by God, she was chastened and temporarily lost in the belly of those nations, represented by the fish. But there will come a day when the nations will grow sick of the Jews, which very thing is becoming increasingly evident today, and they will be allowed to return to their own land. There they will again receive God's commission to preach His Gospel to the heathen. This time they will obey and many Gentiles will find Christ as their Saviour.

There is no sin too great for God's grace. Jonah was a disobedient prophet, but God through grace chastened him, brought him back to the place of beginning, and gave him a second chance. This is what God will do for Israel, and this is what He will do for Christians in any age. We presented this truth to a young man not long ago—the boundless and limitless grace of God. With knit brow he replied, "You mean that after I am saved that I can go out and commit any sin I want to and it won't affect my salvation?"

Our reply to him was, "Would you, as a child of God, want to so offend your loving, heavenly Father?"

He dropped his head and said quietly, "You've got me there. That is a different matter." Whereupon, after prayer, he accepted Jesus Christ as his personal Saviour.

Paul, in Romans six, asked the same question, "Shall we continue in sin, that grace may abound?" Not waiting for an answer, he answered it himself, "God forbid!"

Jonah did not go the opposite direction this time. He had learned his lesson. He arose and went to Nineveh according to the word of the Lord (vs. 3). He had no other credentials. He needed none other than those of God. Upon entering the city he straightway began to preach God's word as he had been directed (vss. 2, 4). His message was, "Yet forty days, and Nineveh shall be overthrown." To some, it would have seemed better if Jonah had given a few preliminary discourses on the authority of the Word of God, or in proof of his own prophetic calling, or on the agreement between his message and current scientific and philosophical opinions, or the argument for the existence and retributive

justice of God. Not so with Jonah. He came to please God and not men.

II. GOD'S GRACE TOWARD NINEVEH Jonah 3:5-10

The first thing that we note in the way of a response to Jonah's prophecy was that the *people believed God* (vs. 5). Nineveh was a heathen city of Gentiles, not having the spiritual advantages of Jerusalem, for example, where the temple was located. Furthermore, it was a large city of more than sixty thousand people (chap. 4, vs. 11), and was unusually wicked. Jonah's experience in the whale's belly, which indeed was a miracle, overshadows, we fear, this miracle of God which is even greater. The first miracle concerned one man. The second concerned thousands of men. On the day of Pentecost a mere handful of five thousand people turned to God immediately after so great an event as the resurrection of Jesus Christ from the grave. But here a mere prophet is able to get an entire city to believe God. There would be far more answers to prayer, a hundred-fold more conversions, infinitely less backsliding, and no financial poverty in Christian work if the *Christians alone* in the United States believed God.

The second thing that we note is that the *people repented* of their sins. Repentance always follows belief, and since sin is no respecter of person, therefore belief and repentance should be with the small and great alike. This is exactly what happened in Nineveh, for even the king laid aside his kingly robe and covered himself with sackcloth and ashes. Further than this, that is his own repentance, he made a decree causing it to be published throughout his royal court and the entire city, demanding like repentance on the part of all his people (vss. 7, 8). Kings do not usually lead the way back to God, but they should. How precious it would be if the heads of our families, like the Philippian jailer, would lead their household to the foot of the Cross (Acts 16:31-33).

The third thing that we note about the people of Nineveh is that they *looked to God* for mercy. In this respect, they had more faith than did God's own prophet. They cried mightily unto God (vs. 8), and hoped that God in His grace might repent of His promised judgment and spare their lives (vs. 9). Doubtless they were familiar with the story of the destruction of Sodom and Gomorrah, not many miles from this very place in Assyria. The people were sensible enough not to try to buy God off. They did not seek to placate Him by offering money or sacrifices. They admitted their guilt and asked for mercy.

The story is told of a prince who adopted a son. He bought him a gun, but warned him not to shoot any of his prize ducks. The son disobeyed and killed one of the fowl. The prince did not know of the wrong doing but one of the servants did. The servant thereupon began to make the son work for him under the threat of telling the prince. He carried water and wood for many days until he could stand it no longer. He decided to tell his father himself. To his surprise he was freely forgiven for his sin. He had no money to pay for the fowl, but he had been paying dearly to his taskmaster. The next time the servant cracked the whip of blackmail over his head, the boy replied, "I have told the prince myself. I shall be your slave no longer. I am forgiven."

The people of Nineveh came to this very realization.

It was easy for Jonah to pronounce destruction upon the city, but he evidently did not believe that God would hear their cry of repentance, for we find in chapter four, verse one, that Jonah was angry when God heard and forgave. God was gracious. Jonah was not. Jonah tried to improve upon God's method of dealing with men, forgetting all the time that he himself was a recipient of the grace which he criticized. God had to teach him another lesson. This time He used a gourd, which is explained in the fourth chapter.

It is peculiar how the Jewish nation has tried repeatedly to confine God's grace to themselves. Even Peter had a struggle in believing that a Gentile could be saved (Acts 10:9-18).

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VITAL TRUTH ILLUSTRATION

During my meeting at Huntville, Alabama, I was taken down to see their great spring, which is the most famous thing about the town. I watched the great gushes of clear water from the head of this marvelous fountain. My friend said, "This spring supplies the whole town with pure, fresh water." I asked, "Where is the engine that pumps the water into the homes?" He said, "We have no engine. Do you see that wheel yonder, run by the water of the spring? It pumps the water into the homes." I replied, "You don't mean to tell me that this spring has not only enough water to supply the whole town, but power enough in itself to throw itself into every home in the town?" And he replied, "That is exactly the case." And then I thought of the great river of life—enough for every thirsty soul on earth, and power enough to throw itself into every thirsty soul. All we have to do is to make the connection.

—Famous Stories of Sam Jones

Where God opens the way, a very ordinary messenger will achieve great things. Men greater than Luther in native powers have achieved vastly less than he did. It was because God had prepared the men of his day to listen, that his witness was so extensively blessed. Many missionaries now in India and China are far greater than Luther in ability, knowledge of the mind of God, and diligence; yet their life-results will be very small, and perhaps unnoticed. They have stronger arms and a heavier pickaxe than the great German, but his strokes fell on loosened earth, theirs on dense granite.

—The Dawn

POINTED QUESTIONS ON THE LESSON

1. Was God's mercy extended to backslidden Israel just as it was to Jonah? (II Chron. 30:9; Ps. 106:44, 45; Jer. 33:7, 8; Hosea 14:4; Zech. 10:6)
2. What is the provision for the Christian who sins? (I John 1:7, 9; 2:1, 2)
3. What is the present condition of disobedient Israel? (Deut. 28:25, 37, 64; 32:26; Lev. 26:39)
4. Is chastening often necessary? (Prov. 3:11; Heb. 12:5-11; Rev. 3:19)
5. Can sin be so great as to eclipse God's grace? (Jer. 32:27; Mark 10:27; Luke 18:27; Rom. 5:20)
6. Since grace is abundant, is the Christian at liberty to sin? (Rom. 6:1, 2; I Cor. 6:12; Gal. 5:13; I Pet. 2:15, 16)
7. Is faith essential for salvation? (Jonah 3:5; John 3:14-18; Acts 13:39; 16:31; Rom. 3:22; 4:16; Eph. 2:8, 9)
8. Does God grant mercy on the basis of merit? (Ps. 40:11-13; 51:1, 2; 69:5; Jer. 3:12, 13; Eph. 2:4, 5)
9. Can true repentance be found in one who has never heard of Calvary? (Rom. 2:4; II Cor. 7:9)
10. Should the recipients of God's grace show forth His mercy to others? (Luke 6:36; Rom. 12:14; I Cor. 4:12; II Cor. 2:5-7; Eph. 4:32; Col. 3:13; I Pet. 3:9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When we read the story of God's dealing with Jonah and the people of the city of Nineveh, we see that God does love people even though He hates sin.

You remember the story of how God told Jonah to go to Nineveh and cry against the city because of its sin. Jonah was to tell them that they should turn to the Lord, before God would destroy the city. Instead of Jonah going to Nineveh, he went the other way, and disobeyed the Lord. But the Lord was gracious to Jonah, for even though he did not do what God told him to do, the Lord again spoke to Jonah. This time he tells him to do the same thing, to go to Nineveh and cry against the city. Jonah was obedient to the Lord this time, and instead of going there trying to give an explanation of why he was sent, he just cried against the city, saying, "Yet forty days, and Nineveh shall be overthrown." I am sure that as the people of Nineveh heard that cry, they knew that God would do what He said, unless they turned to Him. Because Jonah was God's prophet, the people believed God, and repented of their evil. The greatest sin of all is to reject the Lord Jesus. The people throughout Nineveh saw their need and turned to the Lord. They did turn from their evil ways, and God spared the city of Nineveh because He saw that their hearts were right toward Him. Just saying they would do good was not enough, but really doing good was well-pleasing to the Lord.

Today our God looks down upon this old world, and sees many places just like Nineveh. He sends His people throughout the world telling them of their need of the Lord Jesus as their Saviour, and men and women today are turning to the Lord. Some will not believe, but those that do are saved from God's wrath which is sure to come. The Bible tells us that "They that believe not are condemned already, because they have not believed on the name of the Son of God." "There is therefore now no condemnation to them that are in Christ Jesus."

To see our need of Jesus is to believe in Him as our Saviour, and to believe on Him is to escape the judgment against sin. How foolish people are who will not heed the cry against the city of Nineveh. When Nineveh turned from their evil ways, then God turned from His punishment of their sin. When we turn from sin to Jesus, then God turns His wrath from us, because Jesus paid for our sin on the cross of Calvary, that we might not have to die for it. What love the Saviour shows toward us. May we love and serve Him all the days of our life, that others might be saved from the wrath of God against sin.

Yours in the Saviour's love,

Aunt Anna

SPIRIT-FILLED LIFE

(CONTINUED FROM PAGE 137)

You select one seemingly perfect. But when you come to use it you find it otherwise. The edge is dull. The steel is brittle and worthless. The first strain you put upon the blade it snaps in two. You go back to the merchant and say: "This knife does not please me at all. I want another." You mean another of a different kind. But, now suppose when you buy your second knife you find it just right. The blade is keen as a razor. The steel is of the finest quality. The handle is of a beautiful pearl. You are delighted with your purchase. You think of a friend to whom you would like to give one like it. So you go back again to the merchant and say: "I am delighted with this knife. Please give me another." And, now you mean another of the *same kind*, exactly like the one you have just bought.

When the Lord Jesus was going away from His own and said, "The Father will send you another Comforter, 'He used the Greek word which means, 'another of the same kind.' That is, the very same as Himself. 'The very same life you have seen flowing from Me; the very same the Father sent down from Heaven with Me; the very same by which He has done His wondrous works through Me; that very same Holy Spirit shall be in you, even as He was not in the Old Testament

saints. He was *with* them; but He shall be *in* you." And so with all reverence, yet with all joy and gladness of heart may we say that the very same Holy Spirit Who dwelt in the Lord Jesus Christ, the Son of God, is dwelling in us, God's children. Let us believe upon His word, that He is so indwelling in all of us who are believers in Him, and just waiting for a chance to live out His life in all its fullness through us.

And so we pass naturally to our next thought, that

This River of Life Will FILL US As We YIELD

THE stream of life and power from God runs along the river-bed of the will of God. Wherefore the man or woman who is most fully in the will of God must most fully know the life and fullness of God. The one Man Who had the Spirit "Without measure" was He Who at the beginning said to God, "Lo, I come to do Thy will." In other words, self-will is a dyke; the yielded will is a channel. The dyke of self-will keeps out the fulness of God's life. But the channel of the yielded will furnishes an avenue for its outflow. Why does the harp breathe forth its ravishing strains under the hand of the master-harper? Because it is *yielded* to him. Why is the molten bronze filled with every outline of the beauty of the mould? Because it is *yielded* to it. Why does the great ship plough her way through storm and surge to her destined haven? Because she is *yielded* to the will and touch of the helmsman. If the harp, and the bronze, and the ship each had a will of its own, it could hinder the master's highest purpose for it. You *do* have such a will. And you *can* resist God. Therefore you must needs yield the life to Him, if so be that He may fill it. And that fuller life will come. It may not be in a flash. It may come by degrees. But as you yield your life by one definite act, and then, day by day, learn to live out that act in a life of yieldedness and ministry, God's river of life will surely and steadily manifest itself from your innermost being.

This River of Life Will FLOW FORTH FROM US As We SERVE

THAT WAS a sweet prayer of a young Christian girl—"Lord fill me to overflowing. I cannot hold much. But I can overflow a great deal." And she was right. For with many the desire concerning the Holy Spirit is to hold, and to enjoy. Whereas with God it is to give, and to overflow to others. For we see the Spirit of God here pictured as a great, life-giving river. But every river needs an outlet. When it has none it ceases to be a river, and becomes only a stagnant pool. The river of the Spirit is subject to the same great river-law. It seeks an outlet for the divine outflow of life and love in everyday, practical ministry to others. It begins its flow as soon as it finds a channel. And it keeps it up so long as we remain such. Jesus does not say, "In his innermost being shall *stay*," but "out from his innermost being shall *flow*" these living streams. That is one purpose for which rivers exist—to flow. Cut off their outlet, and you stop the flow.

Here is an open secret for us all. The man or woman who will offer the Spirit-river this simple outlet of humble, willing service will know His steady overflow. People plunge the probe of self-examination into their inner selves, seeking all sorts of inward, subjective causes for their failure of spiritual life and experience. Ordinarily the reason for that failure is amazingly simple, and near at hand. Is the life selfish, and self-centered? Is it failing in daily, practical ministry to others? And would you know the remedy? It is this. Do not try to shut up the Spirit in a stagnant pool of selfishness. Let Him have His river-way of flow through the outlet—the outlet of loving practical service to others. Try this. Then all your spiritual moods and morbidness will disappear in the daily, joyful consciousness of His steady outflow through the channel of service.

This River of Life May Flow Forth from Us UNCONSCIOUSLY

I WAS in a great city, teaching. A difficult question of guidance had arisen. Day after day I had prayed about it. But the perplexity seemed only to increase. At last I came to the danger point of anxiety, so earnestly had light been sought and found not. And then this happened. One morning before the dawn I suddenly awakened from sleep. The first consciousness that came in the darkness was that a heavy wagon was rumbling past the window, in the street outside. The next was that someone on the wagon—presumably its driver—was whistling a tune. And the next vivid impression was of the tune he was whistling. It was

Then we'll trust and obey:
For there's no other way
To be happy in Jesus,
But to trust and obey.

Like a flash out from the darkness, came the thought as from the Lord: "Why, my child, this is all I expect of you. Simply act upon the light as best you see it, and trust Me to lead you. There is nothing you need but to trust and obey." At once I saw I had been unduly anxious about the guidance, and that this was the exact message I needed in this time of perplexity and uncertainty. Light flooded my pathway. Perplexity made way for peace. The problem was solved. The rumble of the dray wheels died away in the distance. The song of the whistler ceased. But a message had gone straight home to my heart more wondrous than any sermon ever heard. I do not know whether the unseen whistler was a child of God. But I believe it. And out from his innermost being was flowing that river of life which brought into the life of another child of God such a touch of life, and light, and refreshing as he who passed on into the darkness never knew or dreamed.

"O Lord," said one of His saints, "I thank Thee that Thou hast forgotten all the sins I remember, yet Thou dost remember all the good deeds I have forgotten." That is true. And out from our lives, all unconscious to us, may flow a stream of influence and blessing of which we may in no wise be conscious. But He does not forget it. And it shall all be revealed in the day of manifestation to our unspeakable joy, and His eternal glory.

This learned I from the shadow of a tree,

Which to and fro swayed on a garden wall:

Our shadow-selves, our influence, may fall

Where we can never be.

And He shewed me a pure river of water of life . . . proceeding out of the throne of God" (Rev. 22:1).

"This Jesus . . . having received of the Father the promise of the Holy Ghost . . . hath shed forth this, which ye now see" (Acts 2:32, 33).

Wonderful river of life! It proceedeth from the very throne of the Father. It was received by the Son from the Father. It is shed forth by the Son upon us other children of the Father. And now as we believe and yield and serve, it will abide, fill, and flow forth from us to the sinning, suffering, dying world here below which so sorely needs the touch of His divine life through us, His Spirit-indwelt children.

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PAUL'S PARADOXES

(CONTINUED FROM PAGE 140)

Life does come through death. Even nature attests to this truth.

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (John 12:24).

Our Lord applied this illustration to Himself to reveal the necessity of pouring out His life's blood on the cross to bring forth life in us who were dead in trespasses and sins. Those who will truly enter into the abundant life must die to self and live unto God—present your bodies a living sacrifice.

Enter into glorious *liberty through bondage* is the next paradox to confront us. True or false? God's Word says it is true. Those who have tried it out say that it is true. Under the Levitical law, servants who served good masters found out that it was true. Under the regulations of the law, any man who obligated himself with servitude for payment of debt was to be freed after seven years. Yet oftentimes a servant desired to remain and serve his master at the expiration of his term. Accordingly, the master would bore his ear through with an awl and he would serve him forever.

In order to comprehend the logic of this seemingly contradictory state, we make a few observations. All men are servants. When Jesus Christ brought to the Pharisees the truth of their bondage and His power to liberate, they arrogantly scoffed:

We be Abraham's seed, and were never in bondage to any man (John 8:33).

This was in spite of the fact that Israel had been in bondage to many nations, had been carried from the land twice, and at that very time they were under the dominion of Rome. Jesus' answer was, "Whosoever committeth sin is the servant of sin" (John 8:34). But, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Rom. 6:16)

Either a man is the servant of sin, or he is liberated through Jesus Christ. God pity the man that is blind as the bigoted Pharisee. The man who thinks he is the master of his fate and the captain of his soul will one day have his eyes opened to the countless sins that are dragging him down to death. At this rude awakening, he will cry out with the Apostle Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). The answer is also furnished by Paul,

I thank God through Jesus Christ our Lord (Rom. 7:25).

Bondage to Jesus Christ is the thing that will break the bondage of sin. Paul, who designated himself as the servant and the bond-servant of Jesus Christ, wrote to the Galatians:

Stand fast therefore in the liberty wherewith Christ hath made us free (Gal. 5:1).

This liberty through bondage is practical today. The world has much to offer which it labels "liberty." "Throw off the shackles of tradition, custom, and conventionality; enter into freedom and life" may sound enticing but the practitioner will only prove that "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7, 8). Satan is always a deceiver, so what he labels "liberty" will always prove to be bondage.

God never deceives. His restraints are for our protection and not for our restriction. A cage may be a prison for a bird until a cat comes around, and then it ceases to be a prison and becomes a protection. Moody, looking down from his London hotel window one cold, rainy night, and seeing a drunk reel and stagger down the street and then fall into the gutter right under his window, exclaimed: "But for the grace of God, there goes I." He did not regard God's exhortation to temperance as restriction; he saw it as salvation from wreck and ruin. Thank God for the restrictions in the Christian life that give me liberty and freedom from the thralldom of sin.

The last paradox we observe in this passage is *honor through humility*. "Before honor is humility" (Prov. 18:12) said the wise man. The force of the argument is set forth in Paul's admonition to "prove what is that good, and ac-

ceptable, and perfect, will of God" (Rom. 12:2), and not to think of yourself more highly than you ought to think. In other words, prove the superiority of God's will over your own intelligently (so considered) devised plans. Regardless of how prone we are to think highly of self, the truth still remains: "It is not in man that walketh to direct his steps" (Jer. 10:23). Of his own desire, man will always direct his steps toward power, influence, prestige, wealth, and honor. God directs toward humility and service. But the anomaly is that God oftentimes gives the things man desires if they are not sought and God's will is put first. Solomon was given honor and riches in addition to wisdom because he sought wisdom to rule his people well. Haman sought honor and found the gallows. Mordecai sought deliverance for his people and found honor. "Before honor is humility."

Humility is practical. It may be contrary to present-day psychology. We know that even Christian workers advocate: "You've got to toot your own horn if you want to get any place nowadays," but James 4:10 is still in the Bible: "Humble yourselves in the sight of the Lord, and He shall lift you up."

There were two boys in the Taylor family. One turned his eyes toward Parliament and fame. He said that he wanted to make a name for the Taylor family. The other son turned his eyes toward China and the need of China's millions for the Gospel. Today the name of James Hudson Taylor is known and loved in every continent as the founder of the China Inland Mission. But if you look in Encyclopedia Britannica for the accomplishments of the brother you find these words: "The brother of James Hudson Taylor."

Listen, young person, God wants your life given over to Himself. It is your reasonable service.

You can die to self and really find the greatest joy in life.

You will only find real liberty as you give yourself over as a servant to Christ.

You can trust your future to God to use you and make the most of your life, if He directs it. I heard a young man say recently, "God reserves the best for those who leave the choice with Him." God does not want you to bury your talents; He wants you to use them. He wants to use you to the greatest possible extent, and He can do it only as you yield yourself to Him.

TIED TO GOD'S ALTAR

(CONTINUED FROM PAGE 141)

not; watchful in the face of lethargy; giving in the midst of selfishness; faithful though encircled by unfaithfulness on every side.

Someone has rightly suggested that in singing the great old hymn, "Take Time To Be Holy," we should sing, "Take Time To Behold Him." The Spirit of God in Hebrews 12:2 reminds us that the secret of winning in the "race set before us" is "looking unto Jesus." True consecration is a life of concentration. It is not looking into our own beings for power, wisdom, and guidance; it is looking unto Him. The prophet said, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isa. 26:3). Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Concentrate, put your whole affection, stay your mind and heart on the glory of His person, the glory of His power, the glory of His eternal program, the glory of His place of service for you, and you will know the overflowing joy that only a truly consecrated soul may enjoy.

Consecration is identification with the Lord Jesus. Turn to Hebrews 13:13: "Let us go forth therefore unto Him without the camp, bearing His reproach." The average Christian of today seeks to identify himself and herself with the latest fashion plates from Paris in many instances, rather than with the Christ of Calvary. Usch! what a mess there is in many of the so-called Christian churches. We must "go forth"! Jerusalem, like Sodom, has no place for us. Religiously it is dead; socially it is corrupted. We must go forth unto "Him." Hallelujah! We may go out to our blessed Lord. We are not alone. We may share His reproach. Love for Him makes us willing, not only to suffer for Him, but to suffer with Him (Rom. 8:17). Many a father and many a mother have stood beside the crib where a beloved child was suffering agonizing pain and burning fever and said, "Oh, I wish that I could get down there and take that fever into my body, that pain upon myself, that he may be relieved!" When the believer sees his blessed Lord outside the camp—

hated, reviled, shunned, blasphemed, and mocked, he, too, wants to go out to Him, and share it with Him. Love permits no other alternative.

Tied to God's altar! *Consecration is a life of permanent and established decisions.* Bound with cords of an undying conviction, we must give Him our all. "Woe is unto me, if I preach not the Gospel" (I Cor. 9:16). Those were not mere words from the heart of Paul. He was tied to God's altar. Luther nailed his ninety-five theses to the door of Wittenburg Church and said, "Here I stand, I can do nothing less. So help me, God." Stanley tried to persuade Livingstone to leave his African field and return to civilization. The world's applause would be his. The Queen of England desired to make him a knight. The great missionary answered, "You say the world wants to honor me, that the Queen wants to knight me, but my work is not finished. God wants me to stay, and stay I shall." Stanley returned without him, and a few months later, Livingstone was found dead upon his knees. The last words heard escaping from his heart were: "Oh, God, when will you heal this gaping wound of Africa?" Bound with the cords of a sincere love for Him, nothing can pull us away. "The love of Christ constraineth us" (II Cor. 5:14).

Love so amazing, so divine,
Demands my soul, my life, my all.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 153)

"Why, of course, Burton. The Lord bless you." They were shaking each other's hands vigorously.

In the meantime, Hal, Joe, and Mr. Duncan stood by the door in conversation. Others were gathering by two's and three's, and in whispered tones gradually gravitated in Hal's direction for a moment's conference. Then Hal took the floor and called for order.

"Dear members of the W. O. C." he began. "I've had the suggestion brought to me several times in the last few minutes that Miss Winsome be given opportunity to speak what is on her heart. And Miss Winsome—by the way, I've never realized before how the name really fits you, but it really does, doesn't it, Club?" A dozen voices responded affirmatively and Miss Winsome was given the floor.

What she told them was a definite confirmation of the truths they had just heard from Mr. Duncan. Thrilled with her testimony and the manifestation of Christ they saw in her life, when her message ended, several were on their feet, waiting for Hal's recognition. Chuck Bilton was the first to speak. Hal remembered another occasion when the same gentleman had demanded action.

"Brethren and Sisters." He spoke facetiously. Nobody knew what to expect next from Chuck, but one look at his shining countenance indicated to Hal that it was safe to permit him to have the floor. "I would like to make a motion on the ground of some remarks I have overheard in the last few minutes. I move that we invite Miss Winsome to again take on the sponsorship and teaching of our Club—if she is willing to continue it." Chuck sat down amid a chorus of seconds, and a standing unanimous vote registered their spirit.

Then Berniece Allen rose with a suggestion. "I think we ought to change the name of our organization. The 'Win One Club' doesn't say enough. I'm sure the Lord has 'won' us all to a change of mind and heart. I'm in favor of calling it the 'Victors' Club'."

Half an hour later, Cecelia and Hal were left alone. Hal sat silent and thoughtful, with a far-away look in his eyes, and Cecelia, thrilled and joyous, sat beside him.

"Hal, why so solemn? I'm so happy I'm about to burst! I never believed before that anything so wonderful could happen."

"You can't be any happier than I am," he said, smiling into her lovely face. "I was just thinking too how the problem we were so distressed about three weeks ago is all solved. Nobody really did anything about it. When the Lord got the people involved into the right attitude toward Him, then everything smoothed out. But Joe was really the key to the situation. I'm sure it was his prayer life which made him so level-headed and saved the day."

"Which reminds me," answered Cecelia, "of what Mr. Duncan said at the beginning today: 'When Christ is truly first in our lives, things and people and circumstances take

on their true perspective in our lives.'"

"And which reminds me," returned Hal, taking Cecelia's hand in his, "of the other thing I was thinking about when you thought I was so solemn: Since we are sure the Lord has given us to each other, that we take as our life motto, 'Christ First,' and ask Him to teach us all that it means."

"Hal, I want that more than anything else in the world. Nothing is really worthwhile unless He is first."

SEPARATION FROM MODERNISM

(CONTINUED FROM PAGE 142)

the modernist on his way. We should not contribute one single penny to further his Christ-denying and soul-destroying program. Let us support only Fundamental churches, Fundamental schools, and Fundamental missions.

III. GOOD EXCUSES CONSIDERED

THERE are many godly, Fundamental men in the major denomination who have not as yet heeded this call to separation. There are also many godly, Fundamental people who have not hearkened to the call to "Come out" and be "separate." They are conscious of the ravages of Modernism and deplore its existence but feel for various reasons it would be wrong to sever relationship by stepping out of the denomination.

One excuse frequently given for not separating from Modernism is the parable of the "Wheat and the Tares" (Matt. 13:24-30). The wheat here represents the believers and the tares the unbelievers (Matt. 13:38). Both are growing together in the field, and the servants ask the Lord, "Wilt Thou then that we go and gather them up?" To which He replied, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest" (Matt. 13:28-30). In the light of this, they say, we should let the Modernists (tares) and the Fundamentalists (the wheat) remain in the church until the judgment. But this is not the teaching of the passage, for they have overlooked the symbolic meaning of the field. It is the world, not the church (Matt. 13:38). Hence, the teaching is that the believer and unbeliever are to re-

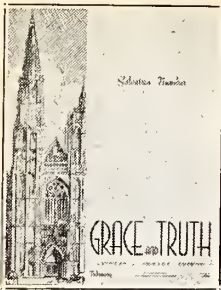
NEEDED

A WELL "WHOSE WATERS FAIL NOT"

CAME a time, in the history of Israel, when "the people thirsted . . . for water." In their distress they cried unto Moses, saying, "Give us water that we may drink." As always, God heard their cry and miraculously gave them water.

We, too, are crying to the Lord for water. The small water supply on the Campus is almost completely exhausted. The drilling of a new well is fast becoming imperative. Will the Lord fail His children in this time of need? Never!

While God, in this dispensation, does not see fit to supply our water in a miraculous way, yet it is truly miraculous the way He deals with His people in meeting the needs of this testimony. Through sacrificial offerings, \$62.00 have come in toward this need. Will not more of God's chosen ones rally to our cry for water in a thirsty land, so that before many days we may have a well "whose waters fail not"?



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"The Topical Bible Study Magazine of America"
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main in the world together until God is pleased to take a hand, and not that they should remain unequally yoked together in the church.

Another excuse given, especially by ministers, is, I can do more good fighting Modernism on the inside than I can on the outside. Dr. W. B. Riley, pastor of the First Baptist Church of Minneapolis, who has staunchly defended the "faith" once delivered to the saints and gallantly led the Fundamental forces of the Northern Baptist Convention in the fight against Modernism is of this opinion. We are here constrained to ask, "Is this a winning or a losing fight? Are the Fundamentalists losing or gaining ground?" It seems to us that Dr. Riley's epitome of the Northern Baptist Convention held in Los Angeles last year furnishes the answer. In this discussion he mentions with strong disapproval the Social Progress Dinner. Three features were especially objectionable: "The introduction of Kirby Page, a man whose 'pink' philosophy has no favor with any orthodox Christian or sound American; . . . the second was equally offensive—the sworn enemy of the Cross, Rabbi Edgar F. Magnin; . . . third . . . the adoption of the world council." Then he summarizes the situation by saying, "The Convention Program was a signal triumph for Modernism."

To us this seems to indicate that the battle is a losing one. We are sure it is, unless Fundamentalists rouse themselves and heed Dr. Riley's advice to "put up a worthy fight." And if they cannot get together, and break the unequal yoke between Modernism and Fundamentalism by regaining control of the denomination, there remains the alternative, "Come out from among them, and be ye separate."

As Dr. Roy Talmage Brumbaugh faced this problem as pastor of the First Presbyterian Church of Tacoma, Washington, God had so fully given him the hearts of his congregation that they decided to make his decision their decision. He decided to withdraw from the Presbyterian Church in the U. S. A. So, though it meant the giving up of their building, these Bible-believing Christians followed their pastor in separating from Modernism. The resolution stating their leading officers' action and its reasons is worthy of careful consideration, so we will quote them in part:

"Whereas the General Assembly of the Presbyterian Church in the U. S. A. is dominated by Modernists and middle-of-the-roads and is becoming increasingly communistic, and

"Whereas apostasy, according to prophecy, is coming in like a tidal wave thereby making reformation in the Presbyterian Church in the U. S. A. impossible, and . . .

"Whereas the fundamental work of evangelizing and edifying to which we are called cannot be done under the present circumstances, and . . .

"Whereas God has commanded, 'From such turn away,' 'Come ye out from among them and be ye separate,'"

"Therefore, be it resolved, that we here and now withdraw from the Presbyterian Church in the U. S. A."

Beloved brethren in Christ, Modernism exists. Moreover, Modernism is in "the saddle" in our major denominations. Modernism is unbelief. Modernists are unbelievers. God's command is explicit, "Come ye out from among them and be ye separate." It is a call to separate, a call to suffer, and to sacrifice for the One Who suffered for us on Calvary. Shall we continue to compromise and offer excuses to our Lord, or shall we obey His Word and leave the results in His nail-pierced hands?

HARVEST FIELD

(CONTINUED FROM PAGE 150)

tion one. Two first year students without an evangelistic assignment for Sunday morning have on their own initiative been spending that time in speaking to children playing on the streets, inviting them to gather on the porches of their homes for singing, a Bible story, and object lesson. The girls have been overjoyed at the number of souls won to the Lord through this means.

EVANGELISTIC REPORT FOR APRIL

Persons talked with, Total	735
Persons Receiving Jesus	81
Persons Returning to Jesus	9
Persons Yielding to Jesus	3
Tracts Distributed	3,584
Scriptures Distributed	304
Letters Written	71
Sunday-school Classes Taught	179
Meetings Conducted:	
Church	14
Mission	4
Prayer	7
Open Air	3
Shop	2
Hospital	3
Young People's	5
Miscellaneous	57
Total Meetings Conducted	95
Meetings Participated in, Total	956
Meetings Attended, Total	752
Musical Numbers Rendered	273
Hospital Visitation	17
General Visitation	262
Total Hours Practical Work	2,696

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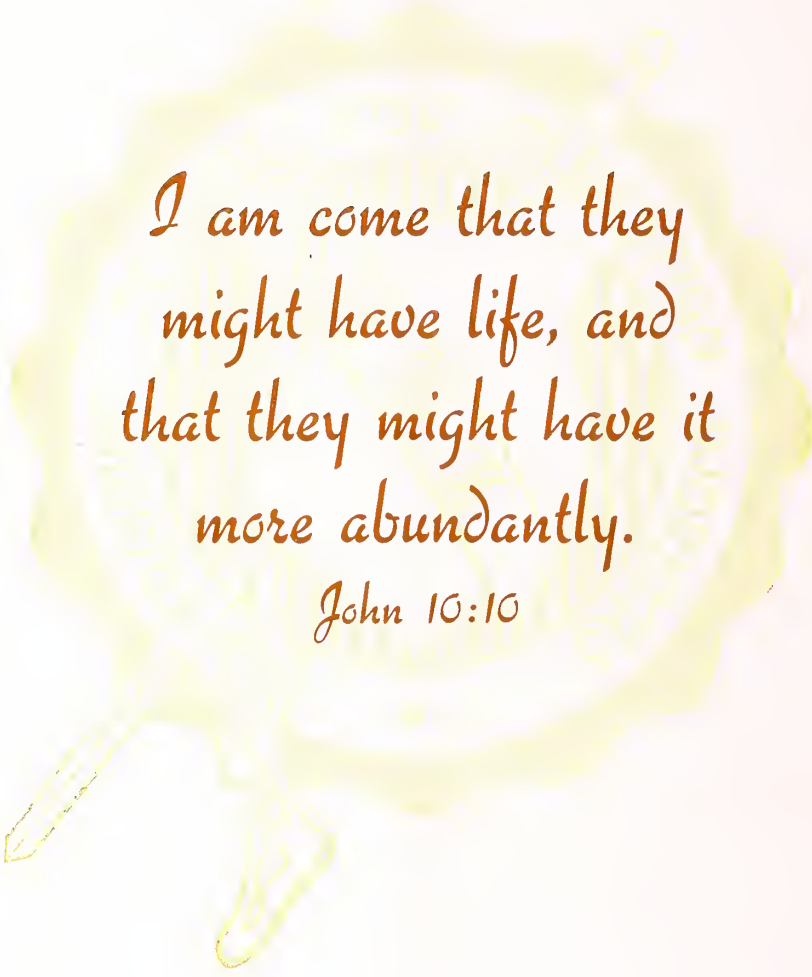
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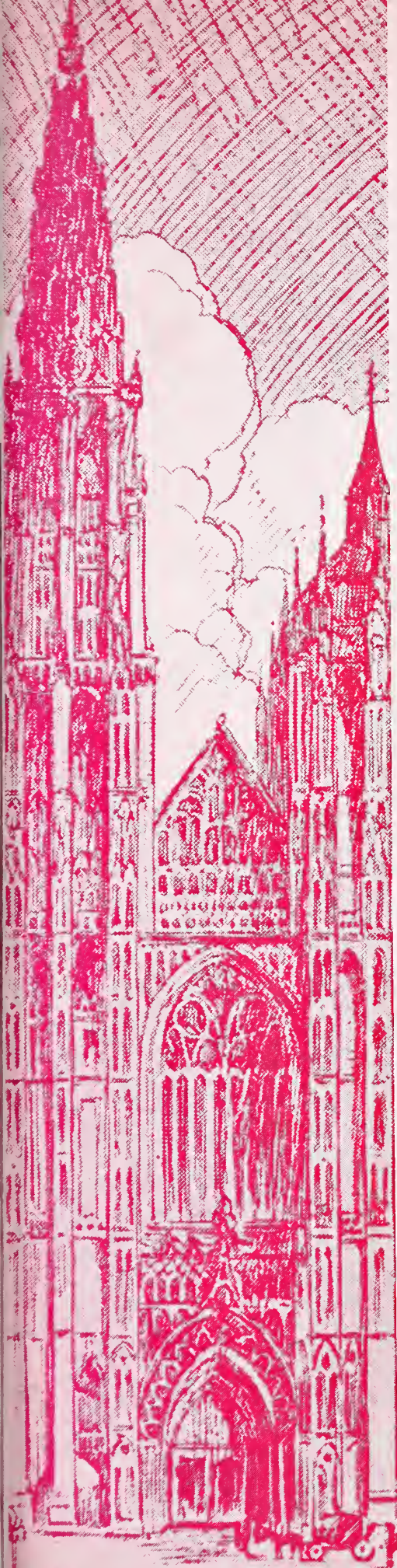


View in Institute Park



*I am come that they
might have life, and
that they might have it
more abundantly.*

John 10:10



Child Evangelism Number

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

June

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1940

WOULD GOD HAVE YOU BE ONE OF THE FIVE HUNDRED?

A Personal Letter from the President...



THE DENVER BIBLE INSTITUTE

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Bible Training
Center
of the
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THYSELF APPROVED
UNTO GOD:
A WORKMAN THAT
NEEDETH NOT TO
BE ASHAMED,
RIGHTLY DIVIDING
THE WORD
OF TRUTH
2 TIMOTHY 2:15

Dear "Grace and Truth" Reader:

For some months past even with the exercise of strictest economy the Denver Bible Institute has been running in the red each month. While the amount has not been large with each recurring month, yet in time this condition has necessitated a special appeal to clear away the accumulated deficit.

Recently, in our desire to clear the present school year, a personal appeal was made to which many gracious readers of "Grace and Truth" and friends have responded. While we have not received the entire amount of \$1500.00 needed by June 1st, we are confident that others of God's faithful stewards will rally to this appeal before the close of the school year.

In facing this situation as we make plans for another school year, it was my privilege to suggest the method to our Board of Directors which I believe will solve our problem. It was simply this: That we seek to enlist the cooperation of

500 ADDITIONAL CONTRIBUTORS

to our Dollar-a-Month Plan by

SEPTEMBER 15th.

We suggest the Dollar-a-Month Plan because this will not work a hardship on any particular individual, and will make it possible for many to fellowship with us in the work of the Denver Bible Institute.

Believing definitely that this plan to secure 500 new subscribers to the work of the Institute was laid upon our hearts by the Lord, I take this opportunity to lay the matter before our "Grace and Truth" readers with the prayer that many will be burdened to unite with us in maintaining the fundamental testimony in this Rocky Mountain region.

Sincerely yours in Christ Jesus,

C. Reuben Lindquist
C. REUBEN LINDQUIST
President

CRL/C

Join the Dollar-a-Month Club today. Use the enclosed form.

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JUNE, 1940

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DOCTRINAL STATEMENT

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and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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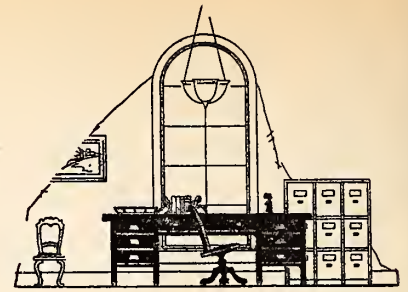
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Denver, Colorado

AS THE EDITOR SEES IT



CHILD EVANGELISM NUMBER

A LADY once told us that it was *unfair* to lead a child to a decision for Christ; that such things should be postponed until maturity. We counter with a pertinent question: "Is it not more unfair to let them go blindly to hell without any warning from us who know the truth?" The devil does not wait until their maturity—why should we wait? The Spirit-inspired Child Evangelism movements of the last few months and years deserve our heartiest support and prayers. This issue of *Grace and Truth* is our humble method of aiding this movement.

DR. PACE FORCED TO CANCEL APPOINTMENT

WE REGRET to say that Dr. Pace who was scheduled to be at the Institute for a ten-day conference as well as to participate in various Commencement Week activities, was forced by his recent illness to cancel his engagement.

Even though he had been weakened by his illness, he held out the hope that he might be with us. However, after taking a brief auto trip, he came to realize that it would not be expedient for him to attempt travel until he regained his strength.

While we are keenly disappointed in not having Dr. Pace at this time, we believe that it was the wise thing for him to do.

Again we urge our *Grace and Truth* readers to continue bearing him to the Throne of Grace that his life might be spared for many fruitful years.

—C. R. L.

MONARCH PROCLAIMS DAY OF PRAYER

JUST a year ago King George VI of Britain on the occasion of Empire Day in a personal broadcast from Winnipeg, Canada, addressed the people of his far-flung empire appealing to them to hold fast their ideals of freedom, peace, and good will.

Last week on the similar occasion, this time in the midst of unrest and ominous reports which did not augur well for his nation, the king in grave tones, reflecting the tenseness of the situation, urged his people to "keep their resolve unshaken in view of the decisive struggle which is upon us." Before he closed his brief message, his majesty called for a national day

of prayer to the end that his people might commit their cause to God and beseech His aid in this issue of life and death.

Regardless of what the final outcome of this ruthless war of aggression will be, we do know that prayer "changes things." Long ago God through the Psalmist declared, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psalm 50:15).

Would to God that in these "troubled times" the leader of our nation would follow the example of the British monarch. Truly our hearts would be encouraged if the President along with his appeal to Congress for new appropriations for national defense in armament would also appeal to the people of the United States for a day of prayer that we might be strengthened as a nation in our spiritual defense. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4). —C. R. L.

COMMENCEMENT DAYS

ONCE again we come to that season of the year when students in various stages and types of education and training arrive at graduation (CONTINUED ON PAGE 204)

TENDER HEARTS

IT SEEMS strange that in so many cities I visit I see evidences of such big dogs and birds. The other day I saw where a dog had stepped and left the imprint of his foot right in the cement. I tried as hard as I could but couldn't even make a dent in the cement. That must have been an exceptionally large dog. "Why," you say, "it wasn't a big dog. He just stepped on the cement when it was soft." Of course that is the answer! It was so soft that an impression could be easily made. How like our selves and the lives of our youngsters. And what a lesson to learn! *Do not wait until hearts are hard, then try to make an impression on them.* Primary teachers, parents, pastors—what a responsibility you have toward the young. Pray God you may be privileged to leave the right impression before the heart is hard.

—W. Leon Tucker

The Secrets of Successful Child Evangelism

BY ARCHIE H. YETTER

PASTOR, DENVER, COLORADO

Are you eager to do Child Evangelism but uncertain as to how to go about it? Rev. Yetter, who will again be in charge of the D. V. B. S. at the annual D. B. I. Summer Bible Conference, gives several valuable pointers.

THE man at the door was a stranger to me, but not for long. Seated in the study, he outlined to me his plan to give every boy and girl an opportunity to hear the Gospel of Jesus Christ. His compelling motive was the "love of Christ" and the conviction that boys and girls were lost without Christ. His grasp of the need became apparent as he spoke of 27,000,000 children untouched by the Gospel. It touched his heart and challenged him to do something about it. His name was J. Irvin Overholtzer, and he was the director of the Child Evangelism Fellowship. Needless to say, his plan appealed to me and I desired to help reach the children for Christ in our community—Pomona, California. The work of organization was left to the state directors. Consequently, the next step was to contact them.

Mr. and Mrs. W. R. Ranney were, and are the fine and efficient directors of this work in Southern California. We had them in our church one Wednesday evening to present the work of child evangelism. Then we conferred on the best way to interest the people of the community. We decided to have a luncheon and invite the fundamental ministers and Christian workers to meet with us and face the possibilities and need of reaching the children for Christ. Mr. and Mrs. Ranney then presented their plan of working, and a temporary committee of those present was formed.

The next step was to plan a mass meeting, and to invite the members and ministers of the various churches to attend. Handbills were given out at the churches inviting the people to attend the service which was held on a Sunday afternoon. The response was encouraging, and quite a number signified their willingness to open their homes for a neighborhood Bible class on a week-day after school. A goodly number of others expressed their desire to teach a class. This brought us face to face with the need of preparing these willing ones to present the Gospel effectively to the children.

The normal thing, therefore, was to organize a teacher's training class. A splendid teacher was obtained, a graduate of the Los Angeles Bible Institute, who had a concern for souls, teaching ability, and years of experience. On a week-day prior to the meeting of the classes in

the homes, the teacher would teach the lesson which they were to teach that week. Thus, not only the lesson was taught, but how to teach it.

An invaluable aid to the teacher of this class were the lessons and methods prepared by Mrs. W. R. Ranney. These were Foundation Lessons teaching Bible truth on Salvation, Bible Study, Prayer, Confession of Sin, and Soul Winning. (These may be had for a nominal sum by writing to Mrs. W. R. Ranney, 2746 Angus St., Los Angeles, California. These lessons contain a new and graphic way of presenting Bible truth to children. It arouses and holds their interest. A board covered with outing flannel forms the background, then the figures illustrating the lesson are cut out of, or mounted on cardboard, and a piece of outing flannel is glued to the back of it. This will then adhere to the flannelgraph and the story is thus visualized. Since children remember 10 per cent of what they hear, and 50 per cent of what they see, the effectiveness of this method is readily appreciated. In addition to this, maps, object lessons, and charts are used.

With the teachers prepared, our next problem is a meeting place. From the names we had of those who were willing to act as a Class Mother or Hostess, we selected one convenient to the home of the teacher and near an elementary school. The teacher then interviewed the Class Mother and made arrangements for the time of the class meeting. Sometimes the teacher held the class in her own home. But where are the class members, you may ask?

(CONTINUED ON PAGE 200)

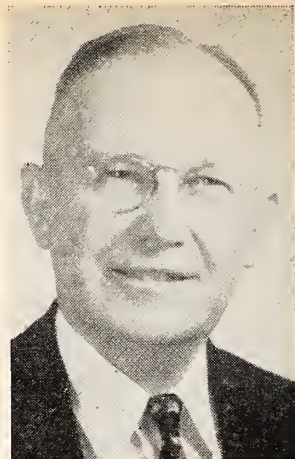


A Child Evangelism Class
Courtesy of Child Evangelism Fellowship

Christ's Attitude toward Children's Souls

BY J. IRVIN OVERHOLTZER

We guarantee that this article by Rev. Overholtzer, National Director of the Child Evangelism Fellowship, will stir you to new interest and active participation in the important business of Child Evangelism.



Matthew 18:1-14

True Greatness

MATTHEW 18:14 is the outstanding Scripture of the whole Bible on the subject of children. If child evangelism is taught in the Bible, we would expect to find it taught here. If the Bible does not teach child evangelism, I do not want anything to do with it. If the Bible does teach child evangelism, we should all believe in it and practise it.

What called forth this discourse on children was a question of the disciples. They came asking Jesus who should be the greatest in the Kingdom (Matt. 18:1). In other words, they wanted to know who among believers would get the greatest reward. This was a very proper question and you will find Jesus' answer in these fourteen verses. The Scriptures uniformly teach that the greatest rewards God has to offer will be given to those who win souls (Prov. 11:30; Dan. 12:3). Since this is the case, you would expect our Lord to deal with soul-winning if He was to answer this question, so that His answer would harmonize with the rest of Scripture. He did deal with soul-winning—the soul-winning of little children. Any attempt to interpret this Scripture which fails to see this fact will miss its real meaning.

A Child in the Midst

Before Jesus uttered a word, He called a little child and set him in the midst of the disciples and used this child as an object lesson. Everything He said in these verses He said about that child or children like that one. Since this is true, it is all important to know how old this child was. Matthew says the child was little—not an infant; this was not the time He took infants in His arms and blessed them (Luke 18:15-17). This child was a little child, but not an infant. Mark 9:36 throws a flood of light on the question of the age of this child, for that Scripture says Jesus took the child in His arms—not on His lap but in His arms. It is not

natural for a man to take a child in his arms unless the child is quite young. This child was probably six or seven or eight years of age, or even younger; certainly not over ten. It was of that age children that Jesus was speaking in these verses (Matt. 18:2).

Even an Adult Must Become Child-like to Enter the Kingdom

A little child is humble and teachable and trustful and each of these characteristics is essential to coming to God as lost sinners and accepting salvation by grace—a free gift. Adults have lost these essentials and only through the agony of repentance and by the grace of God can they acquire them. Since little children already possess these things, Jesus is teaching that it is easier for a child to come to Christ than an adult. Experience proves this to be so. Children come to Christ, oh, so readily, when given an opportunity (Matt. 18:3).

The Humility of Children Required to Evangelize Children

Many feel it beneath their dignity to be known as children's workers. To evangelize children does not bring sufficient recognition—they are still children after they accept Christ. They do not add to the strength of the church at once—they do not make paying members. But Jesus taught that those who would be greatest in God's sight must place the proper estimate on the value of the soul of a little child and act accordingly; that this shows true humility (Matt. 18:4).

The Value of the Soul of a Child

Jesus said that to receive one such little child in His name (on a spiritual basis) is as though we received Christ Himself. Mark 9:37 makes this statement even stronger. To receive a little child is as though we received God the Father. Why does our Lord put such a high value on a little child? The answer is simple. Each little child has an immortal soul. He will spend eternity somewhere, and if he grows up

in sin, and does not come to Christ in this life time, he will not spend eternity in heaven. To bring souls to Christ is the greatest work in the world. To bring children to Christ is just as great a work as bringing adults to Christ. But it brings a greater reward, for they are easier to bring, so one who labors to evangelize children will get the greatest reward, for he will be able to bring many more souls—immortal souls—to Christ and salvation (Matt. 18:5).

Little Children Can Savingly Believe

Many doubt whether little children of six or eight or ten years can believe on Christ and be regenerated by the Holy Spirit. Jesus settled that question forever, for He said, "Whoso shall offend one of these little ones *which believe in Me*." When John 1:12 gave the promise that "As many as received Him, to them gave He power to become the sons of God," there was no age limit put upon this blessed promise. A little child can qualify and claim it. Is it reasonable to believe that a child of, say, eight years of age can come to Christ and savingly believe?

Does a child of eight sin knowingly? When he sins, is he conscious of guilt? Does a child of that age have intelligence enough to under-



stand the simple Gospel of Christ dying to save sinners? Can such a child make a decision of his own free choice? When these questions are answered, and there is only one way to answer them, it becomes, oh, so clear, that of course, little children can savingly believe. And when they do, will not God regenerate them according to His promise? Many of our choicest believers—laymen, ministers, and missionaries—testify that they were truly born again when they were little

children, some of them even younger than six years of age (Matt. 18:6).

Do Little Children Need Salvation?

Our Lord answered this question too, for it is all important. He startles us by saying in the eleventh verse—and remember He was still talking about little children—that He came "to save that which was lost." Are little children lost? Our Saviour declared that they are. In verse fourteen He says that it is not the Father's will that they *perish*, making it very clear that they will perish if they are not brought to Christ. If we will believe what the Word of God says here, we can never rest until we see our children, and the children whom we are responsible for, savingly converted.

Jesus does not tell us at just what age a certain child will become lost (for all believe that the salvation of infants is secure in the work of Christ on the cross), but that each one of them does pass that unseen line is a self-evident fact. Any given child is already lost, or soon will be, if he is not brought to Christ as a sinner that the Lord Jesus Christ might save him. Since this is true, the only reasonable and safe thing to do is to lead each child to Christ as early as possible. As soon as a child knows the difference between right and wrong; as soon as he shows evidence of a guilty conscience when he does wrong, he is old enough to have explained to him the love of God and how Jesus died for his sins. He is old enough to have explained to him how God, in His Word, promises to forgive all of our sins and that Jesus will come into our hearts to live if we accept the Lord Jesus Christ as our own Saviour (Matt. 18:11, 14).

Jesus Makes It the Duty of His Disciples to Evangelize Little Children

Not only can little children savingly believe; not only will they be lost if they do not, but our Lord made it our duty as believers to bring them to Christ for salvation. Many who have believed in child conversion insisted that we must make no effort to bring the child to Christ, that the Holy Spirit must deal with him until he comes by himself, or comes to us seeking to be led to Christ. Jesus shattered these false theories which have been responsible for hosts of children not coming to Christ, who could have been led to Him if we had done our duty instead of putting the whole responsibility upon the Holy Spirit and the child.

In verses thirteen and fourteen, Jesus gives us the parable of the lost sheep, and this follows immediately the verse which declared that little children are lost. In these verses He makes it the duty of His disciples to go out and find the lost children and bring them into the fold, just

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Object Lessons and Child Evangelism

One of the greatest aids in winning children to Christ is object lessons. Rev. Wilder is Editor of the object lesson department of "King's Business," and author of several books on object lessons. His two latest books, "Heart Reaching Object Lessons" and "101 Eye-Catching Objects" which sell for \$1.00 and \$1.50 respectively, may be obtained for a limited time at the special price of \$2.00 for the two books from Institute Book Nook, P. O. Box 1617, Denver, Colorado.

BY ELMER L. WILDER D. D.

It is a common belief which some workers hold that working with children is beneath them, when in truth it is more likely above them. A person who can teach an adult class is easier to secure than one who can effectively instruct children.

By the use of object lessons the truth presented not only reaches the child, but the parent as well, for he will return home enthusiastic about the lesson which he has heard and the objects which illustrated it. This enthusiasm will be expressed to the parents in the description of the objects and their meaning, thereby imparting the truths of the lesson at home.

Objects can be used in a variety of places. Interest in the Sunday-school and the classes will be stimulated if they are used. The children's church will grow in attendance where object lessons are used. Speakers using object talks will be welcomed at summer camps for boys and girls, or wherever boys and girls gather for Christian instruction. God's Word will live in a real way when presented so vividly.

In the days of Jeremiah the Lord said, "The young children ask bread, and no man breaketh it unto them" (Lam. 4:4). Jesus Christ said, "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven" (Matt. 19:14). Instruct the child concerning the plan of salvation and you will find him expressing his desire to accept Christ as his Saviour. If you allow the period of childhood to pass, you will find it necessary to persuade and compel men to listen, and in the majority of cases they will let the words of salvation slip unheeded.

We, the instructors of children, have a sacred responsibility in presenting Christ to children during their most receptive and responsible years. The following poem illustrates a solemn truth concerning these plastic, impressionistic years:

I took a piece of plastic clay
And gently fashioned it one day;
And as my fingers pressed it still,
It moved and yielded at my will.
I came again when days were past;
The bit of clay was hard at last.
The form I gave it still it bore,
And I could change that form no more.

The use of objects in illustrating truth is not new. Christ, the greatest Teacher of all ages, used this method. He took objects which were well known to His hearers, such as a child, a sower, a reaper, or a wedding, and employing the principle of apperception, taught great spiritual truths. Centuries before Christ came, the prophets were commanded by God to use that method of instruction. Jeremiah was commanded to make a journey of more than two thousand miles in order to prepare and deliver the sermon of the Linen Girdle.

Practically all of the Jewish ritualism, and furnishing of the tabernacle and temple were intended to illustrate spiritual truths. Today the tabernacle with its furnishings presents a vast number of object lessons for use in teaching.

Upon entering the promised land, the children of Israel were commanded to destroy the pictures first (cf. Num. 33:52) because of their powerful influence. Secular educators recognizing the effectiveness of visual aids in instruction, have been quick to employ them in educating and teaching the young.

Advertisers have recognized the fact that a picture with a pithy slogan is more effective in securing business than the using of a multiplicity of words, however logical or conclusive such word-argument might be.

The usual oral message is soon forgotten, but object lessons have been remembered for more than a quarter of a century. Children will sit quietly day after day eagerly listening to the story of salvation if it is illustrated with new objects and approached from a different angle. The use of objects solves the problem of inattention.

Should a worker feel that he is unable or incapable of ministering to the needs of children, the use of simple objects while teaching will greatly assist in overcoming this difficulty. A class of children will listen attentively to the poorest of teachers if the truth is illustrated with interesting objects.

I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon.
He still that early impress wore,
And I could change it never more.

—Author Unknown

An erroneous teaching exists today which leads some Christian workers to believe that it is not best to present the cross of Christ to a little child lest he obtain a wrong idea or conception of God. The Scripture teaches that an individual may accept Christ as Saviour when he is of sufficient years to be conscious that he has sinned.

Jesus expressed God's attitude toward children in Matthew 18:14 when He said, "Even so it is not the will of your Father Which is in heaven, that one of these little ones should perish."

When Christ was moved with compassion for the multitudes, His vision included the children also. When He gave the Great Commission, His



A Neighborhood Child Evangelism Class
Courtesy of Child Evangelism Fellowship

command to His disciples included the evangelization of boys and girls as well as adults.

It is well to combine story-telling principles with the delivery of an object lesson. A well-told story should have a beginning introducing the main characters, followed by the logical progress of events to the climax. The conclusion or end of the story should leave the mind of the hearer or listener at rest. If story-telling is combined with the use of objects, the instructor of children will be using two very powerful appeals, for every child enjoys a well-told story, and their interest will be aroused and attention sustained when they see interesting objects.

The first sentence of an object lesson must be of such a nature as to arouse interest and arrest the attention. This can often be done in the form of a pointed question.

The object should be introduced as soon as possible for it will aid in securing the attention.

Objects, in order to be effective, do not need to be complex. The more simple the object is, the more effective it may become. A common object,

with which the child is already familiar, has a more effective point of contact than some other. It is better to use one which the child will be likely to see again because every time it is seen, he will be reminded of the lesson it was used to teach.

Objects are more effective than other visual methods of presenting truth because they afford a point of contact. All effective methods of presenting truth should be used, however. That which appeals to the eye is far more effective than that which reaches only the ear, and that appeal to the eye, if it has had a previous association in experience, is more effective than if unfamiliar.

The teacher who uses this method should read extensively on the subject. In this connection remember the advice given by Homer L. Grice in his book, *The Daily Vacation Bible School Guide*: "Teachers must read with judgment and discrimination and be on guard especially against much in many books dealing with religious education, which implicitly or explicitly teaches the cultural theory of salvation, and that reflects on the truthfulness and full inspiration of the Bible."

In reading current books of object lessons it will be found that many deal largely with moralizing subjects rather than with definite biblical truths. It is not enough to deal with the fruit of sin; we must deal with the root. While the reader must be on guard, he should be quick to observe any suggestion which might be of definite value in teaching specific truths. A memorandum pad on which suggestions can be noted while reading will prove very helpful.

When an object lesson is found which might be given, it is a good plan to change it a little. A little girl is never satisfied with a new doll until she has changed its clothing. If the teacher adds a few new touches in the presentation it will be of greater interest personally, and will, therefore, be more interesting to the pupils.

Seek to be original. Look at every object with which you come in contact, with the view to answering the question, "How can I make this object illustrate a biblical truth?" If a memorandum of suggestions is kept and prayerfully reviewed frequently, the teacher will find that original object lessons will suggest themselves.

It is necessary to be consistent in the use of colors. Black is always a symbol of sin. Red represents the sacrificial blood. White is the color suggesting the righteousness of Christ. In the seventh chapter of Revelation we are told of a great white-robed throng which no man could number, all of whom had "washed their robes, and made them white in the blood of the Lamb." Green suggests growth. When Noah the second time sent the dove out of the ark, she returned

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A BIBLE INSTITUTE LEND A HAND

BY LELAND E. McCLELLAN

The Director of Evangelism at D. B. I. gives us a glimpse into the Child Evangelism activities of Denver Bible Institute students.

But Jesus called them unto Him, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein (Luke 18:16, 17).

THE scope of the Denver Bible Institute's ministry would not be complete if it did not reach out into the fields of work with children. Our students have arisen to meet the appalling need of child evangelism with keen interest, seeing their responsibility first to God for the salvation of these children, and then to the moral standards of the community in which they work.

The city of Denver, with its population of over three hundred thousand, offers to us an immense field of service in the ministry to children. We do not claim to have covered this large sphere in our children's work, but we do praise the Lord for the small portion He has allowed us to cover. The need of reaching these children for Christ becomes increasingly great when we see the attitude of so many parents toward the things of God. Not that they have all together become antagonistic to the Word of God, but their indifference to spiritual things has robbed the child of a knowledge of God. Our generation of *tomorrow* can only become Christ-centered as you and I arise *today* to meet the need of the children of our land by feeding them upon the "sincere milk of the Word."

The Lord has allowed our students to reap

a harvest of souls through the efforts put forth in child evangelism, and this is only one phase of the practical work being carried on by our students. We have had the blessed privilege of sending out from six to fourteen students each week. The Lord has allowed each class to bring forth fruit that will last for eternity.

Allow us to give you some statistics, which we pray will be the means of showing you the blessed privilege that lies at your very door in work with children. As you read these statistics may the burden of child evangelism grip your soul to the extent that you will allow the Lord to use your talents in this phase of Christian work.

Total number of classes held	289
Total number in attendance	2,867
Total number of decisions	156
Total number of hours spent in child evangelism	230:05

These figures extend from November, 1939 to May, 1940, a period of six months, and are as nearly correct as our records permit us to give.

It makes one cry out with the Psalmist, "O give thanks unto the Lord, for He is good: for His mercy endureth forever."

Let us unite our prayers that God will be pleased to place the burden upon more of His people, that doors may be opened to meet the need of children in our smaller communities as well as in our larger cities where sin is rampant and grasping for the children of our land.



Child Evangelism is stressed at the D. B. I. Summer Bible Conference. A Daily Vacation Bible School is conducted in the mornings during the conference.

RURAL EVANGELISM IN NEW ENGLAND

BY ELIZABETH EVANS

Miss Evans is associated with the New England Fellowship which is doing a wonderful work in evangelizing unreached rural districts in New England. That God may raise up similar organizations in other neglected rural districts in our land is our earnest prayer.

LAST summer, four fellowships were engaged for rural evangelistic work in New England. As they were going to communities with closed churches or very little spiritual life, we know they would frequently need to provide their own entertainment, so equipped them with folding cots, tents, small cook stoves, and a few dishes. They scrambled their own eggs and cooked their own beans but the ladies of the community nearly made them ill with cakes and doughnuts. Two young men conducted a vacation school for boys and girls in a Grange Hall in one small community where there was no church, and at night held evangelistic services. As a result, several were converted, Christians revived, and a Sunday-school conducted this winter. Next summer, we expect four young men from Bob Jones College to come to us for this same sort of work.

Nearly forty young ladies were employed for vacation school work last summer, and conducted sixty-three vacation schools. One was in a Portuguese Baptist Mission Church. The kiddies crowded in until there was not an inch of space even for the teacher's modest-sized feet. How they sang! They learned a good many Scripture verses and listened raptly to Bible stories. One hundred fifty of them crowded into space suitable for seventy-five. How we wish ample quarters might be provided for an even larger school this summer.

In the winter months, our three rural public school teachers give religious instruction regularly to 2200 boys and girls, over 2000 of whom never attend church or Sunday-school anywhere. The other day, an eighth grade girl wrote one teacher in Maine, "I wish I were going back to grammar school next year so that I might continue to hear the Bible stories." Another wrote a teacher, "I am planning to be a missionary. I feel God has called me." In another school a young girl wrote, "I was the first one in my school to accept Christ as my Saviour but since then three more girls have come to Christ. Pray for us." We could use a dozen such teachers were we able to provide their expenses, for the need is very great throughout all of rural New England.

These teachers visit three or four schools a day, isolated rural one-room schools where boys

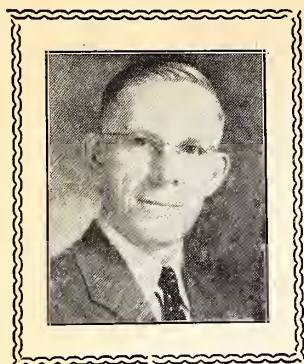
and girls are brought by small school buses, often old Ford cars with "school bus" signs on the back, and immediately after school they are returned home where they remain until the next school day, seldom leaving the farms except for school attendance. These children live too far from churches to walk; many have no means of conveyance in their families; others have an old horse that must be rested on Sunday; still others have only a truck needed in the dairying or poultry raising that necessitates Sunday labor just at the time Sunday-schools are in operation. The majority of the adults on these farms are indifferent to the Gospel themselves, possibly not having heard a real Gospel message all their



lives. All too often churches in these rural areas are pastored by men who themselves have little knowledge of the way of salvation.

The rural teachers travel by car from school to school, teaching an hour in each place. They are entertained in the homes of the local people, often in places without any modern conveniences. With very difficult driving conditions, cold homes and spiritual darkness, these young ladies labor under real missionary conditions. But God is giving them a harvest of souls. Here are excerpts from their letters:

"I haven't the heart to drop Miss P.'s school in Hebron. I'm the only outside person who goes in there and it is a real ray of sunshine for her to have me give the school the Bible
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FOLLOWING UP THE CHILD CONVERTS

BY T. W. McKEE

Rev. McKee, instructor of Child Evangelism at D. B. I., is active in child evangelism in Denver. He is active in young people's work as well, being National Director of Bible Research Clubs, Inc., an organization for studying the Bible in colleges and high schools.

God has sent a new revival movement to backslidden materialistic America. Revivals of the past have been largely among adults. This time God is working among children. This child evangelism movement has not only been introduced to every state in the United States of America, but has swept on to the provinces of Canada and Central America.

It is a unique spiritual movement. The work is carried on almost entirely outside of church buildings. Groups of children are gathered together in private homes, in parks, auto-camps, beaches, playgrounds, back yards, and alleys. They are given a Bible story illustrated by object lesson and other visual aid methods. The way of salvation is explained and the children urged to accept Christ as Saviour at once. Thousands of children are being brought to Christ every month throughout the nation.

New pioneer fields and new methods of child evangelism, of course, lead to new difficulties in conserving results, and the need for practical methods of follow-up work. Some suggestions are offered under the following headings: *Follow-up Classes, Home Visitation, Sunday-school Placement, and Adult District Prayer Groups.*

1. Follow-up Classes

After a majority of a children's group or class have confessed Christ as Saviour, it is wise to give them some practical scriptural instruction on how Christians should conduct themselves in thought, word, and deed. This instruction can be given in the same class, or a new class can be formed for new converts only. Since very few churches have instruction classes for young believers, it becomes necessary for the *home-class teacher* to provide the new converts with proper Christian instruction.

Boys and girls should be taught that a new convert is a new creation and is expected to have new life, new thought, new habits, and new conduct. They are to become witnesses for Christ to their school-mates. They will cultivate new friendships among those who are Christians.

In the follow-up classes, simple instruction on such subjects as *Prayer, Witnessing,*

and *Bible Study* should be given. Boys and girls learn to pray very quickly. Their faith is simple and active. They believe God and expect answers to prayer. They like to thank God for His blessings and pray for the salvation of their playmates and other members of their own family.

Saved children can be trained to become effective witnesses. Witnessing is telling others what the Lord has done for you. Boys and girls like to help by distributing tracts and invitations to meetings.

Young believers make wonderful Bible students. They have no doubts to disturb them. They readily accept the divine inspiration of the Word of God. Their minds are keen and active. They easily store the Word in memory and heart and as a result, they will grow in grace and knowledge. Doubts and fears will flee away.

Boys and girls of the Junior and Intermediate age enjoy Bible reading and memory contests. Many times parents become interested in systematic Bible reading through the zeal of the children's reading contests.

2. Home Visitation

Most Christians are timid and fearful about calling on strangers concerning religious matters. Not many church members are qualified by tact and skill for personal work in homes. But with the home-class teacher it is different. Through the child in the home, she has a happy and enthusiastic introduction. The parents will be glad to meet and welcome someone who is so unselfishly interested in their child. Through this favorable contact with the home, the visitor

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Building the Dispensations

BY THE EDITOR

- Twelfth Installment -

In the fifth dispensation the Lord Jesus Christ is set forth by revelation as the Head of the Body (Eph. 1:22, 23). This is an entirely new characterization and relationship. No place in Scripture is the Saviour thus designated until we come to the writings of Paul. In fact, the designation "Head of the Body" could not be given without conveying at least some information concerning the Body itself. But since "the Body" is the Mystery, and was hid in God (Eph. 3:9) until revealed through Paul, it is evident that our Lord could not be presented in Scripture as the Head of the Body until such time as God saw fit to declare and reveal the Body itself. It was to Paul that God committed the dispensation of the Mystery, the Body, the Church.

Because the special dispensational fact concerning our Lord is the fact of His Headship of the Body, the Holy Spirit speaks of the possibility of a special sin which belongs only in this present dispensation. It is a sin of omission, the sin of failing to hold the Head:

Let no man beguile you of your reward in a voluntary humility and worshipping of angels . . . and not holding the Head (Col. 2:18, 19).

The complete thought in the word rendered "hold" is "hold fast." When believers hold fast to the Head in this dispensation of the Body, there comes a deepening of occupation in Christ and a fuller realization of our oneness with and dependence upon Him, Who is our Saviour. And when we, who love Him, give proper recognition to Him as Head of the Body, it results in our appreciation of our oneness with and dependence upon one another as well. The tremendous need of Christians throughout the age, has been and still is—a new and lively concept of the importance of "holding fast the Head." To neglect the Head is to grieve the Lord. To neglect the Head is to impoverish our own spiritual lives. To fail to hold fast the Head is to invite schism and faction in the Body of Christ, and when we neglect the Head, we are neglecting the particular truth which belongs to our age, for this is the age of the Body.

The Body age begins when God places the Body on the earth by putting in motion that operation of the Holy Spirit called the Baptism. The Body age ends when God takes the Body off the earth in that wonderful event which we call the Rapture. When the Church is "caught up" the need for the proclamation of Christ as Head of the Body is past, because the Body has gone to glory. When the hour for the discontinuance of the declaration of Christ as the Head has come, then has also come the end of the Body dispensation.

God has planned the ages around certain facts

which pertain to the Person and work of His Son. The special fact concerning the Lord Jesus which the Holy Spirit declares to the fifth age is that He is the Head of the Church which is His Body.

In the sixth dispensation, that short dispensation of terrible tribulation, the chosen nation of Israel comes to the awful climax of its suffering and the Lord Jesus enters the picture in second coming glory as the Deliverer and Rescuer of His people. Throughout Old Testament prophecies He is thus presented.

The book of Psalms, filled as it is with many prophecies of the tribulational sorrows of Israel, will give us enough examples to demonstrate that the outstanding thought of Israel toward the Lord in the Tribulation time will be that He shall deliver them. Consequently, we shall find that throughout the Tribulation Israel's prayer will be for deliverance, and that the Lord's thought and plan shall be that He shall deliver them, and do a thorough job of it.

The seventeenth Psalm is one of the many Psalms which describe the Tribulation, the sixth dispensation. In the midst of the description of tribulational miseries, God's people, Israel, are represented as breaking out in prayer. Their prayer is a direct petition for God to deliver them from the Antichrist:

Arise, O Lord, disappoint him, cast him down:
deliver my soul from the wicked (man) (Ps. 17:13).

One of the several prayers for deliverance from the Antichrist appears in Psalm forty-three:

O deliver me from the deceitful and unjust man
(Ps. 43:1b).

Another of these agony-filled prayers which shall be wrung from the heart of Israel in that future tribulation hour is:

Deliver me, O Lord, from the evil man; preserve
me from the violent man (Ps. 140:1).

That Israel shall fully understand in that future day of trouble that her deliverance must come through the coming back of Jesus to the earth is made most plain. In several of their prayers for Him to come, it is shown that they will cry out, "Return." The very word they will employ is a confession that they have at last recognized Him in His first coming. The Jew of today does not believe the Messiah has ever visited earth, so he could not say, "Return." But the Jew of the Tribulation will be a different man. He will see that Jesus is the Messiah, so he prays with Spirit-directed freedom:

Return, O Lord, deliver my soul (Ps. 6:4).

Return, we beseech Thee, O God of hosts (Ps. 80:14).

Return, O Lord, how long? and let it repent Thee concerning Thy servants (Ps. 90:13).

And God will not fail His people. They shall not be deserted when thus they cry in their distress. Deliverance shall be their need. And deliverance is what they shall receive. And the Lord Jesus shall be their Deliverer. He shall come back out of the glory in power and majesty. His enemies shall melt and die at His presence, and His people shall be gloriously delivered.

The dispensation of the Tribulation will be short, but its every moment of wretchedness will point forward to and focus upon the moment of divine deliverance. And when the deliverance shall come, in the Person of the Lord Jesus, the dispensation shall end.

The special and glorious fact concerning the Son of God which the Holy Spirit will declare and prove in the sixth age is that Jesus is the mighty Deliverer of His people from the powers of evil.

In the seventh dispensation, our Lord Jesus is set forth as God.

When the hour for the manifestation of the last dispensation of time, i.e., the Kingdom, arrives, God begins to make most clear the Deity of the Son. We do not mean by this that God has not revealed the Son's Deity in former dispensations, for He has. But, rather, we mean that in the coming Kingdom the *accent* will be upon the fact of the Saviour's Deity. His virgin birth spoke of Deity, His resurrection and ascension were demonstrations of His Deity. But when the Kingdom comes the evidences of the Saviour's Deity will everywhere abound. His miraculous arrival from heaven, flashing as the lightning from the east to the west will attest His Deity. His astounding single-handed victory over the thousands of millions of Antichrist's host will eloquently proclaim His Deity, and then as He reigns from the throne of His father David, the worship of earth's nations will become a mighty testimony to His Deity and power.

The special fact concerning the Lord Jesus which is set forth in the Jewish dispensation is that the One Who died on Calvary, and Who later returns and reigns in glory is not only Man, but that He is also fully and eternally God.

The Scriptures say definitely that God planned the ages by His Son. When we observe the ages themselves, they bear out the declaration. The Scriptures set forth seven outstanding facts concerning Jesus, and God takes these seven facts and makes of them the landmarks whereby the dispensational boundaries can be discovered.

God presents a type of the human perfection of Jesus in the man, Adam. When the type disintegrates, the first dispensation ends. God has established a dispensational landmark.

God predicts the first advent of Jesus and His sac-

rificial death in the meanings of the first ten names in the Messianic line. When the names are ended, the message is complete. When the message is complete, the second dispensation ends. God has thus established another dispensational landmark.

Following immediately after the first group of ten names and their divinely arranged meaning, God gives us a second list of ten worthies who constitute that section of the Messianic line. The message of these names flings out a glorious prophecy of the second advent and the Saviour's entrance into Kingship. It took all ten names to round out the prophecy. When the prophecy had been made complete by the addition of the name that would finish the picture, the third dispensation ended; and God had established, by His Son, another dispensational landmark.

God crowds the fourth dispensation with prophecies, and types, and Psalms, and unique incidents pointing to one outstanding truth about His Son—the Resurrection. He especially provides the type of the slain lamb and the living priest as the daily message to Israel. He places upon the shoulders of this radiant type, located as it was in the temple court, the burden of the fourth age. When the type is destroyed at the fall of Jerusalem, A.D. 70, the age ends; and God has placed another marker in the history of the dispensations.

God reveals a new thing—the Body of Christ—to the fifth age. He declares His Son to be the Head of the Body, calling on Christians to “hold fast the Head.” Paul, led by the Spirit, predicts a moment when the Body shall be “caught up” into the air. The removal of the Body will remove the need of the proclamation of Body truth. The teaching that Christ is the Head is the primary point of the Body message. When the Body is “caught up” the dispensation ends, and God has made the Rapture of the Church another dispensational boundary stone.

As the sixth age shall break upon the earth God will allow awful political, commercial, social, physical, and religious calamities to fall upon Israel through the horrid machinations of the Antichrist. Israel's one unspeakable need shall be *deliverance*. And Jesus steps upon the closing scene of this troubled dispensation and delivers Israel out of all her troubles. The Great Tribulation presents the Son of God as the Deliverer. He effects this great deliverance through His Second Coming. When the need of deliverance is gone and the mighty Deliverer has delivered His people from the lion's paw, the sixth dispensation will end; and God will have placed another dispensational border stone—the Second Coming of the Lord.

The outstanding truth of the seventh dispensation is—Jesus is God. The Bible specifically declares that the age will endure for a thousand years, thus revealing the far border-line of the age at the time of its beginning. The very language of Scripture reveals dispensational border markers which cannot be denied.

When God planned the seven thrilling ages by His Son, He sifted out the seven eternal verities which reveal the matchless character of our Lord and spread them before Himself in celestial transcript as the pattern of the seven dispensations. Thus it occurs, that although many other truths may be taught about our Lord as the dispensations move along, it has pleased the Father to cause the Holy Spirit's accent in each dispensation to be as follows:

In the first age Divine Revelation throws the accent on the fact that Jesus is Perfect Man.

In the second age Divine Revelation throws the accent on the fact that Jesus is the Redeemer.

In the third age Divine Revelation throws the accent on the fact that Jesus is the coming King.

In the fourth age Divine Revelation throws the accent on the fact that Jesus is the Resurrected One.

In the fifth age Divine Revelation throws the accent on the fact that Jesus is the Head of the Body.

In the sixth age Divine Revelation throws the accent on the fact that Jesus is the Deliverer.

And in the seventh age Divine Revelation throws the accent on the fact that Jesus is God.

These seven facts about Jesus constitute an inspired epitome of the glorious characters which fully and exclusively belong to Him. And these seven uncontrollable facts about Him become a heaven-revealed paradigm of the seven dispensations and furnish superlative proof of the truth of Paul's teaching that God did indeed *plan the ages by His Son*.

CONCLUSION

The seven dispensations are not the product of human imagination. The seven dispensations are demonstrated to be the direct product of the mind of the living God. The seven dispensations reveal the infinitely perfect plan of God for man. The seven dispensations are as clearly and simply set forth in the Scriptures as the other great doctrines which are fundamental to our faith.

Having followed the building of the dispensations through the radiantly clear declarations of the Word of God, we can now see that it is thoroughly harmonious with God's dispensational purposes to forbid capital punishment in one age and command it in another, and that the vegetarians of the second dispensation were just as delightfully scriptural in their age as were the meat-eating enthusiasts of the subsequent dispensations. We can now see how God's dispensational purposes fostered a universal language in the second dispensation, and yet the same mighty dispensational purposes cracked down on the third dispensation with the Confusion of Tongues. We now understand why God gave His message of love to the first three ages through

the majestic beauty of the starry heavens with their twinkling constellations, but revolutionized His method in the fourth dispensation and limited the output of the Gospel to the direct descendants of Abraham. We now see the absolute scripturalness and dispensational significance of divine healing as a Kingdom sign in the Jewish age, but that when the Jewish age was over and past, the scriptural Christian who unfortunately became sick would open his eyes to God's dispensational purposes, and send for a doctor. We can now see the strength and power and blessing which attended the gift of prophecy in the fourth dispensation, and also recognize that since God said "prophecies . . . shall fail," for one to prophesy in this present age is folly and fanaticism. We can now see that since Paul lived in the hour of the overlapping of the Jewish age and the Church age that his miraculous experience with the viper-bite which proved harmless was in harmony with the hour in which he lived, but that Paul's experience was not to be interpreted as a divine commission to preachers to conduct "Rattlesnake meetings" and "Copperhead meetings" in any dispensation in which they might happen to live.

The dispensational changes are gigantic and impressive. But the study of the Scriptures reveal that despite the amazing scope of some of these dispensational alterations of program, the ultimate purposes of God remain throughout every dispensational upheaval—unalterably the same. This is because the character of God never changes. His glorious holiness is immutable; His wondrous love as solid as His Word which cannot be broken. Hence in the very midst of the clash and turmoil of the ages, the Gospel story never varies and the way for a poor lost and undone sinner to be saved remains the same in every dispensation—believe in the Lord Jesus Christ and receive everlasting life.

Dispensational truth, rightly understood, will protect the child of God from errors and cults which mark these closing days of the Church age. Dispensational truth breaks down the numerous abortive and erratic teachings concerning the Holy Spirit, the blessed Third Person of the Trinity. Dispensational truth stimulates nominal Christians everywhere to more eager Bible study, and awakens them to the blessing and delight of "waiting for His Son from heaven." And dispensational truth brings the children of God to a deeper yieldedness and consecration to God's glorious Son, our Lord and Saviour Jesus Christ.

In seven carefully taken steps we have sought to build the dispensations from materials which are in the Bible. We have found that the dispensations are not based on the cleverness of some man, but that Paul's astonishing claim is true, and we may say with fullest confidence,

The ages were outlined by the Word of God
(Lit. Gr., Heb. 11:3).

THE END



C. REUBEN LINDQUIST
President and Dean

CLASS OF '40

THE DENVER BIBLE INSTITUTE

- o -

-- CLASS MOTTO --

"That I may know Him"

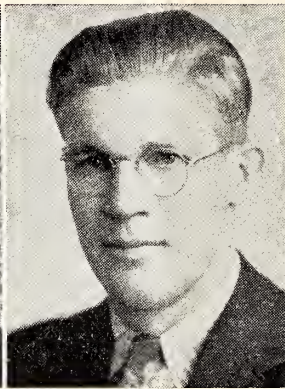


ERNEST E. LOTT
Class Sponsor

Class President



OLIVE ELLIS



HENRY J. HYINK



ALETHA NEAL



DONALD VIRTIS



LUCILLE CULYER



ALVIN BRIAN CASSENS



HOPE STEWART

Testimonies of the Class of '40

I truly thank the Lord for the privilege that I have had of spending four years in such a training school as the Denver Bible Institute. Surely I can say with the Psalmist, "The Lord hath done great things for us; whereof we are glad."

—Henry Hyink

With four years of vital training behind me and the Lord's vast field of service before me, the glorious opportunity to "... follow on to know the Lord" (Hosea 6:3) is afforded.

It was not until my last year of training was nearly com-

pleted that I knew the Lord wanted me to serve Him in the difficult work with Mohammedans in Morocco. But no matter the hardness of the task, we know that "God's work done in God's way will never lack God's supplies" (Hudson Taylor).

—Lucille Culyer

I am surely rejoicing in Christ Jesus my Lord for the privileges I have in Him. Five of these privileges I never enjoyed before I came to D. B. I. The first of these is prayer. There is definite satisfaction in having a definite time of prayer each morning. The second is

giving diligence daily to the reading of the Word. The third is giving—first, my whole life to Him; then my service, money, and all to Him daily. The fourth is comforting or exhorting others whereby both their lives and mine are enriched. The fifth is witnessing for Jesus Christ. My prayer is that I may be fully yielded to the Holy Spirit so that lost souls will want Jesus as their Saviour, and saved souls will want to be transformed into the likeness of Jesus my Lord.

—Donald Virts

The motto of our class, "That I may know Him" (Phil. 3:10), has become my constraining desire. How reassuring it is to know that the Saviour is mindful of my insufficiency and makes abundant provision for me. My need is that of every child of God—a vital and personal relationship with Him "Who hath saved us, and called us with an holy calling . . . according to His own purpose and grace . . ."

—Hope Stewart

I have set the Lord always before me: because He is at my right hand, I shall not be moved (Ps. 16:8).

It is not because of any good in me, but because of God's wonderful grace and love in planning my life, that I have been permitted to finish my training at the Denver Bible Institute. I came to this school with almost no knowledge of the Word of God. Therefore, it is for D. B. I's clear and simple teaching of the doctrines of the Bible that I am

especially grateful. I thank God for such a school as this, and it is with great joy that I give my life in service to dear old D. B. I.—"to me of all the schools on earth the dearest."

—Olive Ellis

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths (Prov. 3:5, 6).

Trusting all to the Lord is the great secret of living. I have learned to trust Him since He has proved Himself trustworthy in a special way. Coming into school with only two hundred dollars, I expected to pack up my little kit bag and go home as soon as my money ran out. Having been out of school for seven years also presented a problem. But, praise God, He has brought me to commencement and taught me that I can trust Him for the future.

—Alvin Cassens

Four years of training at the Denver Bible Institute have caused me to know and to love my Lord better than ever before, as well as having fitted me for His service—the most glorious service in the world—that of telling others of Him Whom we love. I am eagerly looking forward to the time when I will be out in His field. "The harvest truly is plenteous, but the laborers are few" (Matt. 9:37).

—Aletha Neal

BOOK REVIEWS

DARK MOUNTAINS

This story centers round a girl who was unsaved, but who was willing to go under false pretenses, even to the extent of entering Bible school to gain her desires. In Bible school she found her Saviour and His will for her life. A series of events are told that hold the reader's interest until the story is finished. This story can be highly recommended for Christian young people.

Dark Mountains, by Dorothy Richards Bryant. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 223 Pages. Price, \$1.00, cloth.

THE FIFTH OF THE MEDLOCKS

Vance Medlock, a boy of the Blue Ridge Mountains, though he has little education, is fearless, dauntless, and disregards all family tradition. He is hungry to get an education and in the doing of it, finds Christ. He passes through many testings and sore trials, yet God brings him forth "as gold."

A good story for high school young people especially, one that makes salvation clear and exalts the name of Christ.

The Fifth of the Medlocks, by David P. Allison. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 192 pages. Price, \$1.00, cloth.

THE KESWICK CONVENTION — 1939

This volume of sermons delivered at the last convention speaks for itself to all who know Keswick. No finer volume could be purchased which deals with the deeper life. Many hungry Christian hearts, longing for a more intimate life with our Lord, will find untold blessing in reading this fine book.

The Keswick Convention—1939. Published by Pickering and Inglis, Ltd., 14 Paternoster Row, London, E. C. 4. Also 229 Bothwell Street, Glasgow, C. 2. 292 pages. Price, \$1.50, cloth.

HOW I KNOW GOD ANSWERS PRAYER

This is a record of a miracle-working God as He had opportunity to reveal Himself in and through the lives of



Conducted by the Editor

Mr. and Mrs. Goforth of China. It will prove stimulating to faith, encouraging to the discouraged, and will serve to engender greater spiritual boldness in all who read its pages. It is written by Mrs. Goforth herself.

How I Know God Answers Prayer, by Rosland Goforth. Published by Zondervan Publishing House, Grand Rapids, Michigan. 142 pages. Price, 60 cents, paper.

THE WORLD'S SATURDAY NIGHT AND OTHER SERMONS

There are thirteens sermons in this book, dealing with the awful need and sinful condition of the world in which we live, presenting, too, the love of the living God in His perfect substitutionary plan for sinners, and an appeal to saved men and women to present their very lives to the One Who died for them. Each sermon is full of heart-stirring appeal, and is written in a way that will claim and hold interest throughout.

The World's Saturday Night and Other Sermons, by William Edward Biedewolf. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 167 pages. Price, \$1.00, cloth.

THE PROXIMITIES OF CALVARY

It is well to see both sides of some of the activities centering around the Cross of Calvary. Dr. Lee has given interesting contrasts and has told them in an inspiring way. It will make you a better preacher and more fruitful in Christian work.

The Proximities of Calvary, by Robert G. Lee. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 104 pages. Price, \$1.00, cloth.

BOOKLETS AND PAMPHLETS

FAMOUS MISSIONARIES, by James Gilchrist Lawson. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. This booklet gives very brief biographies of famous missionaries from the Apostle Paul down to Dr. Samuel Zweimer. There are thirty of these biographies. Though brief, the book gives one a "bird's-eye" view of the great work of world-wide missions. Price, 25 cents, paper. 64 pages.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

The famed Keswick speaker, Dr. D. H. Dolman of England, held meetings from May 12 through 19 in the Bowmanville Church of Chicago, Illinois, of which the Rev. Elmer Seger ('33) is pastor. Miss Marian Takamine ('37), studying piano in Chicago, was the pianist.

"A community such as this is a challenge to anyone with a hunger for souls," writes Henry A. Jansen ('33) pastoring a church in San Diego, Texas. It is one of the older towns of the south and is noted for its ungodliness. Being a stronghold of Catholicism it presents a real opportunity for testimony among the Mexican population who are "tiring of the Catholic church and its burdens and are ripe for the Christian reaper to gather." Since the Jansens organized a work there last November, a number of souls have been won to the Lord. They have purchased lots for a church building, and in a few weeks they will begin the actual construction.

Mr. and Mrs. Duane Jacobs, former students, and Mr. and Mrs. Louis Arkema (Mr. Arkema is a graduate of the class of '37), are engaged in aggressive home missionary work in the rural school districts of Michigan under the direction of Rev. B. F. Hitchcock of the Rural Bible Mission.

Evangelist V. F. Anderson who has been holding meetings in neglected districts on the western slope reports an overwhelming response to the Gospel appeal in Gunnison, Colorado. At the present time he is engaged in meetings at Paonia, Colorado, and is assisted by Rev. J. Frank Davis, song leader from Ponca City, Oklahoma, and Miss Evelyn Witt, pianist from Denver.

Rev. W. P. Whittemore, formerly of Bisbee, Arizona, who is to be the speaker at the second annual Christian Conquerors' Youth Conference of the Institute, recently held a meeting with Rev. J. G. Wright ('28), pastor of the Edgemont Bible Church of East St. Louis, Illinois. Three members from Mr. Wright's church are enrolled as students in the Institute at the present time. Mr. Whittemore also held a four-day young people's conference with Rev. P. J. Clifford ('33), pastor of the Bible Church of Three Rivers, Michigan. A special feature of the conference was a one-day rally of several young peoples' societies. There is also a member from Mr. Clifford's church enrolled in the Institute.

The May news bulletin of the South America Indian Mission reports that Mrs. Hannah Roach ('30) together with her helper, Miss Elizabeth Wheeler, are being blessed of the Lord in the Daily Vacation Bible School work in Contamana, Peru.

Rev. John D. Nutting, Secretary of the Utah Gospel Mission which is seeking to do an aggressive evangelistic

work among the Mormon people in Utah, is facing an urgent need for additional helpers. Pray that the Lord shall thrust forth laborers into this needy field.

CAMPUS NEWS FLASHES

A group of the men staff members and students set aside their regular duties on two Mondays, April 29 and May 6, and worked on landscaping the Campus grounds. They transplanted a Russian Olive hedge along Daniels Road between Brookes and Chapman Halls and planted a lawn between the hedge and the sidewalk. Spring rains, which necessitated the postponing of the annual spring picnic, have caused the new lawn to flourish.

Members of the faculty, staff, and student body greatly enjoyed the privilege of hearing the original Gipsy Smith on several occasions during his meetings at the Central Presbyterian Church in Denver, April 28 to May 12.

An interesting Gospel message illustrated by electrical appliances was given at the regular prayer service of the Berean Fundamental Church of Denver on Wednesday, May 1, by Rev. R. H. Coon, pastor of the Seventh Day Baptist Church in Boulder, Colorado.

Rev. and Mrs. O. O. Wood together with their daughter, Ruth ('37) and their son John, prospective student, spent several days at the Campus recently visiting their daughter and sister, Mary Wood, who is enrolled as a student in the Institute.

We were glad to welcome back to the Campus on May 8 Miss Rose Encinas ('28), Home secretary of the Berean African Missionary Society, who has just recovered from an operation which she underwent while visiting her relatives in Tucson, Arizona.

Miss Anna Benthien ('29), a member of the Institute staff, gave a helpful message from the Word at the devotional season of the Women's Missionary Circle of the Berean Fundamental Church on Thursday, May 9.

Rev. and Mrs. Ford L. Canfield of the China Inland Mission Home in Los Angeles, California, recently spent several days visiting with Rev. and Mrs. A. H. Yetter ('28) in Denver. The Canfields spoke to the students at the Campus during the Saturday evening prayer meeting, May 11, and Mrs. Canfield gave a practical message on Christian homemaking at the Girls' Missionary Prayer Meeting on Monday evening. Mr. Canfield also brought an inspiring message at the Sunday morning service of the Berean Fundamental Church, and gave a stereopticon lecture on China and the war conditions there at a specially arranged meeting on Tuesday evening.

We are always glad when Alumni members stop in for a visit at the Campus, and we recently enjoyed fellowshiping with Kenneth Johnson ('36) of Minneapolis, Minnesota, and Rev. Clifford Peterson ('32) of Superior, Arizona. Other Campus visitors were Rev. and Mrs. C. Van Der Veen of East Lake, Colorado, where Mr. Van Der Veen is pastor of the Congregational Church, and Rev. and Mrs. L. A. Westmoreland of Chicago, Illinois. The Van Der Veen's and Westmorelands were classmates at the Moody Bible Institute.

The annual public speaking contest was held at 2047 Glenarm Place on Friday, May 17. The contestants were first and second year students. Prizes were awarded as follows: Formal talk—Clarence Swihart of Three Rivers, Michigan; child evangelism talk—Gladys Ewalt of St. Louis, Missouri; object lesson—Virginia Strouse of Edgewater, Colorado; debating team—Albert Ostrander of Hale, Colorado, and Verna Van Wingerden of Detroit, Michigan.

Dean C. Reuben Lindquist ('27) is teaching a Bible class each Tuesday evening at Boulder, Colorado, which class grew out of the fruitful evangelistic meetings recently conducted there by Rev. V. F. Anderson.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

MEN IN THE LAST DAYS

II Timothy 3:1-13

- I. THE CHARACTER OF MEN IN THE LAST DAYS DEPICTED
II Tim. 3:1-5
- II. THE COURSE OF MEN IN THE LAST DAYS DEFINED
II Tim. 3:6-9
- III. THE CONTRAST OF MEN IN THE LAST DAYS DISPLAYED
 - A. Good men
II Tim. 3:10-12
 - B. Bad men
II Tim. 3:13

—A. H. Y.

A FAITHFUL MINISTER

- I. A SOLEMN CHARGE
II Tim. 4:1-5
 - A. Before God in Christ
II Tim. 4:1
 - B. Based upon a coming judgment
II Tim. 4:1
 - C. Based upon apostasy
II Tim. 4:3, 4
 - D. Based upon evangelism
II Tim. 4:5
- II. A SERVANT'S CONFIDENCE
II Tim. 4:6-8
 - A. Concerning his death
II Tim. 4:6
 - B. Concerning his deeds
II Tim. 4:7
 - C. Concerning his crown
II Tim. 4:8
- III. A SURE CONQUEST
II Tim. 4:9-18
 - A. In spite of Demas' desertion
II Tim. 4:10
 - B. In spite of Alexander's opposition
II Tim. 4:14
 - C. In spite of others' defection
II Tim. 4:16

—A. H. Y.

FILLED

- I. FULL OF THE HOLY SPIRIT
Acts 6:3, 5, 10; 7:55
- II. FULL OF FAITH
Acts 6:5, 8
- III. FULL OF WISDOM
Acts 6:3, 10
- IV. FULL OF POWER
Acts 6:8

—N. F. D.

NOAH

Genesis 6:9

- I. NOAH'S CONDITION
"Noah was a *just* man"
- II. NOAH'S CHARACTER
"Perfect in his generations"
- III. NOAH'S COMMUNION
"Walked with God"

—W. P. W.

FELLOWSHIP

Malachi 3:6

- I. THE REQUIREMENT OF FELLOWSHIP
"Fear the Lord"
- II. THE RECOGNITION OF FELLOWSHIP
"The Lord Heard"
- III. THE REWARD OF FELLOWSHIP
"Book of Remembrance"

—C. B. W.

SALVATION

John 10:9

- I. THE PERSON OF SALVATION
"I am"
- II. THE PORTAL OF SALVATION
"The Door"
- III. THE PROCLAMATION OF SALVATION
"If any man"
- IV. THE PRINCIPLE OF SALVATION
"Enter in"
- V. THE POWER OF SALVATION
"By ME"
- VI. THE POSITION OF SALVATION
"Shall be saved"
- VII. THE PROMISE OF SALVATION
Freedom
"Shall go in and out, and find pasture"

—W. P. W.

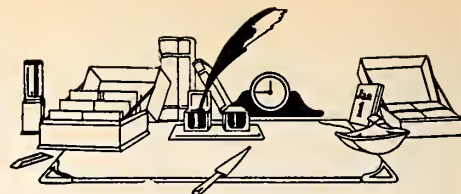
THE HAND OF GOD

John 10:28, 29

- I. THE SAFETY OF GOD'S HAND
Rev. 1:20—2:1
- II. THE SECURITY OF GOD'S HAND
John 10:28
- III. THE STRENGTH OF GOD'S HAND
Isa. 41:10
- IV. THE SEPARATING POWER OF GOD'S HAND
Matt. 25:33
- V. THE SATISFACTION AT GOD'S HAND
Psalm 16:11

—A. McF.

THE EDITOR'S MAIL BAG



Conducted By The Editor

We are indeed grateful to God for the members of the *Grace and Truth* family who have been so faithful in renewing subscriptions for the missionaries. We trust that many more will see the value of such a ministry and help us send to those missionaries who are still on our waiting list.

The following testimonies will show how deeply the magazine is appreciated by God's servants on the "firing line."

From Egypt:

We do enjoy reading *Grace and Truth* very much, and it is passed on to friends who appreciate it too. May the Lord bless you abundantly in all you do for Him, and use *Grace and Truth* for the strengthening and the building up of all its readers. May He find us ready and faithful at His return.

From Peru:

We acknowledge your gift of one year's subscription to *Grace and Truth* for us. We want to thank you very heartily for this gift and assure you of how much we appreciate your kindness. We have been receiving this paper for some time now through the generosity of friends in the States and have always enjoyed its contents. Its high evangelical tone is admirable at this time when there is so much error abroad, and its articles are always of the most helpful and profitable type. We are therefore indebted to you for making it possible for us to receive it for 1940.

From Paraguay:

Your kind letter came to hand intimating that through the kindness of a friend my subscription to *Grace and Truth* had been renewed for one year. Please receive warmest thanks for the magazine which I much appreciate. It is very refreshing to see the high standard of sound teaching being maintained in these dark days of apostasy from the faith once for all delivered to the saints. May the Lord continue to guide you and enable you to keep this light burning in the midst of the darkness!

From Peru:

Thank you for the letter telling me about another year's subscription to *Grace and Truth*. I do not need to tell you that it would be very hard for me to be without it. I am glad that there are still those at home who are willing to send *Grace and Truth* to us. May the best of God's blessing rest upon all of the staff of *Grace and Truth* for the coming year. The magazine is better now than it has ever been.

From England:

Grace and Truth was first sent to me about fourteen years ago. It has been of inestimable value to me, and a constant inspiration. I now thank and praise our heavenly Father that I am to enjoy it for another year.

From Africa:

This is to thank you very much for arranging to send me *Grace and Truth* for one year. I also wish you to thank . . . for renewing my subscription. Only eternity will reveal how much I appreciate his kind action. At present I am unable to subscribe but if I am able to do so later, I will forward the money and then you can send another copy to someone else who is wanting one.

From British West Indies:

We are deeply grateful for your donation to us of *Grace and Truth*. We always enjoy your splendid magazine and we pray God will bless its clear-cut ministry as it goes forth month by month.

From Holland:

Herewith I will thank you for sending me *Grace and Truth*. I always find something in it that blesses me. It is a real help in my work for the Lord. I am in a very difficult field near the Belgian and German frontier. I do not know how long we may work here, but the times are very dark and there is so much fear each day.

Our trust is in the Lord Jesus and we pray that we may go on in His name among the many unconverted people. Pray for me and for the Lord's work here. I am the pastor of a small church but can do a lot of Gospel work.

My need of good Bible study books is very great. I have to preach three or four times a week to believers, and in Dutch there are so few real study books.

A FINE EXAMPLE TO FOLLOW

California: I should like to have you send *Grace and Truth* to our missionary who has just returned to her field in Africa whose address is . . . I think you have a wonderful publication and I am happy to have a part in sending it out.

RESPONSES FROM OUR "GET-ACQUAINTED" OFFER AND SAMPLE COPIES

Minnesota:

I was very glad to receive a sample copy of the *Grace and Truth* magazine. This particular copy on "Christian Suffering" brought a special blessing to a friend who was in need of such a message. It is true that there is a tendency of giving man's philosophy and experiences rather than expounding the Scriptures.

My friend and I would each like to subscribe to the magazine for six months.

Nevada:

I enjoy your magazine so much that I am doing all I can to give others the privilege of enjoying it also.

I pray that others will help in sending it to the ones that could not receive it otherwise. I enjoy every page of the *Grace and Truth* and it has helped me wondrously, and as I can I will help others to enjoy it. And may the Lord bless you in your good work.

Minnesota:

This much I feel certain of, after Mr. . . . has read this magazine for six months, a renewed subscription will follow soon after. How any Christian, providing they have the means, would let their subscription lapse, is beyond me.

Kansas:

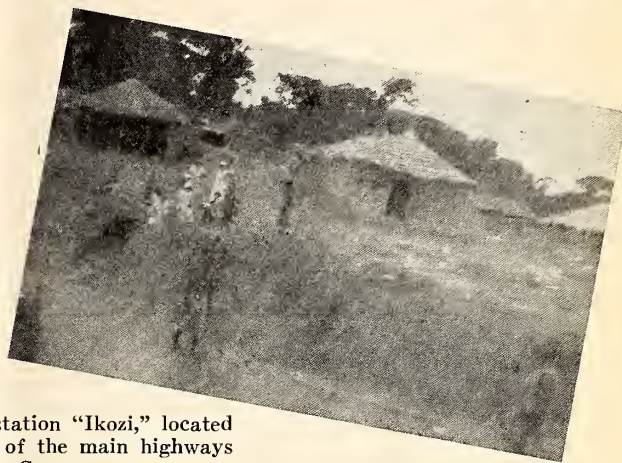
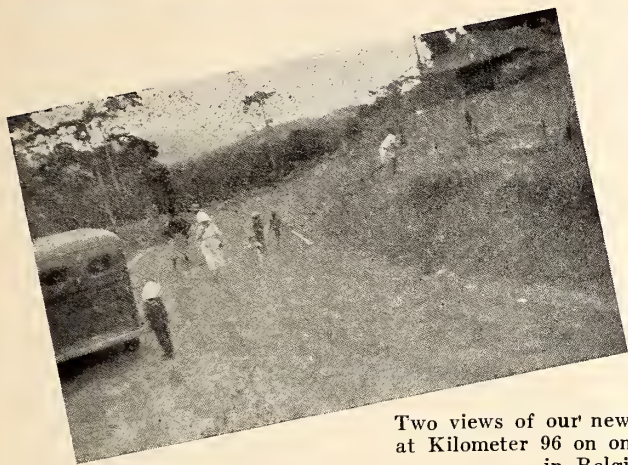
I have seen a sample copy of your magazine and enjoyed every bit of it. I am enclosing herewith \$1.50 for my subscription for one year, as I believe your magazine is just what I have been looking for for a long time.



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



Two views of our new station "Ikozi," located at Kilometer 96 on one of the main highways in Belgian Congo.

NEW STATION ESTABLISHED

"The Lord hath done great things for us, whereof we are glad." This is the song of praise on the lips of our missionaries on the field as well as the members of the B. A. M. S. Board at home. The Lord has worked in a most unexpected way in the expansion of our missionary work.

As our readers will remember, our Musuku station is located sixty miles north of Shabunda. There is a road to Masanga, a distance of some forty miles, but the rest of the way to Musuku has to be traveled by foot or tipoi. When our missionaries settled on the Musuku site, they were assured of a road for that last twenty miles. Time went by and many overtures were made in an effort to secure the road, but all to no avail.

About Christmas, Rev. Irving Lindquist, our Field Secretary-Treasurer and Mrs. Amie made their final appeal for the road. They were told that it was impossible to say when they could be given assistance in the building of the road; and that it would be a stupendous undertaking for them to attempt by themselves because it would take several months to build it and would cost about \$3,425.00. This was most discouraging information.

But in the course of the conversation they learned that an additional concession was available right on the main highway from Kindu to Costermansville! This highway is one of the most important highways in Eastern Congo and when finished will connect Central Congo with the eastern boundary. On the east it will reach the British possessions, going clear to the Indian Ocean. On the north it goes to Stanleyville, and if traveled far enough, to Egypt, and on the south it goes to Capetown.

Our missionaries had only a few hours to make their decision. As they faced the situation, they realized that to refuse the site would mean that another society would accept it. That would automatically prevent our Society from ever locating on this road because the ruling is that missionary societies shall not be less than definite distances apart. To accept this site would mean added responsibilities to their already crowded program; it would mean added expense, and our finances were at a low ebb. They laid the whole matter before the Lord and became assured it was His plan for them to "Go Forward." After consultation with other missionaries and business friends in Shabunda and Kindu, Mr. Lindquist stepped out on faith and went to Costermansville to make application for the site. As a result, the B. A. M. S. is manning two lighthouses in the darkest recesses of Congo.

IKOZI

Ikozi (EE-KO-ZEE) has been chosen as the name for our new station. It means "Rocks." The name is most appropriate because our missionaries will be pointing needy souls to Him Who is "the Rock in a weary land." We understand there has been no mission work to speak of in that whole northern and eastern territory. In fact, we understand that a person can travel for days and not find either a Protestant or Catholic testimony.

This particular location is called Kilometer 96. It had been used by the road construction officials while they had been working in that section and several hundred dollars worth of work had been done on the site. The officials built three houses for their use and some fifty huts for the natives. When they moved further up toward Costermansville as the work progressed, they had no more use for the site and it was turned back to the government. Mrs. Amie tells us that the houses are not the best, being made of leaves, but the frame work is good and with a thin layer of mud they will be quite nice. Mr. Lindquist has been repairing the roofs and plans to build a fireplace in the living room. A large shed is being partitioned off to serve as living room, dining room, kitchen, and pantry. A two-room house is being used for Mr. Lindquist's quarters, and a three-room house for Mrs. Amie and Miss Johnson. Our missionaries plan to live in these temporary buildings until they can build their permanent buildings of stone. One shed has been repaired for a schoolroom, another for a garage, tool shed, infirmary, and general storehouse.

Our missionaries moved to Ikozi on February 10 and finished the hauling of their stuff on the 15th. It was slow work. The wives and families of the married men were moved to Ikozi a few weeks later and Mr. Lindquist writes they are now quite a village, numbering about eighty strong.

NEW STATION PROGRESSING

In one of his latest letters, Mr. Lindquist indicates that the work at Ikozi is progressing. He says, "The chief Administrator has promised to come out to Ikozi soon to look over our place. He has certainly done all he could for us, as have all the other government officials whom we have approached. The government agricultural man gave me one hundred banana plants. I sent some of the plants to Musuku and brought the balance here. Mrs. Amie and some of the boys have cleared ground and started a nice garden

(CONTINUED ON PAGE 204)



THE DAYS OF YOUTH

The Unerring Pilot

By Florence Taft Fowler

Thrilled and expectant, Jack waited at the harbor dock. Half an hour before the appointed time, he had arrived, but who wouldn't wait half an hour for lovely Miss Endicott and a trip in the "Good Ship Sally." The plain little freckled face of the ten-year-old lighted in a spacious smile as the lady herself walked up the pier.

"Good morning, Jack. All set for a skim on a smooth sea? I have some fishing tackle too, and bait. How would you like to fish a while?"

"Oh, that'll be fun, Miss Endicott!" Jack's eager eyes danced with anticipation as he took the can of bait and followed her to the boat tied at the side of the pier.

"We'll go out by the fishing weirs," said Miss Endicott, "and perhaps we can get some. They don't bite well every day, but these clams ought to be good bait for them."

In the beautiful motor launch "Sally," they were soon chugging out of the little harbor into Nantucket Sound, and, pushing the engine to a higher speed, Miss Endicott at the wheel steered toward the open sea.

"How fast will it go?" asked Jack, standing beside the charming pilot. Watching the boy's face, she pushed the accelerator.

"Who-o-ee! Oh boy!" exclaimed Jack as they sped over the churning, foaming waves and the salty spray splashed in their faces and on the windbreak before them.

"Ever take a ride like this before?" shouted the pilot above the roar of the motor.

"No—this is the first time—oh boy! Fun! I never had so much fun!" he shouted back.

"Wait till you get out where the fish are, Jack."

His answer was an appreciative grin into the face of Miss Endicott, and he turned to the sea. "It's great! And you're a swell—a grand—" They bumped over a huge wave and the spray covered their faces. Jack laughed and brushed the water away with his sheepskin sleeve.

"That was a real bath, wasn't it? So you think I'm a good pilot, do you? After that splash do you still think so?"

"Sure! Fun—oh boy!" His face shone with delight.

"I know a better Pilot, Jack."

"Ye-ah?" he questioned.

"Yes—He is a wonderful Friend of mine, and He thinks the world of you too."

"Ah, now, you're spoofin'. He never saw me. Mebbe you mean Malcolm at the boathouse. He is nice to you."

"Oh, Malcolm is a gentleman and is kind to all the patrons of the harbor, but I'm not talking about Malcolm; I'm talking about—"

"Oh, I bet I know. Are you—are you en—?" Jack hesitated and seemed ashamed and embarrassed for asking the question.

"No, Sonny, I'm not. I know what you wanted to ask. You surprised yourself, didn't you? You are a little gentleman," she continued, patting him on the shoulder. "The man you saw with me at the pier the other day is not the Pilot I'm talking about. He is a man who wants to buy this boat."

"Oh-h-h." There was a touch of disappointment in the child's voice.

"You like this, don't you—no, I'm not selling it to him."

Jack looked pleased and Miss Endicott continued, "You think the ocean is wonderful, don't you?"

Jack nodded assent as he watched in delight the rise and fall of the waves and the vast expanse of green sea before them.

"My Pilot, Jack, is a wonderful Creator. He made the ocean."

"Oh, you mean—God? But—you—you can't know Him. He's too far a—"

"But Jack," she slowed the motor so she could talk with ease, "I do know Him. His Son, the Lord Jesus, is my Saviour, my Pilot, my Friend, and He thinks the world of you—He loves you, Jack."

"How can He? I never saw Him." And he looked up into the smiling eyes which were eagerly searching his face.

"He does love you, because He died on the cross for you, Jack."

"But if He's dead, He can't love anybody. My mother can't love me since she's—dead." The last word came out with a struggle, but it came out.

The pilot was slowing down the little craft and her free hand dabbed a kerchief to her eyes. How wise he was for his years, she thought, and how she loved him. If only she could help him to see.

"But Jack, Jesus died for our sins, and then He rose from the dead. He is God, that's why He could come out of death. He is alive in Heaven now."

"But that's a long ways off," he countered.

My, isn't he logical, thought the pilot, as the whirr of the motor toned down to a quiet purr.

"Jack, the Lord Jesus *is* in Heaven, but His Spirit is everywhere. God is everywhere and sees all things and sees everybody. He is greater than the vast universe, the sea, the earth, the sun, the moon, the stars, and the worlds we cannot see. He made them all; He made us and He sees us and loves us."

Jack's face wore a look of wonder as he listened and watched the movements of his pilot. She steered the boat to the right of a huge bell-buoy they were approaching.

"I think we better anchor here, Jack. See, there are the weirs farther out. That's where the fishermen get some good fish. But we won't go quite so far."

Jack helped Miss Endicott lift the anchor from the prow of the boat and they dropped it into the sea with a splash.

Speedily the hooks were baited and the lines dropped, and they waited.

"Oh, I got a bite, I got a bite!" shouted Jack as he excitedly pulled in his line. But the bait was gone and no fish in evidence. Again the hook was baited and let down on the opposite side of the launch. In a few moments there was a tug at the line, a shout and a scramble and Jack landed a creature in the bottom of the boat.

"What *is* it, Miss Endicott? *That's* no fish!" he cried in disgust and they both laughed at the flapping ugly sea animal trying to extricate itself from the hook.

"That's a sea robin. He's no good. Here, take this knife and kill him. He'll get all our bait and we won't get any fish." Miss Endicott produced a large knife. In a few seconds the deed was accomplished and the creature was thrown overboard and floated away on the waves.

Miss Endicott had the next bite and landed a pretty blue fish.

"Jack, you have to catch the next one."

"Oh, I have, I have! I got him now!" he shouted, and a ten-inch bass was landed.

What excitement in the next hour! Fifteen bass, scup, and blue fish were in the fish pail.

"Well, don't you think we have enough, Jack? Guess we better be getting back. The wind has changed and it begins to look a bit stormy."

Jack looked disappointed for an instant till Miss Endicott assured him: "We'll have to have another fishing trip, Jack—you see there are *lots* of fish. The supply won't ever run out. You are a fine fisherman."

Jack, laughing excitedly, exclaimed, "Oh that'll be great! Oh boy!"

Then he inquired, looking puzzled, "Didn't we anchor on the other side of that big bell-buoy? Guess the wind blew us around here while we were fishing, Miss Endicott."

"You are very observing, Jack. That is what I discovered a few minutes ago, but you can help me pull the anchor now so we'll get back to shore before it storms."

They pulled at the anchor. It moved a few inches but wouldn't lift.

"What's the matter?" cried Jack.

"Let's try this way. I'll move the boat forward and that may loosen it." She turned on the motor and the boat lunged forward. The anchor held.

"Well, it seems to be stuck," Miss Endicott commented calmly, as she turned off the motor again and waited a moment in thought while Jack pulled hopelessly at the anchor rope.

Again the motor whirled and the pilot steered in the opposite direction around the bell-buoy. Then she stopped the engine and they pulled and tugged at the rope, but the anchor would move only a few inches.

"I know what has happened," Miss Endicott said calmly.

"What?" answered Jack.

"Well, you know how the wind changed."

Jack nodded.

"The fact that the anchor moves a little tells me the trouble. You see the wind changed the waves and the boat drifted on the opposite side of the buoy. We are caught in the cable or whatever holds this buoy in place. Well, I'll try again." The launch moved forward a few yards and then rose at the prow and dipped at the stern. The launch would move no further. Reversing the clutch, she moved backward and turned to the right, close to the clanging bell-buoy. The bell was deafening. Again they pulled at the anchor. It held secure. Jack looked troubled, but was silent. Miss Endicott saw his expression and spoke assuringly.

"We don't have to stay here. I'll leave the anchor in the sea first."

"But they cost a lot, don't they?" shouted Jack above the clanging of the bell.

"They don't cost as much as the boat or—" She snapped on the motor and whirled the little craft away from the bell-buoy just in time to prevent the waves dashing it against the huge iron body of the buoy. Jack turned pale. Then she ran the launch in the opposite direction. The anchor pulled the rope taut again. Giving the motor more power, they moved forward a few feet as the motor roared furiously. A huge chain on the bell-buoy lifted a few inches from the water as the launch reared its prow and the stern dipped to the edge of the deck seat in the rear. Jack clutched at the side of the boat, but dared not show his fear. Miss Endicott turned off the motor.

"Guess we ought to untie the anchor," he shouted bravely.

"There is nothing else we *can* do, Jack. Did you see that chain on the bell-buoy lift when I put on all the power? Well, that is just what I was sure was the matter. Our anchor is caught in the chain of the buoy anchor."

"Wish I was a deep sea diver. Maybe I could get the anchor loose."

"But since you are not, Jack," Miss Endicott returned, laughing, "there's only one way out of this mess." She reached for the rope of their anchor and helped Jack climb out on the deck of the launch where the rope was secured. As she held one foot of Jack and the belt of his sheepskin jacket while the boat rocked on the waves, Jack slipped the loop of the rope from the hook and held it, looking questioningly at the owner of the boat.

"Drop it, Jack," she urged in a determined voice. Jack let go. The rope slipped into the ocean and was licked up by the churning waves. As the boy climbed back to safety in the boat, a sigh of relief audibly escaped his sturdy little body.

"Boy! I'm glad we're—we're loose—but—your anchor's go-one!" His voice was mournful.

"We won't worry about the anchor, Jack. That's a very small matter. We better be getting to shore. See the clouds—and the waves are getting higher, but we are safe now. Here we go!"

The motor buzzed cheerfully, and she steered for the shore two miles away. Jack stood near his pilot and kept his eyes on the sea as the boat pushed rapidly through the waves, dashing the spray in every direction and splashing higher as the waves rose about them. But they were soon into the quiet inlet which formed the little harbor. Miss Endicott lowered the speed as they glided over the placid waves.

"Jack," she began, "what did you think about while we were standing half on our heads out there by the big buoy and couldn't get loose?"

"Well—I—I—was kinda scared for a while," returned the child, honestly.

"What were you afraid of, now really—what was it you thought about, Jack?" she persisted.

"When it looked as if the boat would dive backwards into the ocean, I was afraid we'd drown. And—and I was scared to die."

"Didn't you realize we could untie the anchor and get free?"

"No, I was too—too—"

"Too frightened to think, Jack?"

"Yes, till I saw you were not—then I wasn't either."

"Do you know why I wasn't afraid?"

"No. Why, Miss Endicott?"

"Well, Jack, I have a Pilot Who is a perfect One. I'm a poor one. If I'd been a good pilot, I wouldn't have anchored so close to that bell-buoy. *My* Pilot has wonderful wisdom. He is my Saviour and He is in my heart. No matter what happens, He can take care of us and we can trust Him fully. We never need to be afraid."

"I'd like to have a Pilot like Him," the boy replied thoughtfully.

"There is no one *like* Him. He is the only One. He wants to be your Pilot. He wants to come into your heart, Jack, and take charge of your life. He wants you to be His."

"I want Him to. How can He be?" His voice was wistful.

"Jack, when you came to the dock this morning, did you believe I would come to meet you and take you on this trip?"

"Sure!"

"Do you believe when God says things, they are true?"

"Why sure. He's God."

"Well, the Lord Jesus is God, isn't He? You remember He died for you and for me and for all the world, and He is the Lord of Glory—of Heaven. The Bible says, 'He is alive for evermore!' But, He loves you—He really does, Jack."

"But, I can't see Him," returned Jack.

"Jack, you couldn't see me while you were waiting for me to come, but I didn't have to be here for you to believe my word?"

"No-oo?" There was a question in his face as he wondered what next. Miss Endicott continued.

"Well, a long time ago, Jesus was here on earth and He gave His Word on many things. One thing He made very plain was His love for us. He said, 'God *so* loved the world that He gave His only . . . Son (God's only Son is Jesus) that *whosoever* believeth in Him should not perish but have everlasting life.' Jack, you can't see Him, but do you believe what He says—that He loves you; that He died for you because He loves you so much?"

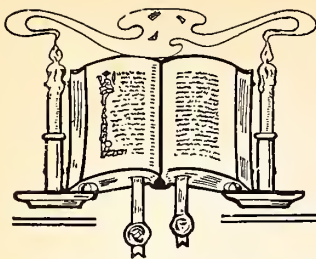
"Oh, I see, Miss Endicott. I don't have to see Him to believe it, do I, any more than I have to see you to believe what you say?"

"That's just what I mean. So, you believe He loves you?"

"Yes, He said so," responded the boy, brightening.

Then she continued: "He proved He loved you by dying

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LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

THIRD QUARTER, LESSON 1

SUNDAY, JULY 7, 1940

JOB TEMPTED TO DOUBT GOD'S GOODNESS

Lesson Text: Job 1, 2

Printed Text: Job 2:1-13

Devotional Reading: Romans 8:31-39

Golden Text: "In all this Job sinned not, nor charged God foolishly" (Job 1:22).

King James Version

Job 2:1 Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause.

4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face.

6 And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

7 So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

LESSON EXPOSITION

SPECIAL NOTICE

Three articles in the "Suffering Number," September 1939, will throw much light on the next three lessons in the book of Job. They are: "The Mystery of Suffering," "Christian Suffering in First Peter," and "The Seven Adversities of Job."

Going into the book of Job and covering the high points of the book in three lessons is like taking a teaspoon to dip water out of the Mediterranean Sea with which to irrigate the Sahara Desert. In case the figure seems a little overdrawn, we will borrow an expression from the Modernists and call it "heightening for effect." To say the least, this is a short study in this marvelous book, but we are grateful for it, and we are not trying to accuse the Lesson Committee of assigning an exegesis of this book in these three lessons. But the type of lessons they have arranged does embody a great deal of the message of the book. But we repeat, we are grateful for it. Job is a great book.

We say that it is a great book in spite of the fact that there have been those who have gone so far as to deny the existence of such a character as Job, and relegate the book to Hebrew folk-lore and legend. They jump to this conclusion because most of it is written in the form of dramatic poetry, and then there are few references to Job in the rest of the Bible. But Ezekiel and James believed there was such a character (see Ezekiel 14:14, 20 and James 5:11), and we believe they were in a better position to know than some of our modern savants. However, the main reason for believing that Job was a real character is because the inspired Word says, "There was a man in the land of Uz, whose name was Job." Furthermore, we believe that the profound truths set forth in this remarkable book demonstrate beyond all possibility of doubt that it is the mind of God and not the mind of man. It is in this book that we see human philosophy at its zenith, but finding itself unable to plumb the depths of human experience, it gropes in darkness until the light from above illumines the heart.

As to the time of the book, there seems to be no way of ascertaining either the time that the events transpired or the time that they were recorded. Dr. Scofield believes that it must have been written prior to the giving of the law, for such a disquisition as this involving sin and man's relationship to God must surely have mentioned the law, had it been given at that time.

The location of the land of Uz is also somewhat of a mystery, but it is believed to have been a region south of Edom, stretching from somewhere near the east line of Palestine to Chaldea.

As has been mentioned, the book is written in Hebrew poetry. However, there is a prologue and an epilogue which are written in prose. The prologue, consisting of chapters one and two, comes before us in this Sunday's lesson, and the epilogue, consisting of the last chapter of the book, comes before us two weeks from today. It will be absolutely necessary that we disregard the printed text and include as much of the whole lesson text as possible. For our outline in these first two chapters, we have: I. Job's Character, Family, and Possessions; II. Job's Protector; III. Job's Tormentor; IV. Job's Comforters.

I. JOB'S CHARACTER, FAMILY, AND POSSESSIONS Job 1:1-5

Job was "perfect and upright, and one that feared God, and eschewed evil." Job was patient, for James indicates that his patience was a thing that all his readers had heard of. Whatever his inner life may have been, it is evident that his walk before men was impeccable.

His family was large. He had seven sons and three daughters. It seemed that these children were rather given over to feasting and gaiety, and this seemed to be a thing of real concern to Job, as he continually offered up burnt offerings for them. Of his wife we find only very little revealed about her, and that not to her credit. At the time when Job needed encouragement most, she advised him to curse God and die.

But it was Job's possessions—7,000 sheep, 3,000 camels, 500 she asses, and many servants—which earned for him the title of the greatest man in the East. And it was these great possessions which caused Satan to hurl the accusation to God that Job would curse God to His face if they were taken from him.

II. JOB'S PROTECTOR

Job 1:12; 2:6

As we consider Job's Protector next, and then his tormentor, we are brought face to face with the problem—who is responsible for the troubles, sorrows, and testings that come to God's people? Does God do it, or is it the work of Satan, and if so, why is it permitted? Satan's part we will observe a little later, but now we focus our attention on the part that God reserves to Himself in this phase of the Christian's experience.

First of all, we must say that all of these things are in the permissive will of God. That is axiomatic, for God is omnipotent, exercising a sovereign will, and no one in the universe can do anything except God permit.

However, the Scriptures make it clear that God allows Satan special privileges along these lines. In verse twelve of the first chapter we find God giving to Satan permission to test Job, with the one restriction of Job's person. In verse six of the second chapter we find a repetition of this transaction, only this time more concession is made than before—spare only his life. Over in the fifth chapter of First Corinthians at verse five, another example of God dealing in this realm is seen. This time one is turned over to Satan for the destruction of the flesh.

In addition to giving Satan permission to test the saints, God does administer chastening to His children Himself. We have the plain statement of Hebrews 12:6 to this effect: "for whom the Lord loveth He chasteneth, and scourgeth every Son whom He receiveth."

As to the purpose of these trials and sorrows and disappointments which God either permits or produces, we must reserve the answer for next Sunday's lesson. Then the whole discussion will be given over to men's philosophies about the matter and God's answer to the whole problem.

III. JOB'S TORMENTOR

Job 1:13-20; 2:7

In spite of all the mythical stories about Satan, he is none the less a real character and he possesses real power—delegated power, but nevertheless a great deal of it, and it will increase as the age draws to a close and the Tribulation breaks upon the world. He is the arch enemy of God and is consequently antagonistic toward the children of God. Names that designate him in the Bible are very descriptive and reveal his real character: "your adversary," "enemy," "father of lies," "tempter," "wicked one," and "that old serpent."

Now in the passage before us, we see him exercising his power and showing his malignant character in his dealing with God's servant Job.

We first see him exercising his power in the lives of men. Wicked men as the emissaries of Satan form one of his most formidable tools. Here it is the Sabeans and the Chaldeans who are incited to steal the oxen, asses, and camels, and slay the servants who are caring for them.

Then we see Satan working in the realm of the miraculous. He causes fire to fall from heaven and burn up the sheep and the servants. We are cognizant of the fact that the servant said that the fire of God is fallen from heaven and hath consumed them, but we know that God has turned Job over to Satan to be tried, so we conclude that this is an inspired account of a servant's mistaken report. The Bible does not say that there is no God, but it does record a fool's mistaken report that "There is no God." (See Psalm 14:1.) We know that God has given to Satan the power to perform miracles. As this age draws to a close and the precursory shadows rapidly diminish as the tribulational horrors loom up larger and larger on the horizon, Satan's power in the realm of the supernatural will increase. Paul tells in the second chapter of Second Thessalonians of the man of sin who is to be revealed in the age of horror, "whose coming is after the working of Satan with all power and signs and lying wonders." It is in this age (the Tribulation) that Satan performs the miracle of healing and then he repeats the miracle of Job's time: "And he doeth great wonders, so that he maketh fire

to come down from heaven on the earth in the sight of men" (Rev. 13:13). Do not be deceived by apparent miraculous manifestations of the many false cults that claim that their miraculous works prove that they are of God—Satan's reign of terror is fast approaching.

Then we see Satan exercising his power in the realm of the elements. He is the "prince of the power of the air" (Eph. 2:2), and he exercises his power in this realm. In the Tribulation he is going to cause a great flood in an effort to destroy Israel. (See Rev. 12:15.) Here in the book of Job, he causes a great wind to blow from the wilderness which destroys Job's house and kills his children.

Pestilence is the last trial that Satan pours forth on Job. Matthew 24:7 throws a little light on this phase of his tribulational program. So Satan's last attack is to afflict Job with boils. "It is generally agreed that the disease of Job was the leprosy called 'elephantiasis,' so named because the swollen limbs and the black and corrugated skin of those afflicted resemble those of the elephant. The ulcers were accompanied by an itching so intolerable that a piece of potsherd was taken to scrape the sores and remove the feculent discharge. The form and countenance were so disfigured by the disease that the sufferer's friends could not recognize him. The ulcers seized the whole body, both without and within (19:20), making the breath fetid, and emitting a loathsome smell that drove every one from the sufferer's presence (19:17), and made him seek refuge outside the village upon a heap of ashes. The sores which bred worms (7:5) alternately closed, and had the appearance of clods of earth, and opened and ran, so that the body was alternately swollen and emaciated (16:8). The patient was haunted with horrible dreams (7:14), and unearthly terrors (3:25), and harassed by a sensation of choking (7:15), which made the nights restless and frightful as his incessant pains made his days weary (7:1-4). He was helpless, and futile attempts to rise from the ground provoked the merriment of the children who played about the heap where he lay (19:18)." —A. B. Davidson

Satan seems to be having the upper hand in the life of Job. But remember that his power is restricted and his time is limited. Even though not written in Job's day, God's plan concerning Satan's testing of man has ever been the same: "There hath no temptation (testing) taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). Although we have accentuated Satan's increasing power as this age draws to a close and the Tribulation opens, bear in mind that it is at the end of the seven year period that he is bound and imprisoned. His doom is already sealed.

IV. JOB'S COMFORTERS

Job 2:11-13

In today's lesson these famous comforters are merely introduced, but next Sunday they will be very much in evidence. These three friends are Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. In spite of the fact that in their vain efforts to solve Job's troubles by their own reasoning, (Job calls them "miserable comforters"), we believe that they came with honest motives to comfort Job. This is commendable. In the nineteenth chapter of Job, we find him lamenting that those friends, relatives, and servants whom he had at one time helped, had turned against him. Many there are who will be the friend of Job the prosperous, but who forget Job the afflicted. But these three had agreed among themselves to come and mourn with Job and comfort him. An indication of the loathsomeness of Job's malady is noticed in the fact that these friends did not even recognize him. So deep was their profound sympathy that for seven days and nights they sat and said not a word.

Thus we come to the end of the first two chapters of the book. We remind our readers again that this is the end of the introduction. Next Sunday we begin the real message of the book, and the theme is—Why God permits His saints to suffer as Job is suffering.

VITAL TRUTH ILLUSTRATION

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and

began to 'walk square,' and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?"

With a thoughtful but glowing face, the blacksmith replied, "Do you see this piece of steel? It is for the springs of a carriage. But it needs to be 'tempered.' In order to do this, I heat it red-hot, and then cool it with water. If I find it will take a 'temper,' I heat it again; then I hammer it, and bend it, and shape it, so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap-pile. Those scraps are worth less than one cent a pound; but this carriage spring is valuable."

He paused, and his listener nodded. The blacksmith continued, "God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for the smile of God means heaven. But He wants us for service, just as I want this piece of steel. And He puts the 'temper' of Christ in us by testings and trials."

"Ever since I saw this I have been saying to Him, 'Test me in any way you choose, Lord, only don't throw me on the scrap-pile.'"

—The Moody Bible Institute

POINTED QUESTIONS ON THE LESSON

1. Should the believer's walk be characterized by uprightness? (Rom. 13:13; Eph. 4:17-30; 5:15, 16; Col. 1:10)
2. What attitude should we take toward earthly possessions? (Deut. 8:18; I Chron. 29:12; Jer. 9:23; I Tim. 6:17)
3. Does the Scripture set forth Satan as a personality? (I Chron. 21:1; Job 1:6, 7; I Pet. 5:8; Rev. 20:1-3)
4. Is Satan pictured as having a deceptive nature? (Gen. 3:1-7; Matt. 4:3; II Cor. 4:4; 11:14; Eph. 6:11; Rev. 13:14)
5. Does Satan slander both God and men? (Gen. 3:1-7; Job 1:9; Rev. 12:10)
6. Does God ever permit Satan to seize the soul of a believer? (Job 1:12; John 10:28; Rom. 8:35-39)
7. Need we fear testings which are too great for us to bear? (I Cor. 10:13; II Cor. 12:9)
8. What should be the attitude of those who are called upon to suffer? (II Cor. 4:17, 18; I Pet. 1:6, 7; 5:10)
9. Should we praise God even in adversity? (Job 1:21; Ps. 35:28; 71:6; Acts 16:25)
10. Can we withstand Satan by appropriating the strength of the victorious Lord? (Rom. 8:37; I Cor. 15:57; II Cor. 2:14; Phil. 4:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

In the opening verse of the book of Job, we read these

words: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Here we are introduced to Job. He lived in Uz with his wife and children. Job was a wealthy man. He had much cattle. In those days, people were looked upon as being rich when they had lots of cattle and lands. But with all of his wealth, Job was perfect and upright before God. This was the thing that was pleasing in God's sight, and the Lord saw fit to mention it in recording some things about Job's life.

But whenever God's children are pleasing to Him, Satan is sure to come along and try to turn them from the Lord. This was true in Job's case. Satan comes in the presence of God and asks that he might tempt Job. Satan thinks that if he has a chance at a life that he can turn that life from the Lord. But our heavenly Father knows the tricks of the devil, and although He does allow Satan to bring testings our way, yet His hand of love is over us, and Satan can only go so far. The Lord gave Satan permission to tempt Job, but in giving that permission, Satan could only tempt and not kill.

The first thing that Satan did was to see that Job lost all of his possessions and even his children. How Job's heart must have been grieved at the loss of his children, but in all of this he did not turn his heart from the Lord. He only thanked God for all that was left.

Even though Satan had his way, he was not satisfied. He came to the Lord again, and asked that he might even tempt Job more than he had done, thinking that surely if Job was afflicted himself that he would curse God for the day he was born. God let Satan test his servant Job even more than before. The testing came to Job when he was covered with boils. These boils were all over his body, and no doubt he suffered much. Job's heart was turned to God, even when his wife tried to get him to curse God and die. Job had learned the lesson of praising God, and he knew that all he had received, he had received of the Lord, and now that he was afflicted he knew he must let God have His perfect way.

Some of Job's friends heard that Job was in trouble, and so they decided to come and comfort him in his sorrow. Instead of helping Job, they brought confusion to his heart, and Job became discouraged. Had his friends talked to him about the Lord, he would have found comfort, but they reminded him of his failures and told him that God was punishing him for his sin.

Perhaps Satan has tested you in some way, and tried to get you discouraged and forget the Lord. Remember that Jesus never fails. He is always the same, even though testings come. He gives strength to meet them. Let us always be rejoicing Christians.

Yours in the joy of the Lord,

Aunt Anna

THIRD QUARTER, LESSON 2

SUNDAY, JULY 14, 1940

JOB'S STRUGGLE TO FAITH IN LIFE AFTER DEATH

Lesson Text: Job 3—19

Printed Text: Job 14:13-17; 17:13-16; 19:23-29

Devotional Reading: John 14:1-9

Golden Text: "For I know that my Redeemer liveth" (Job 19:25).

King James Version

Job 14:13 O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands.

16 For now Thou numberest my steps: dost Thou not watch over my sin?

17 My transgression is sealed up in a bag, and Thou sewest up mine iniquity.

17:13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15 And where is now my hope? as for my hope, who

shall see it?

16 They shall go down to the bars of the pit, when our rest together is in the dust.

19:23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever.

25 For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Again we call attention to the threefold division of the book: (1) The Prologue, chapters one and two, written in prose; (2) The Book Proper, chapters three through forty-one, written in poetry; (3) The Epilogue, chapter forty-two, written in prose. For our lesson today we consider this great poem which comprises the book proper. We do not know whether Job ever had any struggle to faith in life after death, but if he did have, it was never consummated in the nineteenth chapter of Job. (This is the assigned material for the lesson.) Also we think a much more appropriate lesson title would have been something like: "Job's Struggle To Comprehend the Reason for His Trials," and this was not consummated until the last of the book, so we view the poem in its entirety, and we shall conclude with the epilogue for next Sunday.

Just as the book has three divisions, so also has this central section three divisions. The three sections form our outline for the lesson: I. Job and His Three Comforters (Job 3-31); II. Job and Elihu (Job 32-37); III. Job and God (Job 38-41).

I. JOB AND HIS COMFORTERS Job 3-31

The same orderly arrangement that has been observed in the rest of the book characterizes this section. Three speeches are allotted to each of the three friends. Job answers each one in turn. However, Zophar, the third speaker, waives his third speech, likely as an indication that he as well as the rest of the trio have reached the end of their resources and can contribute nothing more.

As the debate opens, Job is bemoaning his terrible fate and ruining the day he was born. Throughout this section, his melancholy and dismal wail borders on the ludicrous, but it would be well for the reader, before he regards it too facetiously, to indulge in a little reminiscing and recall how he has acted under severe testing. And likely, very few of us have ever undergone anything which would approach Job's suffering.

"A man whose way is hid" is the little clause in verse twenty-three of chapter three which elicits our attention for the present. Why? Why? Why? Why all this suffering? Not long ago in one of Colorado's large hospitals a man was admitted for examination. He had for many years been a normal citizen, living a normal life, and enjoying ordinary health. Day after day and year after year, he had gone about his simple duties which had been a means of livelihood for himself and his family. And then quite rapidly his health began to fail. He started to experience severe pain whenever he partook of food. Daily his condition grew worse until he was taken to the hospital, evidently in very serious condition. Now in the hospital under a doctor's observation, he presents a pathetic spectacle as he tries to take a little necessary nourishment, but which causes him a great deal of misery. Sitting in his hospital bed he crosses himself, mumbles a prayer, and then tries to eat, only to double up with pain and mutter over and over again, "Vy to me? Vy to me?" And that is the great question. All sorrow we readily admit is the result of sin in the world, and we quickly concede with Job, "Man that is born of woman is of few days and full of trouble." But this we only concede to others. It is different when it comes to us. Multiplied thousands of hospitals are filled with patients who will spend the rest of their days on beds of affliction. Surely, there is lots of sickness in the world. But when ill health overtakes us, the great big question mark looms up on the horizon—Why? Why? Why? Why has this happened to me? Thousands upon thousands in Holland, Belgium, and France are suffering indescribable anguish, as property, homes, and loved ones have been swept away in one stroke by the German horde. But when the grim reaper approaches unto us and takes a loved one from our side, the first question is always, "Why did this have to happen to me?" Doubtless Job had a solution for all of the suffering he had seen, and unquestionably a man of his experience had seen a great deal of it, but when it came to him, he was "a man whose way is hid"—darkness engulfed him. One thing he was sure of—it was not the result of sin. He stoutly maintained his innocence and charged God with dealing unjustly with him.

Job's three comforters, as they try to reason out the cause of his suffering, in no means represent the puerile

thinking of illiterate men of an early civilization. It was from the East that the wise men came to worship Christ. The East has from early times been noted as a place of learning. A. H. Sayce, eminent English archeologist, is authority for the statement that the civilization of Ur of the Chaldees out of which Abraham came was comparable to that of England at the time of King George III. We believe that the events narrated in this book may have taken place about Abraham's time or a little later. These three men in their discourse give every indication of being intelligent, thinking men and of having a very thorough understanding of what they sincerely believed to be true religion.

But these three men knew only a religion of works. This is quite natural, for there are only two religions in the world—God's and man's. God's is a religion of grace and man's is a religion of works. These three could see God dealing with Job on the basis of Job 21:17: "How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in His anger." There could be only one explanation to Job's tragedies—he was a hypocrite and had only been pretending to be righteous, and consequently he was now receiving just recompense of reward. But it is noteworthy that in their discourses every one of this group, Job included, admit the depravity of man. In fact, some of the clearest statements in the Bible concerning man's complete destitution of righteousness come from the book of Job.

What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight.

How much more abominable and filthy is man, which drinketh iniquity like water? (Job 15:14-16)

Still these men with all their perspicacity could not meet Job's need. Neither could they answer his great question, "How shall a man be just with God?" Neither has any other philosopher ever been able to answer that question. The question could never have been answered had it not come by divine revelation. Plato speculated about sin but could come to no definite conclusion. He did not know whether the gods could forgive sin, and even if they could, whether they ought. He was reasoning logically as far as finite minds can go, and much more intelligently than the Modernistic preachers who say that God is so good and kind that He will not punish sin. Plato saw that justice demanded the punishment of sin. But Plato, among the greatest of the philosophers, was not wise enough to devise the plan that God formulated, which immeasurably transcends the profoundest of human reasoning, in which "He might be just and the Justifier of him which believeth in Jesus." "How shall a man be just with God?" He never could be if left to his own resources, but God can make him that way. Lewis Sperry Chafer says, "He (God) might not change the demands of righteousness (He must be just), but He has sufficient power and resources to meet perfectly those demands for every sin-doomed soul" (He is the Justifier). (My parentheses.) When you take grace out of God's dealing with man, you have no logical explanation for any of man's relationships with his Maker. Man is utterly incompetent to meet in his own strength any of his obligations to God. So Job and his three friends, reasoning from the angle of either his merit (his angle) or his demerit (their angle), could not possibly cope with the situation.

II. JOB AND ELIHU Job 32-37

Another character is now introduced. Sitting there quietly, he has been present from the beginning and has been giving deference to seniority, but now Elihu, the young man, speaks. He drives right to the center of all their vain theorizing. He admits that age, experience, and learning should know the truth in these matters, but they do not, for "the inspiration of the Almighty giveth them understanding." Three things sum up Elihu's observations.

His wrath was kindled against Job because "he justified himself rather than God" (Job 32:2). Now we know what was wrong in Job's life—he was self-righteous. He was as the Word has declared "perfect and upright" and doubt-

less lived a good clean life, but self-righteousness is SIN. And it is a most disgusting sin. The person who can see no wrong in his life is certainly in a vulnerable spot for the enemy to attack. The Christian attitude is the one exhibited by Paul when he said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." We are not among those who advocate that a man must taste of the dregs of vice in order to prove the depravity of man, but we wonder at the clear discernment of Job in his observations of men's sinfulness and yet his frequent asseverations about himself, "I am clean without transgression, I am innocent; neither is there iniquity in me" (Job 33:9). Paul's exhortation to the Corinthians would have been most appropriate for Job: "And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory?" "But he that glorieth, let him glory in the Lord."

His wrath was kindled against the three comforters because they condemned Job and yet found no answer for him. Their keen insight into what was wrong helped Job not at all. One of the "nation's best sellers" last year and one of the most publicized books in recent years was John Steinbeck's "Grapes of Wrath." The story is based on one of America's great economic ills. A radio reviewer concluded his summary with this significant statement: "He offers no solution to the problem." It is no mark of acumen to find fault and criticize. Neither is it a mark of spirituality. There is plenty wrong in the world for the most ignorant and the most carnal to easily point out. What the world needs is people to lead out of error. What the man in sin needs is someone to lift him out of sin.

Next this young man, speaking in God's stead, introduces a new word into the book. The word "gracious" or "grace" has not previously appeared in the book, but in verse twenty-four of chapter thirty-three, we find advanced for the first time the idea that Job might find favor with God through the merits of another. Elihu says that when God has found a ransom He will deliver him and be gracious unto him. This Hebrew word rendered "ransom" means a covering, a redemption price, or a means of satisfaction, and it comes from the same root word that is rendered atonement in the Old Testament. (Space forbids further enlarging on this subject, but if the reader will compare Leviticus 17:11 and Hebrews 9:22-28, he will find abundant material to present to his class.) Elihu's promise to Job is that if he will come pleading, not his own righteousness, but the merits of God's provided atonement, even the blood of Jesus Christ (prefigured), he would be healed and his flesh would be fresher than a child's (vs. 25). This promise reminds us of the healing of the mighty Naaman, who was a leper. He came with abundant provision to pay for his cleansing, but was nonplused by Elisha's ultimatum, "Wash and be clean." Eventually he complied and the record is, "and his flesh came again like unto the flesh of a little child, and he was clean." (See II Kings 5:1-14 and I John 1:7.) We reiterate once more—there is no logical explanation for God's dealing with man if grace is not taken into consideration.

III. JOB AND GOD Job 38—41

Job's long desired ambition is at last realized. With ardent longing has he aspired to come before God and present his cause (Job 23:3-5). Now he is face to face (the Lord speaks out of a whirlwind) with his Creator, but how different than he had anticipated. Doubtless, Elihu has taken some of the "wind out of his sails," but when God throws out the challenge: "Gird up now thy loins like a man; for I will demand of thee, and answer thou Me," Job is crushed. Then God throws out a galaxy of questions that have baffled the greatest scientists of all time. (Dr. Harry Rimmer made an actual test before an assembly of brilliant scientists, but only a small per cent of these questions could be answered.) Job's mouth is really silenced: "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further" (Job 40:4, 5).

CONCLUSION

We are confident that these conclusions will have already been reached by our readers, but we will rapidly sum

up the answer to our question, Why do Christians suffer? Not directly for sin, for God is not imputing unto men their trespasses, but indirectly, suffering is a result of sin. Sorrow, sickness, and death are enemies, and are in the world because of Adam's sin, and will be here until Christ returns. Job was right when he uttered the words that have been repeated innumerable times over the remains of departed dead: "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). More than this some suffering is a direct result of sin, for if one deliberately violates the laws of health, safety, and common sense, he must not be surprised to reap a little sorrow. However, these reasons apply to men in general and our question is, "Why do Christians suffer?"

Chastening is God's means of correction in the lives of His children.

My son, despise not the chastening of the Lord;
neither be weary of His correction:

For whom the Lord loveth He correcteth; even
as a father the son in whom he delighteth (Prov.
3:11, 12).

Job had need of a little correction in his life. He needed to see God's goodness as grace and not as earned favor. But someone may argue: "Job was sincere in his misconception; he really thought he was a good man. Did not his sincerity count for anything?" He may have been sincere, but he was sincerely wrong and horribly wrong, but his sincerity did count for this: God has a promise that "if any man will do His will, he shall know of the doctrine" (John 7:17). Sincerity and willingness certainly stand inextricably associated in this promise. Doubtless, it was because of his sincerity and his willingness that Job held steadfast until he was brought by God's corrective hand to a place of understanding.

Chastening is God's means of demonstrating the sufficiency of His grace in the life of His child. What Christian would like to have God say to Satan concerning him: "He is My child; I have saved him from your snare, but I do not dare let you come near him, for he is too weak"? Every Christian should glory in tribulations as did Paul, for it is God's means of demonstrating what He can do in the life of a sinner. And Paul beautifully demonstrated this in his experience in chastening. God's answer to his petition to have his "thorn in the flesh" removed was, "My grace is sufficient for thee." And the answer was one that really brings glory to God: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Next Sunday we shall view Job bringing glory to God.

VITAL TRUTH ILLUSTRATION

There is something more important than escaping from trials. When they close in on us our first impulse is likely to be one of pushing the trial away, or hoping for a speedy deliverance. But escape from this trial, or quick release from it, might not be the best thing for us but the worst. Dr. Robert McQuilkin told, in a lesson article in the *Times* a few years ago, of a godly minister who was sorely pressed by multiplied trials and who fell on his knees in despair to cry out to God, "When am I going to get out of all these trials?" By a slip of the tongue (and, plainly, by the direction of the Holy Spirit) he prayed, "What am I going to get out of all these trials?" The change of that one word "when" to "what" was just what the Lord wanted and the hard-pressed child of God realized it. Then the blessing came, not by deliverance from the trials, but by the glorious joy and victory that followed this unintentional prayer; and he was reminded of all God's purpose in making trials produce precious fruit in the life, as God Himself tells us in such Scriptures as John 16:33; Romans 5:3-5; 8:17, 18; II Corinthians 4:16-18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us not try to escape the affliction and miss the glory!

POINTED QUESTIONS ON THE LESSON

1. Can man rely upon human wisdom for the solution of spiritual problems? (Isa. 55:8, 9; I Cor. 1:19-21; 2:4-7, 13, 14; II Cor. 4:4-6)

2. Is criticism effective in producing desired changes? (Prov. 14:6; Matt. 7:1-5; Rom. 14:13)
3. Is self-righteousness ever justifiable? (Hab. 2:4; Prov. 14:12; 21:2; Luke 16:15; Rom. 3:27; Gal. 6:3; Rev. 3:17)
4. How can a man become just before God? (Acts 16:31; Rom. 3:21-26; 3:28; 5:1; Gal. 2:16)
5. In what respect should the Christian glory? (I Chron. 16:10; Ps. 105:3; Isa. 41:16; 45:25; Jer. 9:24; I Cor. 1:31; II Cor. 10:17)
6. Are blessings always an indication of merit on the part of the recipient? (Matt. 5:45; Rom. 6:8; Eph. 2:4, 5)
7. To Whom can we look for wisdom? (Prov. 28:5; John 7:17; 8:32; II Tim. 2:7; James 1:5)
8. What truth is an encouragement to sufferers? (Job 19:25, 26)
9. What are the benefits of chastening? (II Chron. 15:4; 33:12, 13; Ps. 119:67; Heb. 12:10, 11)
10. Is the Lord sufficient for every testing? (I Cor. 10:13; II Cor. 12:9; Heb. 4:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Poor old Job, he is sick of body and of soul. He has suffered so much through the testing that Satan has brought into his life, that he does not know which way to turn. His friends who stay with him continue to argue with him and in no wise bring blessing to him. Job does not seem to be getting any better, and the boils cover his body. All he can see is the grave. He knows he cannot get well, and the sooner he dies the better.

But no one ever thinks of the grave without asking this question: "If a man die, shall he live again?" It is quite important to know what will happen after death. True when we die, the body is laid in the grave, but what about the soul that lives on and on. When God created man, He created him in His own image, and "breathed into his nostrils the breath

of life." God made man a living soul. His body may die but his soul shall live on. Job asks himself that question, "If a man die, shall he live again?"

The Lord Jesus had not come to earth in Job's day, and so Job knew nothing of the resurrection as we know it today. We put our trust in Jesus because He died on the cross for our sins. After His death, He rose from the grave. Because He lives, we shall live also. Job could not say that, but he did trust in God's promise that some day a Redeemer would come. When Jesus did come, He came as the Redeemer from sin. This was the hope that Job had.

As Job's friends argued with him, Job wanted to leave a testimony for the Lord with them, so that they would know he was trusting the Saviour. When we come to the nineteenth chapter of the book of Job, we read Job's testimony to those about him: "As for me, I know that my Redeemer liveth" (Job 19:25).

Although stripped of all his possessions, and his body full of disease; and although it looked as though the grave were the only place to go, Job found comfort in his God. He says, "I know that my Redeemer liveth." He clung to this blessed assurance that even though the grave would take his body, yet God would take his soul. What a blessed comfort the Christian has. No matter how hard this life may be, when we have put our trust in Jesus, we shall never die. The body may be placed in the grave, but our soul lives on with God.

Let us thank our heavenly father for His wonderful love that sent the Lord Jesus to the cross of Calvary to die there for us, that we might ever live with Him in heaven. No matter how much we might have to suffer here in this world, we know that there cometh a day when all suffering shall be over, and we shall live with Him in heaven. May we always be ready to give forth a testimony for the Lord Jesus, because someone around us may not know Him as his Saviour. He saves from sin, and promises to all who will trust Him a place with Himself in heaven.

Yours in the joy of His soon return,
Aunt Anna

THIRD QUARTER, LESSON 3

SUNDAY, JULY 21, 1940

JOB'S REPENTANCE AND RESTORATION

Lesson Text: Job 42:1-13

Devotional Reading: II Corinthians 12:2-10

Golden Text: "And the Lord turned the captivity of Job, when he prayed for his friends" (Job 42:10).

King James Version

- Job 42:1 Then Job answered the Lord, and said,*
2 I know that Thou canst do every thing, and that no thought can be withholden from Thee.
3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 Hear, I beseech Thee, and I will speak: I will demand of Thee, and declare Thou unto me.
5 I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.
6 Wherefore I abhor myself, and repent in dust and ashes.
7 And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath.
8 Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt-offering; and My servant Job shall pray for you:

for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

LESSON EXPOSITION

Today we study a different Job than we have studied before. He has had a complete transformation and God is really getting some glory from his life. The four divisions into which the chapter falls are as follows: I. Job Glorifies God (Job 42:1-5); II. Job Abhors Self (Job 42:6); III. Job Intercedes for His Friends (Job 42:7-9); IV. Job Restored and Blessed (Job 42:10-13).

I. JOB GLORIFIES GOD Job 42:1-5

Men in the efforts to arrive at some probable conception of God apart from divine revelation usually come to two impressions of Him. Either they would have Him to be a

just, stern, austere, and severe person, or a loving, gentle, lenient person with no disposition to be firm. They are both wrong and they are both right. "The God of the Bible is as severe as if He were unmerciful, and as just as if He were not gracious; and yet He is as gracious and as merciful as if He were not just—yea, more so."—C. H. Spurgeon. Calvary is the place where these great attributes of God came together. Because of the accomplishments of Jesus Christ there, God can be both just and loving. Job, having passed through nearly every opinion of God that man can have, at last sees the God Who has revealed Himself. Such wonderful attributes of God as have been revealed to him in these last few chapters had never

entered his mind previously. The same God Who "laid the foundations of the earth" and flung the sun, moon, and stars out into space, Who holds them altogether by the greatness of His power, this same God feeds the young ravens. Job has now seen God the almighty and the powerful, and yet God, the loving and gracious.

II. JOB ABHORS SELF

Job 42:6

With Job's new conception of God there has come a vastly different conception of self than he formerly had. Note his words in verses five and six. "Now mine eye seeth Thee: wherefore I abhor myself." It will be noted, however, that that word "myself" is in italics which means that it is an interpolation and is not in the Hebrew. G. Campbell Morgan says that this word rendered "abhor" really means "disappear." What Job is really saying is, "Since I have had a glimpse of God, I just disappear; I dwindle down to nothing." Job's experience parallels that of everyone who has had a glimpse of the majesty and holiness of God. Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts" (Isa. 6:5). When Daniel saw the wonderful vision of "a certain Man" Who was none other than the Lord Jesus Christ, he said, "My comeliness was turned in me into corruption" (Dan. 10:8). Peter, after he had witnessed a great miracle, and realizing that he was in the presence of Deity, fell at Jesus' feet and said, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). Praise God that, even though men do see nothing but unworthiness when the searchlight of God's revelation is thrown upon them, they do not have to depart from God, for He has found a Ransom—He has a means whereby He can be gracious.

III. JOB INTERCEDES FOR HIS FRIENDS

Job 42:7-9

God's wrath was kindled against these three friends of Job because they had not spoken the thing that was right concerning Himself. Job and all three of them had spoken many things that were wrong about God, but now Job had spoken the thing that was right concerning Him, and they had not. A man is condemned for one thing only—not believing on the Son of God. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

God offers to pardon their iniquity if they will come to Job with their offerings and have him intercede for them. And if they do not, then they will find Him to be the God they have been depicting to Job, for God says He will deal with them after their folly.

Job evidently lived before the legal priesthood. The patriarchs acted as priests for their families; and sometimes as praying mediators (Genesis 20:17), thus foreshadowing the true Mediator (I Timothy 2:5), but sacrifice accompanies, and is the groundwork on which the mediation rests. The promise was "him will I accept," and then we note "the Lord also accepted Job." The person must first be accepted, before God can accept his offering and work. Jesus Christ was the only Person Whom God would accept that could give Himself an offering for the sins of the world. Paul says concerning Christ that "He hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor" (Eph. 5:2). So the person who comes in the name of Jesus Christ is accepted, not for what he himself is, but because of what Jesus Christ is and what He has done for guilty man.

IV. JOB RESTORED AND BLESSED

Job 42:10-13

Job's restoration to God was accompanied by the return of his friends, twice as much material possessions as he formerly owned; and also he had seven sons and three daughters.

Now in favor with God, friends and relatives, and all they that had been acquaintances flock in to comfort Job and to fellowship with him. It will be recalled that, while lying out in the ash heap, Job lamented bitterly that all of those whom he had befriended had forsaken him (19:13-19).

In our first lesson this month, we censured them for befriending Job the prosperous and forsaking Job the afflicted. They were wrong; they would have stood by him in adversity as well as prosperity if they had been the right kind of friends. But now let us consider Job's part in their departure and their return. When they left him, he was Job the wailing, complaining, mistreated, misunderstood, miserably discouraging person. When they return, he is Job the happy, praising, appreciative, and encouraging person. In the August, 1939 issue of *Your Life*, there appeared an article that every American should read. It was entitled: "When Trouble Troubles You—Shut Up!" We quote the first few sentences: "I don't understand Americans." Our English friend was revisiting America for the first time in fifteen years. "You are the richest, most secure people in the world, scarcely knowing what trouble is; still you talk of nothing else. When two of you meet, you open the conversation with a detailed narration of your personal woes and those of your family and friends. That line worked out, you turn to riots, massacres, persecutions, wars, rumors of wars; and conclude with a tirade against the New Deal. . . It seems so un-American." As excellent as the article is, we believe that the author forgot one important detail. Surely there should have been some place in that conversation for complaint about the weather. It's always too hot or too cold, too wet or too dry, too windy or too calm, too cloudy or too bright. It is really puzzling how the author overlooked this. We want to quote the subheading for this splendid article before we press on: "Eternal 'bellyaching' can alienate friends, lose jobs, ruin health, and generally throw your life out of balance." Surely if there were some patent medicine that would remedy this ailment, it would be allotted more advertising space than dandruff, B. O., halitosis, and coffee nerve treatments combined. About ninety-five percent of a person's personality and attractiveness is determined by the disposition and temperament. A cheery smile is the most attractive thing about any person. No one likes to be around a person who is eternally disseminating gloom and despair. The old nature is very responsive to criticism and discouragement and he will soon drag the strongest Christian down into despair if subjected to too much of it. On the other hand, the soul under the influence of the new man will readily be buoyed up by a little encouragement and optimism. The Christian not only has the right to rejoice, he has the command to—"Rejoice in the Lord alway: and again I say rejoice." And the rejoicing person is the person who is liked by others, the person who can influence others, and the person who is enjoyed by others. The touch with the Lord makes the difference. It did with Job, and will do the same for anyone else.

Then we remember that after Job was restored in fellowship with God his material blessings were greatly affected. Now the question arises: "Is material gain to be expected as the result of a close walk with the Lord?" It is evident that this was the case in Job's time. We know that it was positively true in the Law Dispensation, for the definite promise to that effect was given in Deuteronomy 11:13-17. But in this age the answer is "no." There is no definite promise to that effect. Riches are a stewardship to be used for the Lord, and He has entrusted these to some of His children who can use them wisely. It is our firm conviction that some men have been marvelously blessed of God materially, not alone because of good business ability, although that does enter in, but because these men could be entrusted to use this wealth wisely for God's glory. While others, living completely consecrated lives hidden away in the darkness of India or the wilds of Africa or the deserts of Arabia, have spent their lives there never accumulating more of this world's goods than just for current needs. God has given to them a different stewardship. Would any dare say that our missionaries, among the most utterly yielded of God's children, are not always blessed materially because they do not walk closely with God? They would dare say so if there were a definite promise to that effect as there was during the Law Dispensation, but that is not the case. The word "riches" occurs a good many times in the Pauline epistles, but in nearly every case it is the "riches of His grace," or the "riches of His goodness," or the "riches of His glory"; and those are the riches that are definitely promised to those who walk in fellowship with Him.

(These three lessons on the Book of Job were written by Hilland H. Stewart of Portis, Kansas. We are grateful to him for this contribution to the Sunday-school Lesson Department. —E. E. L.)

VITAL TRUTH ILLUSTRATION

One night, when Dr. John G. Paton was writing late, he heard a knock at the door. He called out, "Who's there?" A voice softly answered, "Missi, it is Lamu." This was a woman who had been rejected from the Lord's Table, because of the sins of her former life. She said: "I cannot sleep, I cannot eat; my soul is in pain. Am I to be shut out from Jesus? My heart is very bad; yet I know that it is my joy to try and please my Saviour." Mr. Paton tried to guide and console her, and she listened very eagerly. Then she said, "Missi, you and the elders may think it right to keep me back from the Lord's Table; but I know in my heart that Jesus has received me; and if I were dying now Jesus would take me to glory." Her look and manner thrilled the missionary. He felt that, if Christ were in His place, He would not turn the poor woman away, and a few days later he received her with nine others at the Lord's Table.

—From the *Christian Herald*

POINTED QUESTIONS ON THE LESSON

1. When one is tempted to doubt God's goodness, will the Word of God answer his doubts? (Ps. 25:7, 8; 34:8, 10; 54:6; 69:16; 84:11; 86:5; 100:5; 106:1; John 10:11, 14; Deut. 32:4; Rom. 2:4)
2. What does the Bible teach concerning the sin of unbelief? (Matt. 13:58; 17:20; Mark 16:14; Luke 12:46; Rom. 11:20; Heb. 3:12, 19; 4:6, 11; II Cor. 6:14; Titus 1:15; Rev. 21:8)
3. What attitude in the heart of man is the secret of God's blessing upon him? (II Kings 22:19; II Chron. 12:6, 7; Prov. 15:33; Micah 6:8; Luke 14:11; 18:14; Col. 3:12; I Peter 5:5)
4. Where did God's mercy and justice meet to manifest His grace to man? (John 3:16 and Titus 3:5 with Rom. 3:26; Ps. 61:7; 85:10; 89:14; Isa. 45:21)
5. What is the only sacrifice for the need of sinful man? (Acts 4:10, 12; Titus 3:5; Heb. 9:11, 12, 22, 26; Eph. 2:8, 9)
6. What is the requisite of the believer's restoration to fellowship with God? (I Kings 8:33, 34; Neh. 1:6, 7; Prov. 28:13; Ps. 32:5; I John 1:9)
7. Does God promise restoration to His sinning children? (Neh. 1:8, 9; Ps. 23:1; 51:12; Isa. 35:10; 44:22; 51:7; Jer. 3:12, 22; 4:1)
8. Is it necessary for the Christian to fail and dishonor God when testings come? (Heb. 7:25; Rom. 6:14; Jude 24; Ps. 121:3-8; I Cor. 10:13; Deut. 33:27)
9. What is God's purpose in permitting trial and suffering to come to His children? (Ps. 7:9; 11:4, 5; Prov. 17:3; Job 23:10; Ps. 66:10-12; Heb. 12:5-7)

THIRD QUARTER, LESSON 4

WEIGHING CONSEQUENCES

(PRINCIPLE OF TEMPERATE LIVING)

Lesson Text: Prov. 1:7-10; Isa. 5:11, 12, 18-23; Gal. 6:7-9

Devotional Reading: Mark 9:42-47

Golden Text: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

King James Version

Prov. 1:7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

Isa. 5:11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work,

10. What is God's faith-plan for the believer in the midst of trial and testing? (Matt. 5:11, 12; Phil. 3:1, 3; 4:4; Col. 1:24; I Peter 1:6-8; 4:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

During all the testing time of Job, he was looking to himself and trying to solve his problems. His three friends had not helped him, but neither had Job helped them. It was not until Job saw that in himself he was helpless, that he quit arguing with God. He was so used to arguing with his three friends, that even when the Lord tried to talk with him, he would not listen. But Job came to the place where he saw that what he needed was the Lord Himself.

Job confessed his sin before God, and then began praying for his friends. It was not until Job took this position that God began to work in his behalf. So many times we are like Job. We try to convince God that we are right and that He is wrong. It is not what we want, but what He wants of us. May we always be found doing His will in all things. Job confesses that his arguments have been without knowledge. The Lord was too wonderful for Job, but when Job saw how sinful he really was, and that only for the grace of God would he be spared, then the Lord became precious to him.

When Jesus died on Calvary for our sins, He not only paid for the sins which we had committed, but for all that we were capable of committing. We may not do some sins that others do, but we are capable of doing them, and Jesus' death on Calvary paid for all sin. But even after we take the Lord Jesus as our Saviour, we grieve Him with sin. Jesus' death made provision for the power that sin holds in a life. He promises to give us victory over sin today. That is why Job was able to say, "I know that my Redeemer liveth." Job came to see that God would forgive his sin, and cleanse him from all unrighteousness. Satan brought the temptations to Job seeking to get him to turn from God, but although Job did turn from the Lord for a time, he came to see God's faithfulness and His forgiveness. The latter end of Job's life was a life of praise and blessing because he had learned the lesson of trust.

If we have let anything come between our soul and the Saviour, let us confess it to Him, and have our lives clean and pure from those things that grieve His heart. It is so easy to let some little thing come between our Lord and us. God tells us in His Word that He loves us with an everlasting love, and that "no good thing will He withhold from them that walk uprightly." Testings may come our way, but in them all may we always see God's hand of love leading us step by step and teaching us how to trust Him more.

Yours in His love,

Aunt Anna

SUNDAY, JULY 28, 1940

LESSON EXPOSITION

It is hoped that the material which will be used in this lesson on the subject of temperance, will be found useful by the readers of *Grace and Truth* in the unrelenting war on the booze curse. The outline for study will be: I. The Secret of Successful Living (Prov. 1:7-10); II. The Shame of Sensual Living (Isa. 5:11, 12); III. The Sin of Crooked Reasoning (Isa. 5:18-23); IV. The Source of Sorrowful Living (Gal. 6:7-9).

I. THE SECRET OF SUCCESSFUL LIVING Proverbs 1:7-10

The secret of successful living is honoring God.

The time when this principle can be instilled in a life with the greatest results is childhood.

The principle of parental instruction of children is clearly taught in God's Word in many different passages. In our text, verse eight, the son is admonished to listen to the instruction of his father and not forsake the law of his mother. This is the child's obligation to those who brought him into the world. The parent's obligation is taught in such passages as Proverbs 13:24; 19:18; 22:15; 23:13; 29:15; Ephesians 6:4; Colossians 3:21. We cannot blame the present crime wave among youth entirely upon the devil and worldly influence. Part of the blame lies in the home where the parents do not perform their duty. How can we expect a boy to refrain from smoking if his father does not? How can we expect a young man to abstain from liquor if his dad is a drunkard? How can we expect our young people to live clean, moral lives if their parents live in fornication?

IF YOU KNEW

If you knew that your boy with eyes so blue—
With manly tread and heart so true—
Should enter yonder barroom bright
And stain his soul in one sad night,
What would you do then; what would you do?

If you knew that your girl with silken hair—
With winsome way and face so fair—
By felon drink at last were seen
To follow the steps of Magdalene,
What would you do then; what would you do?

But you know, somebody's boy must lie
In drunken stupor and must die;
Some girl go wrong in tender years;
Somebody's wife must sob in tears—
What will you do about it; what will you do?

—Alex Cairns

The Voice of Temperance Serap Book

If parents give the correct instruction in youth, then the children will benefit. In verses nine and ten of our text, we are told that the results of listening to parental godly instruction will be as an ornament of grace unto their heads and chains about their necks. This is a figure of speech referring to the reward of clean living which will be a non-diseased body, a clear conscience, offspring that will not be deformed because of social disease, a good character, prosperity, favor with God.

II. THE SHAME OF SENSUAL LIVING Isaiah 5:11, 12

It is no sin to rise early in the morning, but this passage pronounces judgment upon those who rise up early in the morning that they may follow strong drink. Instead of being diligent in business, fervent in spirit, serving the Lord, they are slothful and sensual. Have you ever heard of the fellow who says that he can take a drink but stop before he is drunk; or can stop the tobacco habit whenever he wishes? The trouble with those fellows is that they never *prove* that they have the will power to stop. Our passage says that they continue until night—till wine inflames them. They do not stop to think as they take another drink and, as one has put it, they'd never drink if they'd stop to think.

YOU'D NEVER DRINK IF YOU'D STOP TO THINK!

You'd never drink
If you'd stop and think
Of the drunkard's face—
The vice and disgrace
Written there.

You'd never drink
If you'd stop and think
Of your loved ones' shame
Who must bear your name
Everywhere.

Would you ever drink
If you'd stop and think
Of the bloated face
Which will soon deface
Manhood fair?

Could you stoop to drink
If you'd stop and think
Of honor at stake
And hearts that must ache—
Your' shame share?

But you never think,
You who love to drink,
Of your defamed name
And your loved one's shame—
Shame, their share.

No, you never think,
When you crave a drink,
Of eyes, skin, and face
Nor loved ones' disgrace—
Drink doesn't care.

— Mrs. H. A. McCamy

The Voice of Temperance Serap Book

It is most interesting to us that the Holy Spirit, in verse twelve, should bring music into the picture along with drunkenness. The harp and the viol, the tabret and the pipes are associated with wine. There is nothing wrong with musical instruments in themselves if they are used to play good, uplifting, wholesome music. Why is it that dance orchestras use jazz music with its syncopation instead of classical pieces or gospel hymns? The answer is that the latter do not arouse the animal passions of men and women like the former. Just as alcohol in one's body creates lust, jazz music in one's ears creates a desire for the things of evil instead of the things of God. We challenge anyone who disagrees with this statement to honestly try it out and frame his own answer. Music can be a godly thing. David used it so. It can uplift the soul, expel sadness, bring about desires for the better things of life. God's Word endorses good music: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King" (Ps. 98:5, 6). Then in Revelation 14:2, 3 we have the prophetic record of the great chorus choir and orchestra which will sing and play before the throne of God. Rest assured it will not be a jazz dance orchestra!

The last half of verse twelve gives us graphically the results of sensual living: "They regard not the work of the Lord, neither consider the operation of His hands." If drunkenness and fast living were godly, the writer of God's Word would have endorsed it. If drunkenness, dancing, and sensuality were godly, then we would find prayer meetings, Bible readings, and testimony meetings being held in saloons and dance halls. Men are not as good actors as they think they are. Their faces are barometers which their fellow-men read.

YOU DON'T HAVE TO TELL IT

You don't have to tell how you live each day,
You don't have to say if you work or play;
For a tried and true barometer—right in its place . . .
However you live, my friend, it will show in your face.

The false, the deceit that you bear in your heart,
Won't stay down inside where it first got its start;
For sinew and blood are a thin veil of lace . . .
What you carry in your heart will show in your face.

Then, if you dissipate nights till the day is most nigh,
There is only one teller . . . and one that won't lie;
Since your facial barometer is right in its place . . .
However you live, my friend, it will show in your face.

Well, if your life is unselfish and for others you live,
For not what you can get, but for what you can give;
And if you live close to God in His infinite grace . . .
You won't have to tell it . . . it will show in your face.

—Samuel N. Morris

The Voice of Temperance Serap Book

III. THE SIN OF CROOKED REASONING Isaiah 5:18-23

Verse eighteen directs our attention to those who sin with such abandon that it seems as though they were in a contest to see who could sin the most. To sin, as it were, with a cart rope, as used in the figure, is to pull with all of their might on the rope of sin to see if they cannot sin a little more. There are people today who sin the limit and see if they cannot extend the limit.

The next verse describes those who mock God—encourage God to visit His judgment upon them for their sins, as though they would be able to stand it if God were to do so. Ingersoll, the atheist, and others of his ilk have mocked God by standing on a platform with a watch in hand, crying out to God in heaven, "If there be a God, prove it by striking me dead within the next minute!" God is not imputing man's wickedness unto him in this age, but remember, God is not mocked and He will not keep silent forever—He did not in the days of Noah.

One of the things that deceives our young people today is the perversion of holy and righteous instruction. Take marriage for example. Our college professors, disregarding the Bible, teach companionate marriage which is, unmasked, just plain adultery. They call evil good, and good evil. Our young people are taught that dancing and smoking are harmless; that a little liquor will not hurt them—it will sharpen their wits. Young women are no longer encouraged by many modern teachers to believe that chastity is a virtue, but that sex was given for a purpose and that it should not be restrained. Our passage says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." This is the devil's trick—to pervert righteousness. And so it is down through verse twenty-three, the wicked justify themselves, for they are wise in their own eyes. The only thing in which they are mighty is in the drinking of wine; certainly not in business or morals or Christianity. They not only justify themselves, but they justify the wicked (vs. 23), and they become so incensed at those who live righteous lives, that they attempt by force to remove their righteousness from them. Many are the girls and boys who have had their virtue forcibly removed, and may we say here, that the man or woman who stays out of the devil's territory is not likely to be ensnared by the devil's devices. It pays to avoid the appearance of evil and to keep oneself *unspotted* from the world.

IV. THE SOURCE OF SORROWFUL LIVING

Galatians 6:7-9

The great law of cause and effect is the property of God Himself. "Whatsoever a man soweth, that shall he also reap." In the book of Genesis we find the words, "After his kind." If a farmer sows wheat, he gets wheat. If he sows corn, he gets corn. If he plants potatoes, he gets potatoes. If he sows wild oats, he reaps wild oats. If he plants thorns and thistles, he reaps thorns and thistles. Why should men think that this principle will not hold in everyday living? Every man knows that fire will burn, therefore he must not play with it. He knows that water in a man's lungs will cause his death. He knows that if he jumps out of a ten-story window, that the impact on the pavement caused by gravity will be sufficient to snuff out his life. Why then does he not realize that if he sows to his flesh, he shall of the flesh reap corruption? Indulgence in liquor, tobacco, and adultery yields shame, disgrace, poverty, sorrow, regret, pain, and death.

But the law of cause and effect works in the other direction just as well. "He that soweth to the Spirit shall of the Spirit reap life everlasting." If a man stays away from these ungodly things and instead lives a pure life, thinks clean thoughts, and walks circumspectly, his reward shall be happiness, joy, pleasure, health, character, virtue, honor, prosperity, and a clean conscience here on earth, to say nothing of his rewards in heaven if he is a Christian. We close with the admonition of the text: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

VITAL TRUTH ILLUSTRATION

A young man came to a man of ninety years of age and said to him, "How have you made out to live so long and be so well?" The old man took the youngster to an orchard, and, pointing to some large trees full of apples, said, "I planted these trees when I was a boy, and do you wonder that now I am permitted to gather the fruit of them?" We gather in old age what we plant in our youth. Sow to the wind and we reap the whirlwind. Plant in early life the right kind of a Christian character, and you will eat luscious fruit in old age, and gather these harvest apples in eternity.

—T. DeWitt Talmadge

POINTED QUESTIONS ON THE LESSON

1. What is the beginning of true wisdom? (Ps. 111:10; Prov. 1:7; 2:5; 9:10; 15:33)
2. What responsibility falls upon parents? (Prov. 13:24; 22:6; Eph. 6:4)
3. What benefits accrue from wise parental instruction? (Prov. 23:24, 25; 29:17; Isa. 54:13)
4. Should the Christian be averse to the use of strong drink? (Prov. 20:1; 31:3-5; Eph. 5:18)
5. How does sensuous living affect the life? (Isa. 5:11, 12; 28:7; Hos. 4:11; I Pet. 2:11)
6. Does the Scripture warn against the teachers who pervert righteousness? (II Tim. 3:1-7; II Pet. 2:1, 18, 19)
7. What are the fruits of iniquity? (Num. 32:23; Prov. 22:8; Hos. 10:13; Rom. 6:23; Gal. 6:8; James 1:15)
8. Why should the Christian avoid even the appearance of evil? (I Cor. 8:13; 10:31-33; II Cor. 8:21; I Thess. 5:22)
9. Does the Christian have the right to vitiate his life by yielding to lusts? (I Cor. 6:19, 20; II Cor. 5:14, 15; I Pet. 1:18, 19)
10. How should the Christian live? (II Cor. 5:15; Col. 3:2; I Tim. 4:12; Titus 2:12, 13; I John 2:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Have you ever seen one of the old-fashioned scales that the merchant used in weighing things? The balance was in the middle of the scales, and on one side of the scales were the weights, and on the other side the goods to be weighed. It was not until the scales balanced that the correct amount was on the scales. Sometimes a dishonest storekeeper would not give his customer the correct weight, and he would remove the goods before it balanced.

But supposing we would check our lives on God's scale. The bad things that we do would be placed on one side of the scales, and the good things on the other side. The scales would never balance. We can never do enough good deeds to outweigh the evil. We are born into this world as sinners, and with all the so-called good things, we are still sinners in God's sight. The only way we can ever be balanced on God's scales is to see that we are sinners and take Jesus into our hearts. The Lord Jesus is our Saviour, and wants to save us. He shed His precious blood on the cross of Calvary and there died for our sins. How can we reject Him when He died for us? God's scales can only balance when we are washed in the blood of His Son. It is then that we are able to stand before Him, clothed in Christ's righteousness. We cannot stand any other way. Then it delights His heart when we do things that are pleasing to Him. Until then all our righteousnesses are as filthy rags. How dare we wave our filthy rags in His sight? The soul who trusts in Jesus is washed whiter than snow.

God has a law in which He says, "Whatsoever a man soweth that shall he also reap." If we sow evil deeds, we cannot expect to reap anything but what we have sowed. But it also works the other way, that if we sow good deeds, we shall reap accordingly. When we take Jesus into our hearts, we love Him, and want to do those things that please Him. He has promised to bless our lives, and to let us reap the blessings that He has for us because we have sowed those things that please Him.

As we close this part of our lesson, I want to remind you of a poem which tells us what to think about as we live our lives.

Only one life,
T'will soon be past,
Only what's done for Christ
Will last.

We only have one life to live, and it is short. Why not live it as unto Christ, your Lord and Saviour, that His Name may be praised? The things we do for Him will last throughout all eternity.

Yours in joyous service for Him,
Aunt Anna

OBJECT LESSONS AND CHILD EVANGELISM

(CONTINUED FROM PAGE 175)

with an olive leaf, indicating that there was new growth. Spiritual growth comes after conversion. Blue is the color of separation. In Numbers 15:37-41 Israel was commanded to place a border of blue on the garments to remind them

of heaven when they were tempted to look too steadfastly upon the things of earth. Blue can be used to represent heaven if desired. However yellow serves as a better representation because of the streets of gold which are there. Yellow can also symbolize glory.

If colors are used in various object lessons consistently, children will not only recognize them in the class, but when they are seen elsewhere, they will recall the spiritual significance. My daughter Ruth, when five years old, asked if the white arm of the "Go" signal was the color of those whom Jesus had cleansed. I replied that it was, and asked her of what the red "Stop" signal reminded her. She said, "It is red like the blood of Jesus." Inquiring concerning what the Bible said about the blood of Jesus, she replied, "The blood of Jesus Christ His Son cleanseth us from all sin."

In the preparation of an object lesson, take a seed thought, nourish it with prayer, and allow it to grow into a well developed illustration of truth. Jot down each stage in its growth, making sure that nothing is lost, and you will marvel how soon it will become a usable object lesson.

For an example of this principle, let us take two bottles. What are the possibilities of variation in the circumstances of these bottles? If one is corked and the other not, they will be entirely different. One will sink in water and the other will float. We will take a bowl of water, drop a few drops of ink in it, and allow it to represent the sinful world. Draw a red cross on the cork and let it represent Christ. Place the cork in the mouth of one bottle. When the two bottles are placed in the bowl, one floats and the other sinks. The boy or girl who refuses to take Christ as Saviour will sooner or later sink in sin, but the one who accepts Him rises above the sinful world.

Matches lend themselves readily to object teaching. Take two matches and place a needle in one. One will jump to meet a magnet, the other will not. Let them represent the saved and unsaved when Christ returns for His people. Light the matches, extinguish the light, and let the going out of the light represent death. Place the burned matches in a small jewel box representing the grave. When the magnet comes to the box, one will rise to meet it—the other will remain.

This lesson is enlarged by coloring matches red, yellow, black, and white, representing the races of people. There will be some from all races taken in life and death when Christ comes again.

Each lesson should be thoroughly rehearsed before being given. Serious difficulties may be encountered if the teacher is not entirely familiar with the lesson to be presented and the materials to be used.

Teachers of children must avoid talking to children in a condescending manner or tone. They will resent it. The language, of course, should be simple so that even a young child can understand. If the truth is clearly and straightforwardly presented, the children will respond.

Object lessons often require much hard work, but the one who will take time to prepare them will find that the children will have a corresponding interest, and a corresponding reward in blessing, and decisions will follow.

Care should be taken that the object used does not obscure the truth. A great artist once invited his friend to view his picture of the Last Supper. The friend remarked about the beauty of the glass in the hand of the Master. With a stroke of his brush the great artist blotted out the glass, desiring that nothing should detract from the face most beautiful.

When an object lesson has once been prepared it should be preserved. The teacher should have a cupboard for this purpose. It is not likely that the same lesson will be used again with the same group soon, but the prepared worker will undoubtedly meet other groups of children where the same object lesson may be given. Then again, objects which have been kept can frequently be used to teach a different lesson. A flint, a flashlight, and a candle can be used to illustrate different types of witnesses. The flint has to be smitten before it reveals its light. Others are like the flashlight, which must be pressed before giving light. Other Christians allow their lights to shine as the candle, without being smitten or pressed. Later these same objects can be used to teach a lesson on giving. The same process is followed, the candle representing the cheerful giver who pleases God.

It is a habit worth acquiring to carry some small object lesson in your pocket or purse ready for use on an unexpected

occasion. It is surprising to note how often opportunities of service present themselves when one is always prepared.

Frequent opportunities should be given children to accept Christ, for there is always the possibility of there being one in the group who has attended for the first and last time, and unless an opportunity of accepting Christ is given that one may never come to a saving knowledge of Christ.

As we look at the multitudes of boys and girls around us without Christ, let us ask God to move our hearts with compassion such as moved Christ's heart for the lost and perishing. Let us pause for a moment and hear the Lord speaking in Isaiah 6:8, "Whom shall I send, and who will go for us?" Can and will we respond as did Isaiah, "Here am I; send me?"

The Master said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

THE SECRETS OF SUCCESSFUL CHILD EVANGELISM

(CONTINUED FROM PAGE 171)

Invitations written as follows, on cards or colored paper, should be handed to the children on the street near the school on their way home:

You are invited to attend a Children's Bible Class
in the Home of

Mrs. _____
Address _____
Time _____
Teacher _____

The name and address of each child to whom you give an invitation should be obtained, and a call should be made in the home to tell the mothers about the class, and to ask if their children can attend. The continued attendance of the children will depend largely upon the conduct of the class.

Here is a suggested outline for the conduct of a class period which Mrs. Ranney gave:

First, have prayer. Then let the children sing songs about the Bible such as "Wonderful Words of Life" and "The B-I-B-L-E." In connection with this chorus, have them hold up their Bibles or New Testaments as they sing it. Next have a Bible drill. It is well to plan the verses to be used, and let one of the children conduct it. The following verses will mean much to children as they talk about the heart, the feet, the eyes, and the mouth in relation to God's Word: Ps. 119:11; 119:105; 119:18; 119:172. Encourage the children to read at least one verse each day from the Bible and report next week. Now have the lesson on Bible Study, using object lesson and the flannelgraph to illustrate it. At the close give the children an opportunity to accept Christ. Then if memory verses have been assigned have memory drill. Close the meeting with a song or chorus, and prayer.

Careful records of attendance should be kept. Attendance cards with different colored stars for memory work, attendance, and bringing visitors are very good. At the close of the term the cards can be given to the pupils.

This brief discussion has stressed the mechanics or methods of child evangelism, but as we conclude we wish to mention three things which we believe are the secrets of successful child evangelism. First, we must have a motive—"The Love of Christ constraineth us" (2 Cor. 5:14). Second, we must have the right message—"The Gospel of Christ. . . the power of God unto salvation to every one that believeth" (Rom. 1:16). Third, we must have the right methods—"When I was a child, I spake as a child, I understood as a child, I thought as a child" (1 Cor. 13:11). Thus spoke the Apostle Paul revealing the necessity of presenting truth in a way that children can grasp.

The other day as we crossed a viaduct in the city of Denver, we saw two small children, a boy and a girl, dressed in overalls, ragged, shirtless, and dirty. As our hearts went out to them in pity at the sight of their neglect and need from the physical standpoint, we wondered about their souls. Did anyone care enough about them to tell them of the Saviour Who died for them and lovingly said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God" (Mk. 10:14)? There are children like these in your neighborhood. Do you care? How much?

CHRIST'S ATTITUDE TOWARD CHILDREN'S SOULS

(CONTINUED FROM PAGE 173)

as a faithful shepherd would do if a single sheep had gone astray. How ridiculous this parable makes the idea that little children should come to Christ by themselves, for how could a lost sheep come back to the fold by himself without the help of the shepherd? And the shepherd, in this parable, is not the Holy Spirit or our Lord, but the disciple. And since Jesus gave this teaching to all of His disciples, the responsibility to evangelize little children rests upon all believers. Remember, He is still dealing with the question of the greatest reward. No one will get the greatest reward who neglects this solemn duty.

In Ephesians 6:4 believing fathers are commanded to bring up their children in the nurture of the Lord. Since all children are lost or soon will be if they do not become saved believers, no father can obey this command without evangelizing his own children. It was the plan of God that the children of believers should be led to Christ by their own parents, in the home. At what age? When they are young enough that they can still be held in your arms. If this were done, few children of Christian parents would grow up unsaved, and *we would go to heaven by families*. This Scripture presupposes that a believing father knows how to lead his child to Christ. Every parent fails of his duty to his children if he does not have that knowledge. God will hold parents responsible for the salvation of their children.

In John 21:15 Jesus commanded Peter to feed His (Jesus') lambs, and beyond question Jesus meant the little children. He was not speaking to Peter as a father, but as an apostle or a leader in the church. Here our Lord was making the leaders of the church responsible for the children of the church. Since little children are lost or soon will be, they cannot be fed unless they are evangelized. To try to feed unsaved lambs—unsaved children—is not God's plan and it leads to failure. God's Word says (I Cor. 2:14) that the unsaved cannot understand spiritual things. Children who go to Sunday-school for years but are not born again, can only get the "letter" of the Word; but "the letter killeth" (II Cor. 3:6). And how many of our precious children have been "killed" instead of saved! Is it any wonder that eighty-five per cent of the children leave the Sunday-school in the teen ages and most of them never come back to the Sunday-school or the church? Why? We have killed their interest in and love for the Word of God, for they never saw the beauty of its deeper, spiritual meaning. So just as it is the duty of believing parents to evangelize their children, our Lord has made it the duty of all church leaders to evangelize the children of the Sunday-school, and surely this extends to the children in the homes of the whole congregation. At what age should these children be led to Christ? At six or eight or ten years of age, when they are young enough for a man to hold them in his arms. If this were done, few children of the Sunday-school would grow up unsaved. As conditions are at present, millions of those in Sunday-school leave it unsaved. I believe God will hold the leaders of the church and Sunday-school responsible for the salvation of every child under their care.

But the parable of the lost sheep is not dealing with the child in a Christian home or in a Sunday-school, but the straying, the unreached children. Our Lord made all of His disciples responsible for the evangelization of these and the only way to reach them is to go out—*go out*—go out where they are, by every possible means. According to this parable, our Lord's plan for these straying children is to evangelize them first, right where we find them, and then bring them into the fold of the church and the Sunday-school, as that becomes possible. You see God has a threefold plan for the evangelization of little children: in the home, in the church or Sunday-school, and then anywhere that they can be contacted or gathered. The teaching of the parable is that a shepherd's *first* duty is to the *straying* sheep. Our *first* duty, as believers, is to get the children saved, while they are still children, while they are so easy to contact and to evangelize, ere the "evil days come" (Eccles. 12:1) when they are so hard to contact or to win.

The Danger of Neglecting to Evangelize Little Children

Jesus said, "Take heed that ye despise (undervalue or neglect) not *one* of these little ones" (Matt. 18:10). The whole tendency with many is to neglect to lead little children

to Christ—to put it off until later, until they are older, or to wait for others to do it. Our Lord said little children are not "despised" in heaven. Heaven is concerned about getting little children saved. Heaven knows when a little child believes (heaven knows if a certain child is born again or not), and, wonderful truth, heaven assigns a guardian angel to each saved child. It should be noted that the children referred to in verse ten are the ones mentioned in verse six, the ones "which believe in Me." These are the ones who are given guardian angels. If Jesus is so concerned about evangelizing little children, and heaven is moved by the event of a child's conversion, then why do God's people neglect it so? Is it not the influence of Satan that causes this? Does not Satan know whether little children can be saved, and would he not do everything in his power to have us delay winning them, knowing, as he does, how hard it is to win them when they grow older? Luke 15:10 says, "There is joy in the presence of the angels of God over one sinner that repenteth." Would that not be just as true if the sinner were only a six or eight year old sinner?

So many hesitate to win children to Christ for fear that they will not "hold out." Let us remember that heaven is guarding every one of them, each one having an angel of his very own. Experience proves that little children, as a class, "hold out" better than do adults, as a class. Where children do not "live the life" it is usually because they are not "born again," or because they have been "offended" by those who should have cared for them. So many children have been led to make a decision on the ground of works instead of grace, and, of course, they were not born again, so how could they live the life? Every child should have the way of salvation "by grace, through faith" (Eph. 2:8-10) explained to him before he is led to a decision. If this is done carefully and simply, real regenerations will usually follow.

The Terrible Sin of "Offending" Little Children

Matthew 18:6 says that those who "offend" little children ought to be drowned. Verses seven to nine say that if those who offend little children got their just deserts that "hell fire" would be their lot. Why is it such a terrible sin to offend little children regarding spiritual things? (1) Because their eternal welfare is at stake, (2) Because they are unable to find the truth by themselves—they are dependent upon us, (3) Because if we make no effort to lead them to Christ they naturally think that they cannot come—that they are too young, (4) Because *little* children are eager to please God and to love Jesus if they are told in the right way. They would be willing to come to Jesus if some one would lovingly show them how; so their failure to come is our fault and not theirs.

But, strictly speaking, the teaching in Matthew 18:6 in regard to offending little children has to do with offending little children *who already savingly believe*. How can this be done and why is it such a terrible sin?

1. When a child accepts Christ in an environment where those who ought to encourage him to believe that he is saved, doubt and question the conversion of children and naturally question his conversion, he, of course, hears that others, perhaps even the deacon or the elder, do not think he is really saved. Unless he has special help from some one, he will likely begin to doubt whether he is a Christian and make no effort to live the life. Every child who accepts Christ and gives any evidence at all that he is a true believer, should have the help and encouragement of all true believers. On what ground are so many children held back from church membership who have accepted the Lord?

2. All those who are born again are "babes" in Christ and should be fed on the milk of the Word (I Pet. 2:2). A little child who is born again is a babe in Christ and still a little child. He must be fed and he does not have knowledge enough to find the "milk" in the Word and feed himself. It is the duty of the adult believers who have him under their care to sort out the milk and feed it to him. If they do not, how can he grow in grace, and whose fault is it when he fails? If we did not feed our children in the home natural food, they would starve and we would soon be in jail. Jesus says if we fail to care for and feed the children under our care spiritual food, we ought not only to be put in jail but be drowned. If all of the believers, who are guilty of that sin were drowned today, there would be a mighty splash, and vacancies in strange places!

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3. The reason it is such a terrible sin to offend believing children is, first, because it destroys their faith and Christian life; but second, it brings child evangelism into disrepute because of the failure of children who are saved to live the life. This discourages child evangelists and keeps them from doing their duty. This has resulted in millions of children not being led to Christ who would have gladly come. Hosts of these will never be saved because of our failure. It is easy to see why the sin of offending believing children is so terrible in the sight of God. God grant that it may become terrible in our sight as well!

God Has Declared His Will

Regarding the Salvation of Every Little Child

Jesus summed up His wonderful message on child evangelism and true greatness by brushing aside every doubt as to God's will regarding the salvation of little children. He said it is "not the will of your Father Which is in heaven, that one of these little ones should perish" (Matt. 18:14). With these words of our Lord ringing in our ears we can and should go out to win children to Christ everywhere. My experience during many years in child evangelism has been that God is always ready to bless every true effort to evangelize little children, and that the Holy Spirit will instantly regenerate each one who truly believes, on the ground of grace.

RURAL EVANGELISM IN NEW ENGLAND

(CONTINUED FROM PAGE 177)

story . . . The two-room school where Miss H. is needs me, too. That is a godless community . . .

"I have a new place that opened for me in which to stay. It is the only place where I have ever gone that has family devotions . . . I want to say that at various times this fall I have definitely felt the working of the Holy Spirit in the hearts of the children. When I told the story of Noah and the ark of safety I felt impressed to have the children bow their heads and ask Jesus to come into their hearts. I'm sure that several did this."

A teacher in Vermont writes: "This work is grand and I certainly do enjoy it. Yes, most of the teachers (public school teachers) seem very cordial . . . The Lord has opened the way for me to witness in the homes quite often. The people are anxious to hear about the Lord and seem to want to talk on and on."

Another writes: "The second Sunday-school I took on is even more encouraging than the first. They ALL seem to enjoy it so. There are quite a number of older folks who come to both services . . . Especially in the case of the second school I could not help feeling that it was just "a little handful of purpose" of the Lord's blessing to spur me on. For to tell the truth I hesitated a little about taking this other Sunday-school on when it was suggested. (She teaches in forty schools during the two-weeks' period, and three Sunday-schools on alternative Sundays.) Then I realized that the time was so short I must take every opportunity to sound forth the wondrous message, not counting my life dear unto myself. I had counted on Sunday afternoon to rest a little. But after my service Sunday I felt filled with praise that I had not said, "No." The Lord blessed so much and it was so encouraging to see their interest and feel the warmth of their welcome and response.

"Of my 1000 boys and girls only 93 of them have any other religious training . . . It is wonderful to see the interest in the new schools. Do you remember the big boys in the double school in S.? When I began to teach in that school, last year, they seemed full of mischief and only half interested. But this year I am thrilled when I call to see all those boys as well as the girls, most of them in grades seven and eight, holding up their hands to answer questions, taking gospels to learn the verses, and above all even reading a chapter of their Bibles every day . . . Last week I distributed almost 500 gospels the Moody Colportage Association sent me. They are memorizing verses to earn New Testaments, and some even more verses and Bible reading to earn a Bible."

This is most worthwhile work, largely in towns without churches or resident pastors. We trust the readers of *Grace and Truth* will pray for a rich harvest of souls during the coming year among the boys and girls of New England.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 189)

for you on the cross. Cruel men nailed Jesus to a wooden cross and set it up in the ground and Jesus hung there till all His life-blood flowed out—for you, Jack.” The boy was silent and attentive, and Miss Endicott sought to press home his need of a Saviour. “Did you ever do anything wrong, Jack, anything naughty and sinful?”

“Yes, sure. I guess everybody does,” he answered.

“How can you go to heaven to be with God some day since you have done wrong things: told lies—been unkind—said bad words? Did you ever say bad words or do bad things, Jack?”

“Ye-es.” The boy looked guilty. “When I get mad at my brother, I do, and—sometimes when I get mad at the boys at school—when they—when they laugh at me ‘cause I’m freckled.”

“I know how that makes you feel, Jack, but is it right to say bad words? Does it please God when you get angry and say wicked words?”

“No, but—I can’t help it,” confessed the boy honestly. “It just comes out when I don’t mean to—to—” The child looked ashamed.

“But Jack, dear, it comes out because your heart isn’t clean inside. You need Jesus to make your heart pure and clean and white. He wants to do it for you. You can never make your own heart clean. But Jesus shed His blood on the cross long ago to make it clean. He did it for you. He can’t do anything more for you now until you let Him into your heart to make you clean.”

The child’s countenance was earnest and serious, and Miss Endicott knew his heart was responding, so she went on.

“Will you open your heart to the Lord Jesus and let Him come in and wash it clean, Jack?”

“Yes, I will,” he answered stoutly.

“Then, Jack, if Jesus died on the cross and blotted out all the bad things you ever did, because your heart was black and dirty and you couldn’t do anything to make it pure and white, don’t you think He loves you, dear boy?”

“When He did all that for me, I know He does,” Jack responded with assurance.

“Do you trust Him then as your very own Saviour, Jack?”

“Yes! And I don’t have to see Him either, do I?” His plain little freckled face was eager and happy as he questioned, and she answered, “No, if you just believe Him—that’s all—He will make your heart clean and make you happy too.”

“Will He be my Pilot now?” asked Jack.

Now they were sitting quietly in the little craft at the dock and Miss Endicott had switched off the motor. Her expression was happily assuring as she patted his shoulder and answered: “He is your Pilot now, if you have really let Jesus come into your heart.”

“Then He is,” was the satisfied response.

As the charming young woman and the happy boy walked under the long arch of elms overshadowing the harbor road, Miss Endicott said, “Jack, I was just thinking about that anchor. Did you know that the Bible tells us that what has happened in your heart has given you an Anchor too? It says our Anchor in Him is ‘sure and steadfast’.”

“That means He holds tight, like your anchor. I know what that means, Miss Endicott,” said the boy laughing, as he pranced along beside her. “But—oh, I wasn’t glad because your anchor was lo-ost.” His tone was sorrowful as he looked apologetically into her smiling countenance.

“Oh, I understand, Jack, how you feel about it, but I want to tell you something else about our anchor in Christ. We never can lose Him and we can’t let go, so you see that anchor out there in the sea is not like the Lord Jesus in that respect. He will never let us go and we cannot let Him go. He says, ‘I will never leave you nor forsake you.’ Isn’t He a wonderful Anchor?”

“I’m glad He is my Pilot and my Anchor then—say, could we go fishing again, Miss Endicott?”

FOLLOWING UP THE CHILD CONVERTS

(CONTINUED FROM PAGE 178)

will be in a position to witness to the parents concerning spiritual things. Many mothers are glad for the opportunity to share their burdens with someone who has a sympathetic understanding. The child in the midst is the key that unlocks the door to this golden opportunity for a helpful spiritual ministry in unusual and out-of-the-way places. The work of child evangelism is almost literally going into the “highways and hedges” with a compelling gospel invitation.

One of the tragedies of modern American home life is the breakdown of the family altar and religious discipline in the home. This has led to a nation-wide moral breakdown and crime wave among youth. The home-class teacher has a unique opportunity of helping and encouraging the parents to aid their own children in their new-found Christian life. Many mothers have visited home classes and been converted or restored to Christian fellowship. Family worship and Bible reading have been restored through the teacher and the child in the midst. Matthew 18:1-14 sets forth the importance of the child in the midst. Acts 5:42 reads, “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” Our pressing need today is a revival of home visitation and teaching. More faithful visitors are needed to follow up those who have shown an interest in the gospel message. A revival among children and youth of the land will awaken every church which has a gospel message.

3. Sunday-school Placement

The final objective of every worker among children should be to place and establish the converted children in sound gospel Sunday-schools and churches. It is the business of the home-class teacher to evangelize and win the children to Christ. It is the business of the good gospel pastors to prepare and instruct the new converts for church membership. To this end all workers with children should establish friendly relations with pastors and churches in their neighborhoods who can give the new converts further help and instruction. Pastors can often suggest other workers who could help in the great work of child evangelism.

Every home-class teacher who has won a child to Christ will feel a personal interest in that one in the months and years to come. Workers can follow their converts by prayer and personal counsel where possible. This will often mean the turning point in some young believer’s life. Young converts should be encouraged to attend Christian summer camps, yielded life conferences, and other meetings where the truth concerning the *separated life* is set forth. This personal interest and attention will have a far-reaching influence in developing victorious stalwart Christians for the next generation.

4. Adult District Prayer Groups

We believe the above suggestions will prove helpful to many workers. But their full benefit will not be proved until the workers and the methods are backed up and empowered by an increasing volume of fervent and united prayer by adult groups meeting regularly for this purpose.

Our aim and policy here in Denver is to organize a weekly prayer group of women for each public school district where children’s home classes are in operation. These women meet together for one hour—thirty minutes for Bible study, and thirty minutes for prayer, for the following three objectives:

1. Pray for the teachers and children in their local public school.
2. Pray for home-class teachers, the home classes, and the home visitation work.
3. Pray for the placement in Sunday-school and church, and spiritual growth of the new converts.

Thus we have a united prayer group definitely praying for the public school, the home, and the church—the three most important elements in American civilization. Prayer changes things. Prayer changes people. Prayer changes nations. Then let us pray for our boys and girls.

As we see the approaching shadows of the Antichrist falling across the pathway of the nations, let us put on the whole armour of God and prepare to give everyone of the 27,000,000 unevangelized boys and girls in America a fair opportunity to accept the Gospel of Christ.

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 170)

time. To most of our youth, graduation will mean the completion of some specializing course in preparation for some phase of secular occupation. To some, emerging from so-called religious training schools, commencement days will mark the course of training which has undermined and blasted their faith in the inspired word of God and in the person of His Son, Jesus Christ. These will be offered some of the more prominent pulpits of our land to receive handsome salaries, there to propagate their modernism and atheistic propaganda with which they were indoctrinated in college and seminary.

But thank God, to a few—all too few—those of our Christian youth who have caught a glimpse of the worthwhileness of a life dedicated and consecrated to the service of Christ, and who have been fortunate enough to have received their training in some “true to the Book” institution—graduation will mark the beginning of a life of real usefulness.

Some of these will in the days to come embark for lands beyond the seas, perhaps to endure trials and suffering as they proclaim the unsearchable riches of Christ. Others will find God's place for their lives in the harvest fields of the homeland. These will find that the more abundant life does

not consist in “bread alone, but by every word that proceedeth out of the mouth of God.”

On the eve of June the seventh, a fine group of young men and young women, having completed their four-year course of Bible training at the Denver Bible Institute, will receive their diplomas. We are indeed grateful to God and to all who have faithfully supported the work of the Institute, thus making it possible for us to “thrust forth” another group of laborers into the “harvest.” These will go forth with their souls anchored on the Rock, Christ Jesus, and with their faith established in the Book. Thus they will be enabled, not only to combat the wiles of the enemy, but to lead lost souls to a saving knowledge of a living, risen, and coming Christ. This is indeed the true significance of commencement days.

—C. R. L.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 187)

and it seems to be coming up fine. They also planted peanuts and plantains. The rice harvest hereabouts is in full swing at this time. Next rice season we hope to have a large planting of rice so that we shall not be so dependent upon surrounding villages for food.”

School began at Ikozi on April 1. About thirty-five children were moved from Musuku to Ikozi so that the school would have a nucleus of Christian children to begin with. Already fifteen new boys have come from surrounding villages, among them five of the big Chief's children. The boys who do not know how to read and write attend school in the mornings and the more advanced boys in the afternoons. There are thirty in the first category and twenty in the more advanced class.

JANSENS AT MUSUKU

Mr. and Mrs. Jansen are holding the fort at Musuku. They have the native language quite well and will be greatly used in that section. They are teaching in the school, training native preachers, holding services on Sundays, doing village work, and the regular routine of duties on the station. They have a fine native teacher to be their native leader. Being in the jungle, Musuku has a widespread testimony because our workers there can reach natives working in several mines, the Bakuami and Basongolo tribes, and a large section of the Barega people. The Jansens are of course, exceedingly busy, but greatly rejoicing in the fruits of their labors, manifested from week to week.

SEEKING TO HOLD DOWN EXPENSES

In view of our tight financial situation at the present time, our missionaries are seeking to hold down expenses to the utmost degree. Mr. Lindquist says, in a recent letter, “We are trying to hold the fort at both Musuku and Ikozi without increasing our expenditures to a great degree. Our main heavy extra expense in this move was for portage from Musuku to Masanga (the twenty-mile distance that has to be traveled on foot), and the gasoline used to haul our things from Masanga to Ikozi. Another item of expense is the hauling of leaves to repair our houses. The leaves in this vicinity had all been used up by the road construction people during their stay here at Kilometer 96. As a result I have to drive twenty miles to procure leaves to repair our houses. I have made three trips and will have to make another.”

We certainly appreciate the efforts put forth by our missionaries to keep down expenses and at the same time press forward in the expansion of the work. The need in the General Fund continues to be serious. Because of the many emergencies arising on the field, which our missionaries felt duty bound to meet, we understand that they have used a large percentage of their meager personal allowances to care for items that should have been met by the General Fund. The deficit of about \$2,000.00, therefore, includes money that is owing to our missionaries. It is our purpose that this money shall be refunded at the earliest possible moment and we look to God, first of all, and to our generous constituency to help us meet this need. God has never failed us! Can we count on you?

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AUGUST 14 -- 25

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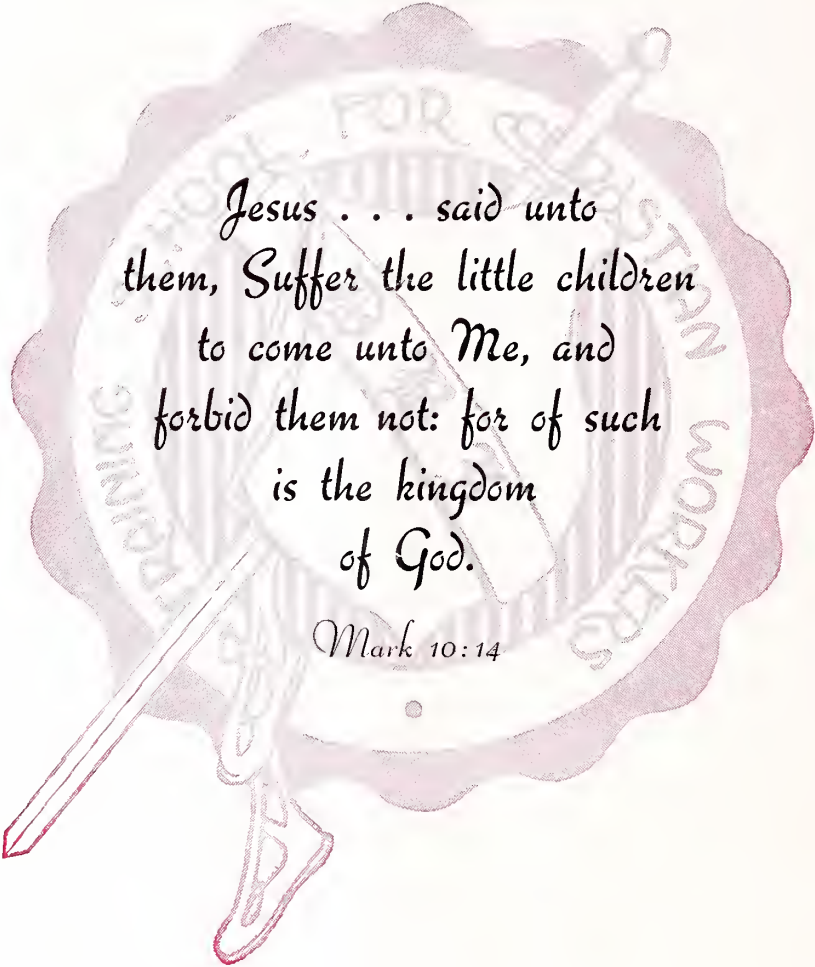


REV. JOHN LINTON

Pastor, People's Church, Montreal, Canada

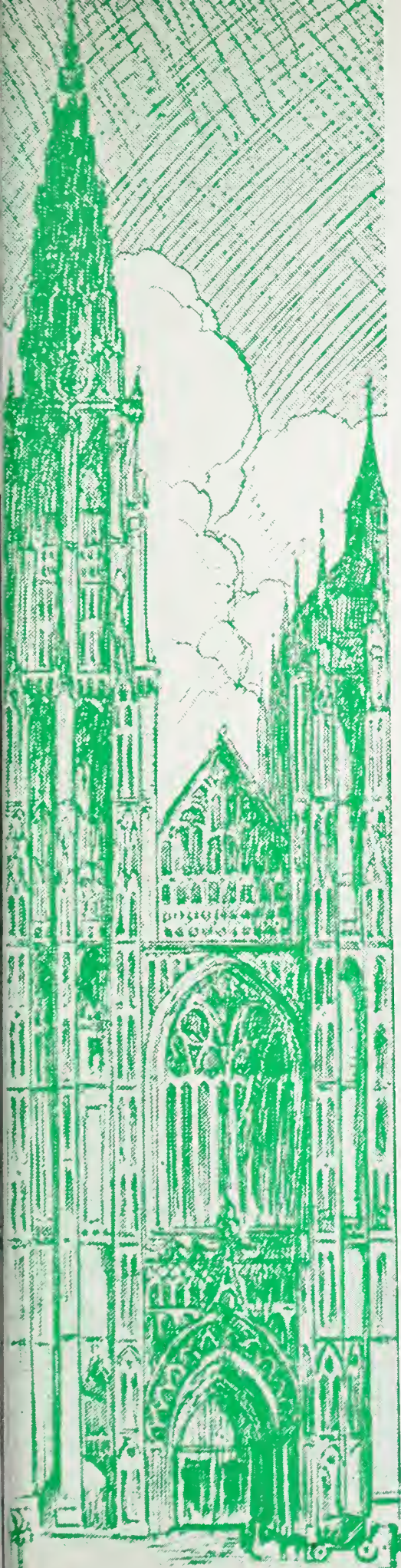
Mr. Linton, who comes to us at the high recommendation of Rev. Andrew Telford, our conference speaker for the past two years, is a native of Scotland. He has been mightily used in the fearless proclamation of the Inspired Word of God. The evangelistic meetings which Mr. Linton held in the Calvary Church of Manhattan, New York, from January 28 to February 11, 1940, were manifestly blessed of the Lord. Souls were saved at every service, and the building filled to capacity, resulting in people being turned away on several week nights.

For descriptive folder or reservations, write C. Reuben Lindquist, Director of Publicity, Denver Bible Institute, Box 1617, Denver, Colo.



Jesus . . . said unto
them, Suffer the little children
to come unto Me, and
forbid them not: for of such
is the kingdom
of God.

Mark 10:14



Grace Number

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

July

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1940

WANTED

**500 DOLLAR-A-MONTH
CONTRIBUTORS
By September 15, 1940**

WHAT HAS BEEN DONE

Some three years ago, the Institute inaugurated the Dollar-a-Month Plan as a systematic means of caring for the overhead expense of the Institute from month to month. At that time, we set as our goal 1000 subscribers. Many of God's faithful stewards responded, but through the years some have been forced to discontinue for one reason or another, with the result that a small deficit has accumulated each month. To the goodly number who have continued their pledges, not only for one year but to the present time, we owe a real debt of gratitude. They, in a very real sense of the word, have made it possible to continue this training school in the Rocky Mountain Region.

WHAT MUST BE DONE

In order to do away with this monthly deficit and fill the ranks of those who have dropped out of the Dollar-a-Month Club, we believe the Lord has laid it upon our hearts to seek the assistance of 500 additional Dollar-a-Month subscribers. To date we have had a good response, but if we are to enter upon another school year with the assurance that we will not incur the usual monthly deficit, we must have at least 500 new subscribers.

WHAT CAN YOU DO

Believing that the Dollar-a-Month plan of systematic support of the Institute is in harmony with God's Word as a means of giving, and believing that the plan will not work a hardship on any one, we earnestly bespeak your prayerful consideration and faithful cooperation. We believe the aims and purposes of The Denver Bible Institute not only justify its existence, but also merit the prayerful support of the Lord's people. Will you join with us in this plan? Use the enclosed card and send it to us at once.

THE DENVER BIBLE INSTITUTE
Box 1617, Denver, Colorado

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVIII

JULY, 1940

No. 7

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16,17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6,7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sin—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-Chief*

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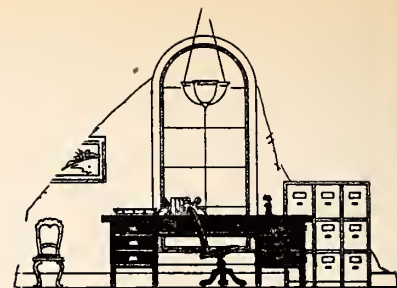
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Denver, Colorado

AS THE EDITOR SEES IT



THE GRACE NUMBER

GRACE has been defined many times, but we like this definition best: "Grace is God assuming all of guilty man's responsibility." Understand grace and you understand the Gospel; reject it and you have a creed no better than the heathen.

Dr. Pettingill's book, *By Grace through Faith Plus Nothing* has a title that needs no challenge of the subject. All we can add is the admonition—believe it, study it, practise it, preach it.

THE FOUNDER AND EDITOR'S RESIGNATION

For some time friends of the Denver Bible Institute and members of the *Grace and Truth* family have known of the failing health of Rev. Clifton L. Fowler, the founder of D. B. I. and editor of *Grace and Truth*. During the past seven years, Rev. Fowler has been forced to relinquish one position of executive responsibility after another because of physical inability to carry the responsibilities involved. In August of 1937 he resigned as President of the Institute in order to conserve his limited strength for other phases of the ministry. Then followed the relinquishing of teaching responsibility in the regular day-school classes, terminating in the final withdrawal two years ago from the active teaching staff. Since that time Rev. Fowler has limited himself to teaching the Sunday Afternoon Bible Class and editing *Grace and Truth*. Then just a little over a year ago he sustained a broken hip which curtailed his public ministry altogether. Due to his weakened condition as a result of this injury, he went to Florida last Christmas season in an effort to regain his strength. While there he placed himself under the personal care of an eminent physician with whom he has been in touch for the past two or three years.

The personal letter, addressed to the Board of Directors of the Institute, which follows, tells the story. Under the conditions and circumstances as outlined in this letter, it became the regrettable duty of the members of the Board in their annual meeting to accept the resignation

of the one who has labored so long and faithfully in our midst.

June 17, 1940

To the Board of Directors
of The Denver Bible Institute
Denver, Colorado

Beloved brethren in the the Lord—Greetings:

The task which is before me in the writing of this letter is indeed a difficult one because it involves the presenting of my resignation from a Christian responsibility and association which is dearer to my heart than I am capable of telling. But I have become convinced that it is the will of Him Whom we love and serve that I should withdraw from official connection with the school to which it has been my joy to devote the majority of the active years of my life. I have been led to this conclusion by God's clear dealing with my soul, and by various confirming circumstances, chief among which is the professional advice of the medical specialist under whose care I have been for several years.

As I take this step which is fraught with so much sadness, the fragrant memories of the many years of connection with D. B. I. press before me: Memories of the founding and early days of the work; memories of the imperative need and the heavenly provision; memories of small beginnings and God's bestowal of blessing and growth; memories of disappointments and the Saviour's sustaining strength; memories of many a blundering mistake followed by God's gracious overruling and His loving rebuke and chastening; memories of seemingly insurmountable problems, and then the happy arrival of the divine solution; memories of loyal co-laborers, generous supporters, and consecrated students, and every memory speaking eloquently of the unchanging faithfulness of the gracious heavenly Father Who loves, and cares, and keeps.

The members of this Board have known of my failing health for the past several years. As a result of this increased physical decline, I relinquished the Deanship of D. B. I. in 1933 and withdrew from the Presidency in 1937. In the last two or three years the meetings of the Board have been often brought to my residence in order to make possible my attendance. I have known for some time that my condition was slowly becoming serious. My recent five months sojourn in Florida was made necessary by this condition. While in Florida, the specialist under whose care I have been for the past three years, strongly advised that I remove from Denver and make my home in Florida, saying that every year I remained in the high altitude and severe climate of Colorado, shortened my life and usefulness. I have become assured in my heart that it is indeed God's will for me to seek, in the more kindly climate of Florida, such renewal of strength and relief from suffering as the Lord may have for me there.

In view of these considerations and because of the definite dealing of the Holy Spirit, I do hereby

submit my resignation from membership on the Board of Directors of the Denver Bible Institute and from the editorship of the magazine, *Grace and Truth* to go into effect at once.

I would be ungrateful and remiss if I were to close this communication without a special expression of appreciation to you, the members of this Board, for the patient, generous, and self-forgetting service which you have rendered and are still rendering to the cause of Christ at the Denver Bible Institute. You have not only brought deep and abiding blessing to me, who, through God's kindness to one who is most unworthy, am the founder of the school, but you have made an eternal contribution to the cause of Christ, in that your influence through the various activities of the Institute now reaches to the earth's remotest bounds.

This resignation is presented with unfeigned sorrow. My devotion to the work itself and to all those connected with it is such that this severance of long and established ties brings deepest pain to the soul, but owing to the facts which I have submitted in this letter, I am convinced I am walking in the will of God as I thus seek, in the southland, restoration of health, possible opportunity for a written ministry, and, if God wills, a few more years of service for Him after my strength has been renewed.

May God's grace blessings abound upon you as you continue to contend earnestly for the cause of Christ in a world that has been brought, by satanic machination, to rebellion against God, widespread confusion of soul, blindness to divine Truth, and the awful carnage of war. Remember, no matter how severe the trials may be which come, that "underneath are the everlasting arms," and that you may reckon with absolute certainty upon the faithfulness of God through Jesus Christ our Lord.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Yours in the Saviour's love,

(Signed) Clifton L. Fowler

I am confident that our many faithful friends will intercede at the Throne of Grace on behalf of Rev. Fowler as he thus severs his official connection with the Institute. We want to assure our readers that as God enables Rev. Fowler to continue his ministry in writing, his articles will appear in *Grace and Truth* from time to time. May God use this change to grant unto him many years of fruitful service to this end.

Then, too, we bespeak the prayers of interested and loyal co-laborers as we seek, under God's blessing and direction, to carry on the work which Rev. Fowler was used to found and direct for so many years.

C. Reuben Lindquist, *President*

THE SUMMER CONFERENCES

WE call attention again to the two forthcoming Conferences sponsored by the Denver Bible Institute during the month of August. We most cordially extend an invitation to all who are

planning their vacations for the month of August to be with us for these seasons of spiritual refreshing.

The Fifth Annual Conference will convene from August 14 to 26. We are confident that those who can plan to be with us for at least a few days, if not for the entire period of the conference, will not go away dissatisfied, but refreshed both physically and spiritually.

To the young people between the ages of 14 to 35, we extend a similar cordial welcome. This week, from August 5 to 11 spent in the midst of a spiritual atmosphere, in the beautiful setting afforded by Institute Park at an elevation of 8660 feet promises to be a week long to be remembered. Parents, why not arrange for your young people to spend this week with us? The time is short. Make your reservations now.

GROWTH IN GRACE

GRACE is an infinite attribute revealed in the Word of God and manifested particularly toward mankind. Grace knows no bounds or limitations, but lavishes the blessings of heaven to the limit upon all who will receive of its bounties. Through grace a just and holy God provided salvation for the unjust and the unholy. By grace the damned and hell-doomed sinner finds pardon free and as an heir of glory is made to sit in "heavenly places." While grace strips the natural man of all his vain show and leaves him naked and destitute of merit in God's sight, the same marvelous attribute releases the sinner from all condemnation and guilt and credits him with virtue and merit as though he had never sinned. Grace not only unfolds to man the treasures and riches of heaven, but it enfolds him with the

(CONTINUED ON PAGE 233)

GRACE, ENOUGH FOR ME

In looking thro' my tears one day,

I saw Mount Calvary;

Beneath the cross there flowed a stream

Of grace, enough for me.

When I beheld my ev'ry sin

Nailed to the cruel tree,

I felt a flood go thro' my soul

Of grace, enough for me.

When I am safe within the veil,

My portion there will be,

To sing thro' all the years to come

Of grace, enough for me.

Grace is flowing from Calvary,

Grace as fathomless as the sea,

Grace for time and eternity,

Grace, enough for me.

—E. O. Excell

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works (Titus 2:11-14).

Dispensationally and doctrinally "the grace of God" is the faith of God's elect . . . the truth which is after godliness." This truth was committed unto the Apostle Paul to be proclaimed "according to the command of God our Saviour" (Titus 1:1-3) to all men. Toward the elect it is "His mercy . . . shed on us abundantly through Jesus Christ" (Titus 3:5, 6).

It would be foolish to attempt a definition of the "Grace of God." No one can define the illimitable—"His unspeakable gift." It is enough for us to say that grace is "the kindness and love of God our Saviour toward men." Its bestowal is conditioned not upon meritorious works of righteousness, but upon faith. It is offered freely to all men, who by nature and deed are not merely undeserving, but because of moral obliquity are ill-deserving.

Because grace is "according to godliness," it is healthful in its content and appeal. It is "the goodness of God" leading men to repentance. Through it, God offers to do for all who believe, "exceeding abundantly above all that we ask or think." Eternity is its home and goal. Time is the sphere for its manifestation, proclamation, and discipline. May God grant us His aid as we present some thoughts on the "exceeding riches of His grace in His kindness toward us through Christ Jesus."

I. The glory of God's grace is its source—the heart of our gracious God. Heaven is its home. Angels desired to look into the gracious purposes of God. There is joy in heaven over one sinner that repenteth. It was in heaven that the triune God said, "Let us make man," and it was from the bosom of the triune God that there came the consecrating word of Him Who became our Saviour: "Here am I, send Me." The heavens rang with the exultant praise of angel throngs at the advent of Him of Whom it is written:

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of Him, and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me: for He was before me. And of His fulness have all we received, and grace fore grace. For the law was given by Moses, but grace and truth (the antithesis of the law) came by Jesus Christ" (John 1:14-17).

Three times from heaven the Father bore witness that Jesus was His beloved Son. All that

THE GLORY OF GOD'S GRACE

Through this same grace Pastor Gravett has served one flock for 49 years. An enviable record is this with the Galilee Baptist Church of Denver. We pray God to permit this good man and his dear wife to complete this fiftieth year.

BY JOSHUA GRAVETT

was necessary to make the "hope of eternal life, which God, that cannot lie, promised before the world began," (Titus 1:2; 3:7) a glorious reality was planned from the foundation of the world. Christ is "the Lamb slain from the foundation of the world."

No human being can apprehend the intensity of the love of the Father for the Son. Our Lord knew the wealth and depth of that love. In the most sacred moments of fellowship with the Father, Jesus, confident of the issues of His mediatorial work, bequeathed that love, the greatest treasure of heaven, to all believers.

Father, I will that they also, Whom Thou hast given Me, be with Me where I am; that they may behold My glory, Which Thou hast given Me: for Thou lovedst Me before the foundation of the world . . . that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:24, 26).

II. The glory of "the grace of God" shines with increasing brightness as we contemplate the indissoluble union of the Godhead in the execution of all the righteous demands of the gracious heaven-born plan. The mediatorial work was not to be wrought by the hand of a human or angelic being, but by God Himself. "God is one" (unity in trinity, Galatians 3:19, 20); one in planning and one in the execution of the plan. The glory of grace is that it is God's salvation: "And without controversy great is the mystery of godliness: God was manifest in the flesh." We do not stagger at the mystery; we believe and reverently adore.

The Father did not stand apart, a mere spectator of the agonies of dark Gethsemane and darker Calvary. We assuredly believe that in all these experiences no matter how keen the suffering and awful the isolation, the heart of the Son of God rejoiced in the knowledge that He was in all these within the loving will of his

Eph. 4:7: But unto every one of us is given grace according to the measure of the gift of Christ.

"Holy . . . righteous Father." Calvary's offering and sacrifice were mutual—"God was in Christ reconciling the world unto Himself." The church is "the church of God which He hath purchased with His blood." We may well exclaim:

Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span
At Calvary.

III. God's grace is manifested in the depths of His mercy which would embrace within its folds men from among the lowliest and lowest of persons.

In the incarnation of Christ, God stooped down low to conquer. Christ truly descended in the flesh to "the lowest parts of the earth." The Cretians were among the most depraved among men. The Apostle Paul quoted "a prophet of their own" who said: "Cretians are always liars, evil beasts, idle gluttons." The name became a synonym for "liars." From the epistle to Titus we find further descriptions of their moral delinquencies: "But even their mind and conscience is defiled . . . being abominable, and disobedient, and unto every good work reprobate."

The need of the Cretians is made even more apparent by the Apostle's plea to the Christians to shew "all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." But God's mercy had reached down even to Crete and drawn some to Himself. Such were the trophies of Him Who descended to bring salvation. The saints could truthfully testify to a complete transformation in conduct since believing the good word of God's grace. In imagination I can see their beaming countenances as they witnessed for Christ with such words as: "But after that the kindness and love of God toward man appeared—Oh, what a change!" "Yes, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly *through Jesus Christ our Saviour!*" (Titus 3:5).

Mercy there was great and grace was free;
Pardon there was multiplied to me;
There my burdened soul found liberty,
At Calvary.

IV. A further glory of God's grace is the heights of glory which believers, "being justified (i. e. declared righteous) by His grace," are now assured. We are "made heirs according to the hope of eternal life, which God, that cannot lie, prom-

ised before the world began" (Titus 3:7; 1:2). The "saved" are not restored to Adamic innocence and probation, they are "raised up together, and made to sit together in heavenly places in Christ Jesus: That in the ages to come He might shew forth the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:6, 7). Believers are constituted "heirs of God"; "heirs of the righteousness which is by faith" (Heb. 11:7). In Christ we gain more than Adam possessed, or that he failed to win. Nothing short of the very righteousness of God is assured us in "the hope of eternal life." For God "hath made Him to be sin for us, Who knew no sin (ever spotless and undefiled in the Father's sight); that we might be made the righteousness of God in Him" (II Cor. 5:21). A recent writer quoted in this connection the famous comment of the eminent Church of England divine, Richard Hooker:

Such are we in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or frenzy, or fury, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God.

The Apostle Paul was not a writer of fiction, but the inspired writer of "the truth as it is in Jesus." We share the deep conviction of Dr. Francis L. Patton, a former president of Princeton University that: "The only hope of Christianity is in the rehabilitation of Paul's theology. It is back, back, back to an incarnate Christ and the atoning blood, or it is on, on, on to atheism and despair."

It is not a man influenced by rabbinical tradition who links believers to Abraham, "heir of the world through the righteousness of faith." God is speaking through Paul and the other New Testament writers. Abraham put faith in God for the fulfillment of His promise concerning His seed, Christ. Thus he, as we are, was "in Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 4:17). In Christ "the saints are heirs of righteousness and heirs of the kingdom."

What God promises in grace is so certain of fulfillment that He "callesth those which be not as though they were" (Rom. 4:17). God called Abraham "a father of many nations" long before he became the father of Isaac, because it was His gracious purpose and within His power to perform such a miracle. Abraham, when his natural forces failed, "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully

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I Cor. 15:10: By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

By Grace Plus Nothing

An Address delivered in London, England about 1875

By D. L. Moody

Did Mr. Moody, the great evangelist, mix grace and works? This sermon, delivered about 1875, will answer the question adequately.

I want to call your attention to the word "Grace." It is one of the words in the English language that is very little understood. I have seldom found an inquirer who really understood the meaning of the word. When we talk to the anxious, almost the first thing they say is that they are not worthy. These are the very ones with whom the Lord deals in grace. The word *grace* means "undeserved mercy," "unmerited favor." I think it would do us good sometimes to go to the dictionary and find out the meaning of those words we hear in church four or five times in every sermon. I have no doubt I heard the word a thousand times before I knew the meaning of it. The very meaning of the word throws a flood of light into the soul. As long as men try to make out that they are worthy to receive anything from God, they will never get a crumb from God's table. But the moment a man takes his place as a poor miserable unworthy **wretch**, then God can deal in grace with him.

In the first place, let us find out the source of this stream that has been flowing so freely for the last 1800 years, and of which so many have drunk and lived.

Turn with me to John 1:14: "And the Word was made flesh, and dwelt among us . . . full of grace and truth." There never was but one Man on earth who was "full of grace and truth," that was the Man Christ Jesus, the God-Man. He was so full of grace that when the poor woman who had the issue of blood touched His garment, grace flowed right out, and she was healed. If there is any poor sin-sick soul here today, if you will only come in contact with Him you can be saved this very minute. There will be virtue coming forth from Him that will heal you.

I Corinthians 1:3, 4: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is *given* you by Jesus Christ." The thought that I want to bring out here is, that it is a free gift. God gave

Him up freely for us all: and if it is a gift, then we must receive it as a gift. Men talk about grace, but I do not think that in our dealings with each other we know much about it. Suppose I go to the bank and borrow 1000 pounds sterling for thirty days, they make me give them my note of hand which reads something like this: "Thirty days after date, I promise to pay," etc. They give me "three days of grace," as it is called, but they make me pay interest for it. And if I do not pay, they will sell my goods in order that they may be paid. Why, there is no grace in it at all. If it were grace, they would give me principal and interest too; that is grace. But that is about all men know of grace; it is about as near as they get to it. But the God of all grace gives us freely—gives us all, without money and without price.

Look at Matthew 21:28-32. The great truth taught here is, that those who believed the gospel were saved. The publicans and harlots, the vilest men and women who lived while Christ was on earth, all who would come and take the grace that was offered to them, would be saved. The whole Jewish nation just stumbled upon this one thing, self-righteousness. As I tried to prove the other day, the greatest enemy we have is this miserable self-righteousness. I would to God He would strip us of every rag of it today. Those Jews went about to establish their own righteousness.

It is so now. Very often, when you go to preach to people, they begin to draw their filthy rags of self-righteousness around them, and they say, "Oh yes; that is very good for drunkards and thieves, but not for us. We are educated people; we are refined; we go to church every Sunday; we say our prayers." But that is all. They have all the forms, but not the living Christ. Here is a poor, miserable, fallen one, who takes salvation as a gift. That is the lesson taught to us here—one of the hardest lessons we can learn. A great many are trying to work their way into the kingdom of God. A man said he had been forty-two years learning three things—first that he could do nothing towards his salvation; second, that God did not require him to do anything; and, third, that Christ had done it all Himself.

1 Tim. 1:14: And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

Yes, but you say, What about the passage where it says, "Work out your own salvation with fear and trembling?" Well, you must have it before you can work it out. If I say to my boy, "You are going to Paris; here is 1,000 pounds for you; see that you take care of it." He would say, "But I must have it before I can take care of it." Or if I ask him to work out a piece of land, and to till it, and care for it, I must first give him the piece of land.

Turn to the seventh chapter of Luke; there you have the same lesson. "When he had ended all His sayings in the audience of the people, He entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and ready to die." You know how, when people are in distress, and burdened, then they go to the Lord and cry unto Him. "And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to Jesus, they besought Him instantly, saying, that he was worthy for whom He should do this: For he loveth our nation, and he hath built us a synagogue." It is the same old story that we hear now. This man was worthy because he had built them a synagogue. So today they say, "Oh yes, he is a very good man; he built a church; of course, he will get to heaven. He built a cathedral not long ago, and endowed colleges and seminaries." They do not say how he made the money. Perhaps it was by distilling whiskey and ruining men's souls. But nevertheless, he is worthy; the Lord is under obligation to him.

Jesus went with them. It seemed as if He was going to do what they wished. But, bear in mind, the Lord knew a good deal more about the centurion than the Jews did. "Lord, trouble not Thyself: for *I am not worthy* that Thou shouldst enter under my roof." The centurion tells a different story about himself, and he knew his own heart better than the Jews did. There was faith and humility for you! "Wherefore neither thought I myself worthy to come unto Thee, but say in a word, and my servant shall be healed." When a man speaks well of himself, no one else will speak very well of him. But when a man has got to know the true state of his own heart, he will not be talking about how worthy he is. He feels he is a poor, miserable, vile wretch, and down in the dust he comes; then God can meet him. "I say unto you, I have not found so great faith, no, not in Israel." This centurion did not belong to the seed of Abraham; here the Lord found another poor Gentile outside of the house of Israel who understood what grace was. And He turned to these Jews and just held him up to them and preached the gospel. Here is a man who understood what he must do to find favor with the Lord. God could deal in grace

with him, and He blessed him there. He got all he asked for. And so, my friends, if you want to be saved, make out that you are not worthy. Do not come as the Pharisee and say how good you are, and how righteous you are. But the moment you come to God as a poor, miserable, lost sinner, you can take salvation as a gift.

I want to prove to you from Scripture, and I think I can, that we are saved without works. I know how people cling to the doctrine of salvation by works. I know some of you will go away and say I have been preaching false doctrine. Let us turn to the law and the testimony. If I do not preach according to the Word of God, do not believe a word I say; but if it is according to this Word, I have a right to demand that you believe it. England professes to believe the Bible, and England has done more for the Bible than all the other nations of the earth. I believe that is why God has blessed England so; and every Englishman ought to stand by the Word of God. I am glad to see so many of you bring your Bibles with you.

Ephesians 2:8: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: *Not of works*, lest any man should boast." There is no chance for boasting, or for a man to work his way up to heaven. A Scotchman said it took two to convert him. How was

AMAZING GRACE

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved,
How precious did that grace appear
The hour I first believed!

Through many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.



that? It took the Lord and himself. What did he do? He fought against God all he could, and God did all the rest. Yes, God does it all. I never saw a man who could say that he had ever done anything toward his own salvation.

Romans 11:6: "If by grace, then is it no more of works: otherwise grace is no more grace." Don't you see, if it is grace, if it is a gift, then it cannot be by works. I hire a man to dig in my garden for a day, and at its close give him eight shillings; the man has earned it. He goes home, and his wife says, "Where did you get that money?" He says, "I worked for it." But suppose another man comes to me and says, "I have been sick for the last six weeks, and unable to work; my family are suffering for want of food," and I give him eight shillings. The one is a gift; the other is not. Now God is a Sovereign; He is

not down here selling salvation—offering you salvation if you will pay something for it. What can you offer to the King of kings? What have you that God will accept? Nothing but your sins.

Suppose some great wealthy sovereign, such as the Queen of England, should offer you some valuable present, and you did not like to take it without making some acknowledgement; and suppose you were to offer the Queen a *penny* for her present. What a ridiculous idea—offering Her Majesty a penny! My friends, it would be a great deal better to do that than to try to offer God anything to save you. If He saves you, it will be as a Sovereign. He will be under no obligation, but He will give salvation right out of His heart. He wants to give it to every soul here today. The question is, will you have it or reject it?

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IS THERE A SECOND WORK OF GRACE?

BY DR. L. S. CHAFER

A confusing term is straightened out by a foremost teacher of grace. Dr. Chaffer's book "Grace," published by the B. I. C. A. of Chicago, from which this is used, is a most excellent volume.

The phrase, *a second work of grace*, used by certain groups of professing Christians is opposed to the plain statements of Scripture and contradicts the most vital fact about divine grace. As has been seen, God, when free to act at all, releases the whole of His infinite grace as the expression of His infinite love. His grace, therefore, is without reserve, is super-abounding and limitless. Necessarily there are certain aspects of development in the full realization of that which is wholly bestowed at the moment one is saved. Provision is made for the child of God to "grow in grace" (never *into* grace), to be "kept by the power of God," to be delivered from the reigning power of sin, and to experience new power and blessing when rightly adjusted to the indwelling Spirit. He will eventually be presented faultless before the presence of the divine glory. If he sins, his restoration, forgiveness, and cleansing will be accomplished on the ground of his salvation through the cross and in no case as another exercise of divine grace. The following Scriptures, descriptive of all believers, are conclusive on this question:

"Blessed be the God and Father of our Lord Jesus Christ, Who blessed us with every spiritual blessing in the heavenlies with Christ" (Lit.

Eph. 1:3). "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (Col. 2:9, 10). "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's" (I Cor. 3:22, 23). "The living God, Who giveth us richly all things to enjoy" (I Tim. 6:17). Nothing remains to be added to the positions and possessions to which *every* saved one has been brought through grace.

Though indwelt by the Spirit, not every believer is filled with the Spirit. The Spirit's filling, experienced only through a right adjustment to God, is not limited to a *second* blessing. Continuous or repeated infillings are contemplated with corresponding blessings (Acts 2:4; 4:8, 31). The very tense of the verb used in Ephesians 5:18 is decisive: "Be getting (continuously filled with the Spirit."

Deeper and more wonderful blessings are always awaiting the child of God, but in every case it will be seen that these are only the realization of that which was once and for all bestowed in the infinite, saving grace of God at the moment of believing.

Titus 3:7: That being justified by His grace, we should be made heirs according to the hope of eternal life.

KEEPING GRACE

BY J. F. STROMBECK

God has no other kind of grace but "Keeping Grace." Odd that men should have thought otherwise. This study is used by permission from the book "Grace and Truth," published at \$1.00 by Wm. B. Eerdmans Publishing Co.

THAT grace is essential for regeneration and also for glorification is granted by some to whom it is not evident that it is equally essential to the keeping of the believer during his earthly life. In His ministry of grace and truth Jesus does not fail to lay particular emphasis upon this fact.

In the parable of the Good Shepherd is a beautiful presentation of God's keeping grace. Here it is pictured as a shepherd's care for his sheep and the believer's dependence upon God as the dependence of the sheep upon the shepherd. This is a true picture of the relationship of God and man under grace.

Sheep are known for their defenselessness and helplessness. They are prone to stray from the flock. They are a symbol of weakness. Of all creatures they are in need of protection, guidance, and sustenance. Their very existence is one of dependence at all times and in all things upon the watchfulness and keeping care of the shepherd. This dependence of sheep upon the shepherd is a perfect picture of the believer's complete dependence upon God's grace. The sheep hear the Shepherd's voice (vs. 3) and they follow him (vs. 4). It is to this state of weakness, defenselessness, and helplessness that grace addresses itself and so in the Good Shepherd is found all that is needed by the sheep.

There is a tender relationship between the Shepherd and the sheep. In the first place there is ownership. The sheep are "His own" (vs. 3). He calls them "My sheep" (vs. 27). They are therefore not their own, and consequently they do not have a will to do as they please. They are not free to go away from Him. He calls them by name (vs. 3); not collectively but individually. Each one is personally known and valued by Him. He leads them out; He puts them forth and goes before them (vss. 3, 4). What a picture of love, devotion, and care! He knows His sheep (vs. 14). He knows their temptations, their failures, their needs. He knows all about them. And knowing, He Who is omnipotent can not fail to provide the right thing at the right time.

The outpouring of this loving provision to care for the sheep is all in the purpose of His coming into the world. "I am come that they might have life, and that they might have it

more abundantly" (vs. 10). Not only life, but abundant life is the purpose of grace. Though the law promised life to those who did that which it commanded (Lev. 18:5; Gal. 3:12), no one was able to fulfill its demands and therefore, the commandment which was unto life, was found to be unto death (Rom. 7:10). Therefore, life for mankind is impossible apart from grace. Consequently the law knows nothing of the intimate relationship between God and man that is illustrated by the Shepherd's care for His own. The one under law is not kept by the power of God, nor can be, for under law man depends upon his own strength.

There is one great fundamental fact out of which springs this keeping care by the Shepherd, and guarantees that it shall never fail. "I am the good shepherd: the good shepherd giveth His life for the sheep" (vs. 11). This giving of His life does not mean that He gave out His earthy life in a sympathetic and sacrificial service for His fellow man. It is something vastly more than that. It means that He actually died in order that His sheep might have life and have it more abundantly. That there may be no excuse for misunderstanding the meaning of giving His life, He said, "I lay down my life, that I might take it again" (vs. 17). He could not take back His works of compassion. He did take back His life when He arose from the grave. It is this resurrection life of the Good Shepherd by which the sheep are kept. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).

The words "I lay down My life" are enlarged upon in the following verses, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (vs. 18). No one else has ever been able to say these words. He only could so speak and that was because of His sinlessness. He was not by the law guilty before God. When He gave His life, it was to satisfy for others the demands of the law, so that those who believed on Him might become the objects of grace, might become His sheep and **partakers** of the abundant life provided by Him as the Good Shepherd. His

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I Peter 5:10, But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen you.

Law and Grace

BY DR. C. I. SCOFIELD

A lawyer-preacher elucidates law and grace. Dr. Scofield's training may have aided him in making this truth so plain. Reprinted by permission from "Rightly Dividing the Word of Truth," published by Fundamental Truth Publishers at 15 cents.

THE most obvious and striking division of the word of truth is that between Law and Grace. Indeed, these contrasting principles characterize the two most important dispensations—the Jewish and Christian.

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

It is not, of course, meant that there was no law before Moses, any more than that there was no grace and truth before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil (Gen. 2:17) was *law*, and surely *grace* was most sweetly manifested in the seeking, by the Lord God, of His sinning creatures, and in His clothing them with coats of skins (Gen. 3:21)—a beautiful type of Christ "made unto us . . . righteousness" (I Cor. 1:30). Law, in the sense of *some* revelation of God's goodness, has always existed, and to this Scripture abundantly testifies. But "the law" everywhere mentioned in Scripture was given by Moses, and from Sinai to Calvary dominates—characterizes the time; just as grace dominates, or gives its peculiar character to, the dispensation which begins at Calvary, and has its predicted termination in the rapture of the Church.

It is, however, of the most vital moment to observe that Scripture never, in *any* dispensation, mingles these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting and requiring; grace is God beseeching and bestowing. Law is a ministry of condemnation; grace, of forgiveness. Law curses; grace redeems from that curse. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between man and God; grace makes guilty man nigh to God. Law says, "an eye for an eye and a tooth for a tooth"; grace says, "resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Law says, "Hate thine enemy"; grace, "Love your enemies, bless them that despitefully use you." Law says, "Do and live"; grace, "believe and live." Law never had a missionary; grace is to be preached to

every creature. Law utterly condemns the best man; grace freely justifies the worst (Luke 23:43; Rom. 5:5; I Tim. 1:15; I Cor. 6:9-11). Law is a system of probation; grace, of favor. Law stones an adulteress; grace says, "Neither do I condemn thee" (John 8:11). Under law the sheep dies for the shepherd; under grace the Shepherd dies for the sheep.

Everywhere the Scriptures present law and grace in sharply contrasted spheres. *The mingling of them in much of the current teaching of the day spoils both, for law is robbed of its terror and grace of its freeness.*

The student should observe that "law" in the New Testament Scriptures always means the law given by Moses (Rom. 7:23 is the only exception); but sometimes the whole law, moral so-called (or the Ten Commandments) and ceremonial, is meant; sometimes the commandments only; sometimes the ceremonial law only. Of the first class of passages, Romans 6:14; Galatians 2:16, and 3:2 are examples. Of the second class, Romans 3:19 and 7:7-12 are examples. Of the third class, Colossians 2:14-17.

It should be remembered, also, that in the ceremonial law are enshrined those marvelous types—the beautiful foreshadowings of the person and work of the Lord Jesus as Priest and Sacrifice, which must ever be the wonder and delight of the spiritually minded. Expressions in the Psalms which would be inexplicable if understood only of the "ministration of death written and engraven in stones" (II Cor. 3:7) are made clear when seen to refer also to the types—those lovely pictures of grace:

"But his delight is in the law of the Lord; and in His law doth he meditate day and night" (Ps. 1:2).

"Let Thy tender mercies come unto me, that I may live: for Thy law is my delight" (Ps. 119:77).

"Oh how love I Thy law! it is my meditation all the day" (Ps. 119:97).

THREE ERRORS have troubled the Church touching the right relations of law and grace:

1. *Antinomianism*, or the denial of all rule

II Peter 3:18: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

over the lives of believers; the affirmation that, because saved by God's free grace, wholly without merit, men are not required to live holy lives. "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16).

2. *Ceremonialism*. In its first form, the demand that believers should observe the Levitical ordinances. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1).

The modern form of this error is the teaching that Christian ordinances are essential to salvation.

3. *Galatianism*, or the mingling of law and grace—the teaching that justification is partly by grace, partly by law; or, that grace is given to enable an otherwise helpless sinner to keep the law.

Against this error, the most widespread of all, the solemn warnings, the unanswerable logic, the emphatic declaration of the Epistle to the Galatians are God's conclusive answer.

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal 3:2, 3).

"I marvel that ye are so soon removed from Him That called you into the *grace* of Christ unto another gospel: which is not another (there *could* not be another *Gospel*); but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).

The following may be helpful as an outline of Scripture teaching on this important subject. The moral law only is referred to in the passages cited.

I. WHAT THE LAW IS

"WHEREFORE the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

"For we know that the law is spiritual; but I am carnal, sold under sin" (Rom. 7:14).

"For I delight in the law of God after the inward man" (Rom. 7:22).

"But we know that the law is good, if a man use it lawfully" (I Tim. 1:8).

"And the law is not of faith" (Gal. 3:12).

II. THE LAWFUL USE OF THE LAW

"WHAT shall we say then? Is the law sin? God forbid. Nay, I *had not known sin, but by the law*: for I had not known lust, except the

law had said, Thou shalt not covet" (Rom. 7:7; see also 13).

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for *by the law is the knowledge of sin*" (Rom. 3:20).

"Wherefore then serveth the law? *It was added because of transgressions*" (Gal. 3:19).

"Now we know that *what things soever the law saith*, it saith to them who are under the law: *that every mouth may be stopped*, and all the world may *become guilty before God*" (Rom. 3:19).

(Law has but one language—"what things soever." It speaks only to condemn.)

"For *as many as* are of the works of the law *are under the curse*: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).

"For *whosoever* shall keep the whole law, and yet offend in one point, he is *guilty* of all" (James 2:10).

"The *ministration of death*, written and engraven in stones" (II Cor. 3:7).

"The *ministration of condemnation*" (II Cor. 3:9).

"For I was alive without the law once: but when the commandment came, sin revived, and I *died*" (Rom. 7:9).

"The strength of sin is the law" (I Cor. 15:56).

It is evident, then, that God's purpose in giving the law, after the race had existed twenty-five hundred years without it (John 1:17; Gal. 3:17), was to bring to guilty man the knowledge of his sin, first, and then of his utter helplessness in view of God's just requirements. It is purely and only a ministration of condemnation and death.

III. WHAT THE LAW CANNOT DO

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin" (Rom. 3:20).

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BY GRACE

By grace He saves, by grace He keeps,
By grace He leads each day;
In sickness, health, or sore distress,
By grace He points the way.

Trust in Him, He daily seeks
Thy trusted friend to be.

In joy or sorrow, storm or strife,
By grace He leadeth thee.

By grace He leads the trusting soul
Who daily seeks His will.

When time and tide have drifted on,
By grace He leadeth still.

—J. M. McKown

BOOK REVIEWS



Conducted by the Editor

Any book favorably mentioned in this department may be ordered from the Institute Book Nook, Box 1617, Denver, Colo.

THE WAY OF THE CROSS

The Way of the Cross is a clear, concise presentation of God's purpose and love, in giving His Son "a ransom for many." Not only the tragedy, pain and sorrow, but also the majesty and glory of the hour are portrayed. Jesus came from the bosom of the Father to give His life; no man took it from Him. His death on the cross is shown as the heart of the Christian faith, and as the motive for Christian service.

The Way of the Cross by Charles F. Weigle. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 33 pages. Price, 20 cents, paper.

JUDGMENT DAY FOR EVERYBODY

This book very clearly refutes a common, erroneous belief in a general resurrection and judgment. For the believer, judgment is threefold; judgment was passed upon his sin at the cross, he must pass judgment upon his own sins by confessing and forsaking them, and judgment for believer's works is future, to be meted out when the Lord returns for His own. The Great Tribulation is a judgment upon apostate Israel. The judgment of nations takes place when Jesus returns to establish the Millennium reign. Fallen angels, demons, and Satan will be judged at the close of the Millennium. The final judgment is the judgment of the unsaved of all ages. The Great White Throne Judgment, which takes place after the Millennium and after Satan's final rebellion. The author is very clear on the teaching of salvation and rewards.

Judgment Day for Everybody, by W. D. Herrstrom. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 64 pages. Price, 25 cents, paper.

"OF SUCH IS THE KINGDOM"

"*Of Such is the Kingdom*," with introduction by W. H. Rogers, is both interesting and helpful. Written by a minister's wife after the death of her small son, this little book reveals the secret of the perfect peace to be found only in our Saviour. Mrs. MacKay had two special objectives in her heart as she wrote, and both have been met in a very satisfactory way. The first is the sharing of the experience of God's leading and comfort through days of sorrow. The second is the putting into other hearts the desire to bring little ones to the Saviour in their tender years. The relating of her experiences, both in the life and in the death of her small son, and the results of each in the lives of others, is both touching and challenging. The poems included are very well chosen.

"*Of Such is the Kingdom*," by Esther MacKay. Publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 62 Pages. Price, 30 cents, paper.

IS THE CHURCH BUILT ON PETER?

Dr. Ironside believes in going to the Word of God for the explanation of its own terms. Consequently, his answer to this question which has perplexed many is most convincing. Those doing personal work with Catholics would find this booklet profitable and illuminating.

Is the Church Built on Peter? by H. A. Ironside, Litt. D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan, 23 Pages. Price, 15 cents, paper.

ETERNAL SECURITY

Originally written by a father for his son, *Eternal Security* is indeed a timely title, for it is certainly the theme of the lessons set forth. It is written in very vivid and convincing style, logically set forth, and is consistently followed up with Scripture. The author uniquely describes eternity, and then applies it to the life given us in Christ Jesus, the Eternal One. While we slightly disagree with the writer on new nature truth and judgment of fruits as an evidence of salva-

tion, we do not hesitate to say that the book is full of blessing and help.

Eternal Security, by W. E. Brown. Publisher, W. C. Garberson, 2324 Grove St., Denver, Colorado. 48 Pages. Price, 20 cents, paper.

HEAVEN A BETTER COUNTRY

This little booklet is filled with gems of description about heaven. Everyone desires to go to heaven, and everyone wonders just what heaven will be like. The setting, city, climate, program, neighbors, language, government, location, occupation, population, and citizenship of heaven are discussed, and such questions as: "Where is heaven?"; "Who will be in heaven?"; "What will we do in heaven?"; "Will we eat in heaven?"; and "Will we grow tired of heaven?" are answered. The relating of the heavenly experiences of a man of earth after Bible times seems a bit fantastic, but otherwise the booklet is indeed inspiring and fills the reader with a desire and a hope based upon the Word of God.

Heaven a Better Country, by Charles F. Weigle. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 30 Pages. Price, 20 cents, paper.

WOMAN, WHY WEEPEST THOU?

Written primarily for women, this refreshing devotional study is centred around the crucifixion and resurrection of the Lord Jesus Christ with Mary Magdalene presented as the woman watching, waiting, weeping, and witnessing. Readers will be blessed by the many practical applications which the writer has gleaned from the life of this woman who stood "close to the Cross."

Woman, Why Weepest Thou?, by Elizabeth Ann Thompson. Publishers, Evangelical Publishers, 156 Fifth Avenue, New York City. 35 pages. Price, 30 cents, paper.

SHULAMMITH

Dr. Woods relates the story found in the Song of Solomon, adding a prologue and an epilogue explaining the setting and the teaching of the "Songs of Songs." He presents the fact that the Song of Solomon is a love story told by Solomon, as his own experience, written in scenes and depicting the awfulness of the sin that was in his heart while he was walking without the sanction of the will of the Almighty God upon his life. The writer sets forth a truth in his epilogue which is heartily endorsable. The challenge presented in the statement that young people today have had provided for them the means to live a pure life in the midst of wickedness excuses none on the grounds of the trend of the times.

Shulamith by T. E. P. Woods, A. M., B. D., D. D. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 72 pages. Price, 75 cents, cloth.

SPIRITUAL JEWELS

A booklet composed of six messages of one of the greatest and most spiritual Bible teachers of our age, Frederic W. Farr. Each message is presented in a fresh, clear, challenging and thought-provoking way. One gets a glimpse of the closeness of the walk of the author with his Maker. Such questions are answered as, "Why is the Lord Jesus Christ the bread of life?" "Is there any beauty or usefulness in dust?" "Where is the secret of the power of prayer?" "Why did Adam and Eve need to be clothed after they had sinned?" "What will we wear in heaven?" "Where will we receive our resurrected body?" The reader's eyes will be opened anew to precious truths revealed in God's Word.

Spiritual Jewels, by Frederic W. Farr, D. D. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Ave., Los Angeles, California. 39 Pages. Price, 25 cents, paper.

(CONTINUED ON PAGE 234)



IN THE HARVEST FIELD

Conducted by
Grace Crooks

For your prayerful consideration we quote the following paragraph from a recent bulletin of the Ceylon and India General Mission: "What of the coming days? The dreadful war continues and conditions are increasingly difficult. There seems to be a growing opposition to the person and work of the Lord Jesus. This is a challenge to the Christian Church and a clarion call for a clear witness to the power of Jesus Christ to enlighten and uplift. The workers on the field may be trusted to give that, but they need to be supported by regular fervent intercession."

The Africa Inland Mission with its 281 missionaries witnessing for the Lord in their 54 main stations located in 5 fields, also bespeaks the prayers of Christians stating in their Prayer Reminder that "the work of witnessing for Christ in the Regions Beyond becomes increasingly difficult. The need for earnest, concerted, believing prayer is greater than ever before."

The South America Indian Mission, Inc., in its official publication, *The Amazon Indian*, gives an interesting report of the work done in LaGoajira, a peninsula in northern Colombia. The writer, Stanley R. Skivington ('25) says: "These Indians have had contact with civilization for almost 400 years, but it was not until less than five years ago when the S. A. I. M. began work among them that this fine Indian tribe first had brought to them the true Gospel of the Lord Jesus." A fine foundation work has been laid, and the missionaries laboring in that field are confident of a "rich harvest ahead should our Lord tarry."

The Central American Mission, celebrating its Golden Jubilee year, are appealing for additional workers. Their appeal today is but an echo of that made by Robert H. Bender, their pioneer missionary to the Republic of El Salvador, where he and Mrs. Bender remained the only foreign missionaries from 1897 to 1914: "Oh, what an opportunity of preaching the Gospel in this much neglected part of Central America! Why should not more come or send a substitute? The suffering and separation are not worthy to be compared with the blessing. Above all things, pray for us!" Rev. Carl O. Malmstrom, one of their missionaries who is on furlough after a fruitful term of service in Panajachel, Guatemala, visited the Institute recently.

CAMPUS NEWS FLASHES

The hitch-hiking evangelist, Mark Goodger, was a guest at the Institute Campus from May 18 to 22. His pointers on personal evangelism were especially valuable.

After fulfilling several speaking engagements in Illinois, Michigan, and Indiana, Rev. W. P. Whittemore visited at the Campus for a few days the latter part of May en route to his new pastorate in Ogden, Utah.

Rev. Archie H. Yetter, instructor at the Institute, contacted a number of alumni, former students, and friends of the school on a recent deputation trip in behalf of the Christian Conquerors Youth Conference of which he is

director. At Kansas City, Missouri, where he spoke at a noon-day meeting in charge of Mr. L. L. Hoopes, Wayside Evangelist, and at the Central Bible Hall of which Dr. Walter L. Wilson is pastor, he visited with Lloyd Browning, former student, and Rev. Wade K. Ramsey ('20), Dean of the Kansas City Bible College. While in Fort Scott, Kansas, he held a service with R. B. Shoemaker, a former student pastoring two churches, and was entertained in the home of Florence McPherson, former student. Stopping off at Tulsa, Oklahoma, he was met at the train by Kenneth Jones, former student. He had the opportunity of speaking at a luncheon for high school girls given by Mrs. R. C. Hughes, as well as at the Carbondale Church of which Rev. William Mulcahy is pastor, and enjoyed fellowship with Mildred Long and Lucille Pendergrass, former students, as well as with a number of friends who have attended Institute Bible Conferences.

Truly the Lord crowned the year with His goodness, and many a refreshing memory of the 1940 Commencement season lingers in the minds of faculty, staff, students, alumni, and friends. Rev. John W. Bailey ('26) in the baccalaureate address gave a heart-to-heart talk to the graduating class entitled, "Fare ye well." The personal application of the Apostle Peter's question, "What manner of persons ought ye to be?", was the theme of the address given at the Alumni Banquet by Rev. David Brynoff ('20) of Max, Nebraska. Rev. A. H. Yetter ('28) appropriately chose "That I may know Him" as the text for the Commencement address, that being the senior class motto.

At a campfire service held at 8:00 P. M. Thursday, June 6, the senior class of '40 presented as their gift to the school a Shelter House on the recreation grounds located on the hills north of the Campus proper. The Shelter House, which was only partially completed by Commencement, will be commodious and will have a large fireplace. It is being constructed of rocks, similar to the shelter houses built in the Denver mountain parks. After the presentation service, everyone enjoyed toasting marshmallows. The following morning, the senior class together with their sponsors, Rev. and Mrs. Ernest E. Lott ('33 and '34), invited friends, and former classmates enjoyed a breakfast and time of fellowship at the Shelter House. Rev. Darrel Handel, a former classmate, brought the devotional message.

The Commencement Guest Register lists the following: Rev. Maurice Jacques of Los Angeles, California, International President of the Miracle Book Club; Mr. Leonard Parcel ('36), Deputation Secretary of the Berean African Missionary Society; Miss Hazel Leigh Whitney ('36) of Colorado Springs, Colorado, accepted candidate of the B. A. M. S.; Rev. and Mrs. David Brynoff ('20) of Max, Nebraska; Mr. James Wood ('38) of Sterling, Kansas; Rev. and Mrs. Darrel Handel of St. Louis, Missouri, where Mr. Handel, former student, and Mrs. Handel ('38) are assisting in the work of the Gospel Center; Mr. Harlan Gautschi ('39) of the Hebrew Mission of St. Louis, Missouri; Miss Eleanore Anderson, also of St. Louis.

Mr. and Mrs. M. S. Robertson and Willard Robertson, relatives of Maurice Robertson, student; Mr. Marcus Fickle; Miss Laura McClellan, sister of Leland McClellan ('39) instructor at the Institute. All of Fostoria, Ohio, and friends of Lucille Culyer ('40).

Mr. Hilland Stewart ('37) of Portis, Kansas, brother of Hope Stewart ('40).

Mr. and Mrs. Clarence Cassens and Mr. and Mrs. Winn Cassens of St. Francis, Kansas; Mrs. Ethel Davis of Haigler, Nebraska; Mrs. Ernest Pond of Stockton, California. All relatives of Alvin Cassens ('40).

Mrs. Dena Hyink and Bob Hyink of Bozeman, Montana, mother and brother of Henry Hyink ('40).

At the closing chapel service on June 4, following the testimonies of the class of '40, Rev. Maurice Jacques brought a heart-searching message from Psalm 119. Mr. Jacques (Continued on Page 235)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE BELIEVER'S ALPHABET PRECIOUS BLOOD

Atones for the Soul
Lev. 17:11

Brings us into the Covenant of Grace
Matt. 26:28

Cleanses us from all Sin
I John 1:7

Delivers God's People from Judgment
Exod. 12:13

Everlasting in its Value
Heb. 13:20

Furnishes the only Ground of Peace with God
Col. 1:20

Gives us Access into His Presence
Heb. 10:19-21

Has already obtained for us Redemption
Eph. 1:7

Imparts Eternal Life
John 6:54

Justifies us in the Sight of God
Rom. 5:9

Keeps us in the Holy of Holies
Heb. 9:22-26

Links us to God's Electing Purpose
I Pet. 1:2

Makes us Nigh to Him
Eph. 2:13

Never needs to be offered again
Heb. 9:12

Overcomes the Power of Satan
Rev. 12:11

Purges the Conscience from Dead Works
Heb. 9:14

Quenches the Righteous Wrath of God
Rom. 3:25

Redeems us from our State of Ruin
I Pet. 1:18, 19

Speaks to God and to us of Salvation
Heb. 12:24

Tunes the Voices of the Saints in Holy Song
Rev. 5:9

Unites us in Christian Communion
I Cor. 10:16

Victorious over Tribulation
Rev. 7:14

Washes us from every Stain
Rev. 1:6

Yields the Price that Bought the Church
Acts 20:28

—Anon.

THE CHRISTIAN'S SERVICE

- I. HIS LIFE (what he is)
"By the grace of God I am what I am"
I Cor. 15:10
- II. HIS LIPS (what he says)
"That with all boldness they may speak Thy Word"
Acts 4:29
- III. HIS ACTS (what he does)
"That they may see your good works"
Matt. 5:16
- IV. HIS MONEY (what he gives)
"She of her want did cast in all that she had"
Mk. 12:44
- V. HIS PRAYER (what he asks)
"Ask what ye will"
John 15:7

—S. D. G.

GOD'S WAY OF VICTORY

Psalm 119

- I. COMPARE (vs. 9)
(your life with Christ)
- II. CONFORM (vs. 10)
(to God's standard)
- III. COMMIT (vs. 11)
(God's Word to memory)
- IV. CONSULT (vs. 12)
(the Author)
- V. CONVERSE (vs. 13)
(about the Word)
- VI. CONTRAST (vs. 14)
(between the Word and the world)
- VII. COMMUNE (vs. 15)
(with God)
- VIII. CONSERVE (vs. 16)
(God's Word)

—M. J.

SPIRITUAL COOPERATION

- I. Meet together (for worship)
Heb. 10:25
- II. Reason together (for instruction)
Isa. 1:18
- III. Sing together (for praise)
Eph. 5:19
- IV. Strive together (for the faith)
Phil. 1:27
- V. Dwell together (in unity)
Ps. 133:1
- VI. Labor together (with God)
I Cor. 3:9
II Cor. 6:1

—C. R. J.



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



NEWS FROM MUSUKU

As stated in last month's issue of *Grace and Truth*, Mr. and Mrs. Jansen have been placed in charge of the work at Musuku. They are the younger members of our group and have had no former experience in missionary work. But they have entered into their responsibility with real Christian fortitude and enthusiasm. We ask for special prayer on their behalf that they may be given wisdom in handling the natives and in meeting the multitude of problems that arise in connection with any mission station in a foreign field.

Helpers Supplied

In a letter dated April 1, Mr. Jansen gives some enlightening reports concerning the progress of the work at Musuku. He says, "When the other three missionaries moved to Ikozi, they, of course, took Kitele with them. Kitele was our native leader here and had endeared himself to us all. We depended on him very much in the preaching, and the spiritual oversight of our boys, so it was not easy for us to have him go. We had also begun to depend on Nsengu as our worker in the girls' department. She is the wife of Muquamo, our stone mason, and she, with her husband and family, also moved to Ikozi. But the Lord knew about our need and put it into the heart of Sumahile and his wife to return to Musuku. He was the teacher here at Kasongo when we first came, and, during the short time that he remained with us, he showed himself to be very willing and reliable. He and his wife have both been most helpful to us in the work and we are grateful to the Lord for sending them to us again."

Damaging Storm

"We had a fierce rain storm on February 14. It came with a strong wind which was mostly from the east, but which would swing around to almost every direction in between times, so that we could not find a dry spot anywhere on our eight foot veranda. In the midst of the storm, we heard the crash of a tree in the direction of Basoga, the native village. We were quite anxious about this because we were afraid it might have fallen on one of the native houses and that someone might have been hurt. When it stopped raining, we were relieved to find that the tree had not fallen on a native hut, although it had fallen on our church shed, crushing it down to the ground. Some of the school boys had been in the church shed when the tree came down, and it was funny to hear them tell how they had run out into the rain when they heard the tree begin to break. We were thankful that no one had gotten hurt, even though it meant the rebuilding of our chapel. Since then I have had the boys cut down the trees near any native building."

"We have just now finished rebuilding the chapel. For several Sundays we had to have our services in the school building, but it is divided into three rooms so it was not convenient for large crowds. (We divided the school shed into three rooms so that we could have all the classes in the afternoon.) It is rather cool in the mornings and it is best to keep the boys and girls moving in order to keep warm. It is in these cool mornings that they catch most of their colds. This change of program also enables me to have all the boys at work in the morning, at which time I have my two kapitass to watch them. As it was before, there was no one watching them in the afternoon while I taught, and it can easily be guessed that there was not too much action."

Evangelistic Report

"As this is the end of the first quarter, it is time to send in a report of the evangelistic work. In the middle of January, we began to furnish two places with full time teachers, something that we had not done heretofore. One of the places is Kidambo, situated at the end of the auto road. When approached about placing a teacher there, the miner

seemed to have been expecting us to do so, and is even planning to build a brick building for the school at his mine. The native we put in charge has had many of the people in attendance upon the services and a large school has been started. The other place where we have started a school is Kakule. Our boys have not found this to be such an easy place. They have had some opposition from the village people and would have given up the work, but after praying with them and showing them from the Scripture that we should not give in when the enemy puts up some resistance, they decided to go on. These boys do need our prayers when we realize what their background was and that they are going back into that background without any more Christian teaching and experience than they have."

"Since the first of March we have been sending one of the school boys to Kasongo early each day before the people go to their work. He sings a few songs with them, reads a portion of the Scripture, and has prayer with them. We are doing this especially for the village Christians as most of them do not know how to read. This gives them the privilege of feeding daily upon the Word. I believe the Word will bear fruit in their lives."

"The report of the boys that have been sent out over Saturday and Sunday for the past three months is as follows:

Total number of meetings held	55
Total number present	2246

This does not include the regular Sunday meetings at Musuku."

NEWS FROM IKOZI

Although our missionaries have been in Ikozi only a few weeks, much has been accomplished. Mr. Lindquist says, "We have gotten considerable clearing done the past three weeks. A lot of underbrush has been cleared away back of our houses higher up on the hill, and when we get it burned off, we can begin to make preliminary plans for the erection of our permanent houses. The actual preparing of the grounds, getting the stone, and laying it up, we plan to do with the help of the school boys and our kapitass just in the general course of mission work. At this rate, it will probably take us two or three years to get the buildings up, but there will be no additional outlay for labor, unless I am forced to get some outside men for sawyers."

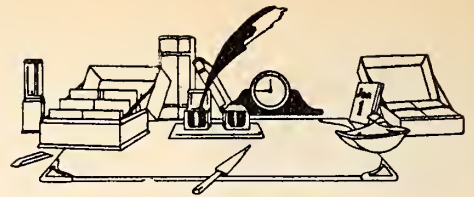
"The biggest expense will be for the tin roof, which we would very much like to have, although we could use leaf roofs temporarily. This, however, would entail considerable expense because we have to go fifteen miles to get leaves. I am not sure about the cost of tin roofing. About a year ago, galvanized roofing sheets, 12 feet long, were priced at about \$2.00 per sheet, at Kindu. Each sheet covers about 23 square feet, so that a house the size of ours at Musuku, 25 x 50, would have a roof upon it about 40 x 55, or 2,200 square feet, and would take around 100 sheets or about \$200.00. That would be putting it at prices of a year ago. I shall inquire for newer prices."

Future Plans

"Eventually, we hope to build a stone chapel with a tin roof on this point where we now live, overlooking the road and facing south down an avenue bordered by palm trees. The school building will face north on the little promontory at the other end of the palm avenue, which is roughly about 300 yards away. (Our temporary school building is now on this site. It was used as a hospital when the road camp was here. We had to strengthen it and re-roof it and make temporary benches in it.) I have planted some of the palms already. The native village will be back of these rows of palms,

(Continued on Page 235)

THE EDITOR'S MAIL BAG



Conducted By The Editor

To say we are humbled by the enthusiastic comments regarding *Grace and Truth* is putting it mildly. Our hearts are filled with the sense of our utter unworthiness and the yearning that by God's grace we shall be enabled to continue this ministry to the glory of God and the strengthening of the saints. We bespeak the earnest prayers of God's people for every issue that goes forth.

Here are some of the gracious words of testimony that have come from near and far.

OF DISTINCTIVE VALUE

Central America: I praise the Lord for the faithful testimony of your magazine *Grace and Truth* in this day of apostasy. Although I receive many Christian periodicals, I am sure that among them all there is not one which gives so many and detailed Bible readings as does this one of yours. And since it is the Word of God's grace which builds up in the most holy faith, what a distinctive value this gives to your periodical. I am glad to use this material in teaching the native Christians, knowing that direct Bible teaching is the most profitable for them. I have recently begun a work among the Carib and Kekchi Indians. Can you find time to remember this special work in your prayers?

ONE OF THE BEST IN AMERICA

Iowa:

Thank you for *Grace and Truth*—one of the best magazines in America.

OUTSTANDING IN ITS REALM

Arizona:

We have immensely enjoyed reading *Grace and Truth* the past years and think it is the outstanding magazine in its realm.

BEST NOTES ON LESSONS

Alabama:

Please know that the April copies of *Grace and Truth* and also the May issues were used in our Sunday-school work and the teacher says it surpasses anything that he has used in preparing lessons. He has several other Christian magazines and says *Grace and Truth* gives the best notes on lessons.

ENJOYED

Illinois:

Please accept my deep and sincere appreciation for your wonderful Christian magazine which I do so much enjoy reading.

Maine:

I would not be without *Grace and Truth*. I like it very much especially the exposition of the Sunday-school lessons.

California:

I receive a blessing from every number of *Grace and Truth*. May the Word reach many through its pages.

Missouri:

Just yesterday I received my April copy of *Grace and Truth* and as usual I had to stop everything and have a glance at the headlines. I do not always have time to sit right down and read it, but feel that I must have some idea of the good things to be read when I do have the time.

And I am not going to wait, as in the past, for a more "convenient time" to tell the D. B. I. how very much I appreciate this Separation number and all the other numbers as well. The only article I have had time to read is the one by Rev. A. H. Yetter, "Separation from Modernism." How I do thank God for such a timely article.

SOME DOCTRINAL QUESTIONS

While I hold a strictly conservative view, for some years I have been greatly perplexed with the doctrine of the utter and absolute hopelessness and helplessness and endlessness of hell . . . and for a long time I have found it very difficult for me to reconcile this old view with the great love, mercy, and compassion of God.

The problem of reconciling an eternal hell with the character of God is dissipated when we remember that love and mercy are only one side of His character. He is also a God of justice and truth. His justice demands eternal punishment for sin. His love provided a Substitute for the sinner at Calvary. Grace is the marvelous blending of justice and love—the place where "mercy and truth are met together" and where "righteousness and peace have kissed each other" (Ps. 85:10). Through the plan of salvation by grace, God is able to maintain His justice and still be the Justifier of him which believeth in Jesus (Rom. 3:26). He has done everything He can to save the sinner from hell. But to deny the eternity of hell is to deny the justice of God and to make the Cross of Christ simply a farce.

Do you believe in complete sanctification? It seems to me that the Holy Ghost should completely sanctify.

The "complete sanctification" which is taught by Pentecostalism and allied movements means the eradication of the old, carnal nature, and is diametrically contrary to the teaching of the Word. Not until death or the second coming of Christ will we ever be freed from the presence of the sinful old nature, and as long as he is present, we are capable of yielding to his appeals and sinning. But we also have a glorious new nature, and His constant presence with us is the assurance that victory over sin is not only a possibility, but the desire and the will of God for every child of His. "If we say that we have no sin (old nature), we deceive ourselves, and the truth is not in us" (I John 1:8). But we are called upon to turn a deaf ear to his wicked appeals to the soul, and to heed the wooings of the new man. As the soul chooses to yield to the Spirit instead of the flesh, he will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and the things of sin will drop out of his life. Some Scripture passages which clearly show that the victorious Christian life is a constant choosing to follow the new man instead of the old are: Gal. 5:16; Rom. 6:11-13; Rom. 7:21-25; Rom. 8:5-8; Eph. 4:22-32.



THE DAYS OF YOUTH

The Battle Won

By Florence Taft Fowler

Ginger Estes leaned against the door jamb with one hand on the screen knob and the other on her hip. Her dark brown eyes cast eager glances in the direction of Pat, waiting at the picket fence a few yards away. Ginger, in pleading tones, talked to her mother behind the closed screen door.

"But, Mother, why can't I go?" Her beautiful face clouded and her tone became petulant. "Mother, now, why?" Then, she smiled and waved her hand at Pat who waited, anticipative. "Of course you want to go, don't you Pat?" she crooned. "I wish Mother knew how nice you are—ni—ice boy!"

"Mother, please let me go." There was finality in her tone. She left her position at the door and started away toward the gate where Pat stood guard.

Her mother came to the door and stepped outside. Anyone would have known the woman was her mother. The girl was the image of the woman who stood erect and beautiful but with troubled countenance.

"Marilyn, Marilyn dear," she called. Mrs. Estes didn't deal in nicknames, especially when there was need of definiteness. "My child, I can't understand why you do not heed my wishes. I said you should not go. You know that Mother knows best and I want my daughter to learn obedience."

"But, Mother," she called back, "it's only three miles to Kent's corner, and I've been there lots of times with Pat."

"But your father was with you. And you know how Pat has been acting of late. If you must see Mildred this morning, you can walk over there with Ring. I don't want you to go on that lonely road alone. So take Ring and run along."

"All—ll right!—You think I'm a baby yet, just because I'm the youngest." Ginger's head tossed in defiance and her auburn red hair shone in the sunshine as she emerged from the shade of the shabby house and walked doggedly to the gate where Pat was waiting.

Mrs. Estes stepped into the house as Kenneth her eighteen-year-old son came up the walk.

"What's the matter now, 'Toots,'" he called teasingly to his sister, watching her an instant and then following his mother into the house.

"Son, what makes you call her that? You know how she hates it. How can we ever tame that child when you say things to make her angry? She was upset anyway because I would not let her go with Pat. Since she has such a fiery nature anyway, there is no use tantalizing her unnecessarily."

"Well, Mother, I shouldn't have said it, I guess. But it's kinda fun to tease the kid."

"Of course, you don't intend to be mean, Kenneth, but we've got to cooperate if we help her."

"Mother," his voice was steady and definite, "we have cooperated all her life in spoiling her. The kid's so rotten spoiled that she's got to have a jolt to wake her up. You are so afraid she'll get hurt that you just watch every movement she makes. She resents it. She really isn't a baby any more, Mom, she's beginning to think for herself. She needs to be treated more like a grown-up instead of being protected and pampered all the time if you ever expect her to grow up."

"Well, son, maybe you are right. But I can't let anything happen to my child."

"Yes, Mother, that's just it. You've given her everything

she wants all her life, and now when you see she's determined to have her own way in things that she shouldn't do, she can't see the difference. She won't now either, till she learns by experience. Let her *have* a few lessons at her own expense."

"But you know how wild she is when she gets started. You sound almost cruel, son. But—I know you don't mean to be. I'm sure you love your sister."

"Of course I do, Mother. I'd do anything in the world for her."

"I'm sure you would, son, so I'd like to make one request of you."

What's that, Mom, quit calling her 'Toots'?"

"Yes, son," she answered, smiling.

"All right, that's a bargain, Mother. But I want to make one with you. Won't you, Mom, begin treating her as if she's something besides a baby? She's thirteen, isn't she? She *thinks* she's getting grown up. Maybe she'll learn to be reasonable if she knows you expect her to be."

"Well, son, I'll try. You'll help me, won't you? And we'll cooperate. We must do something, for I've really gotten worried about her of late."

"No use worrying, Mother dear. Better trust and pray. That's what you tell me when I get in a jam." The son pecked his mother fondly on the cheek and strode cheerily out of the house.

Meanwhile Ginger reacted.

"Oh, you meanie!" she cried, stamping her feet, as her brother had disappeared inside the door a few minutes previously. "You make me so tired." But her brother had not heard. Then she let go and the flame burned furiously. She was Ginger now—and hot. She had liked the name 'Ginger' till now. But now, she hated everything. "If he doesn't quit calling me 'Toots' I'll—I'll—Come on Pat! I'll just *show* them!" she exploded. Now she was beside Pat as he gave a low whinnie and pricked up his ears.

Ginger was on his back in an instant. Grabbing the reins hanging over his neck, she kicked her heels into his flanks and galloped away. Ring, the dog, followed at the pony's heels. Wherever Ginger went with Pat, Ring was always in evidence. He was her guardian and protector, and Ginger loved them both. But as she rode, her anger cooled, and thus she consoled herself:

"Mother won't ever know," she mused. "I won't be gone long. But I got t' see Millie. You know I've *got* t' see Millie, don't you Pat?" Of course Pat understood, so she stroked the pony's shoulder, leaning over his neck. "Nice boy! Nice boy! We're pals, aren't we? Wish people had half as much sense. Talk about horse-sense. Say, you've got it Pat. Oh boy! This is grand!" Ginger lifted her face in the spring breeze, pressed her heels into the pony's flanks and screamed with delight as she raced down the shady country road. Passing old Mrs. Stillman's house just before a sharp turn in the road, she waved gaily at the elderly neighbor as she sped by. Ginger imagined she could hear her mutter, "Dear me, that childie, that childie! She's a takin' her life in her hands!" Millie had reported the old lady's concern on a previous occasion, when Millie was in her yard as Ginger sailed by.

But the pure woodsy air fairly penetrated her soul, and Ginger forgot her troubles. She enjoyed the green freshness of the stretches of landscape peeping through the gaps in the woods and the splashes of sunshine filtering through the tree-tops as they met in comrade-like handclasps over the

roadway. The wonder of it all moved her very heart and soothed her unbroken spirit. Now she was grown up and no longer a child. She quickened the pony's pace as she thought of her errand at Millie's and the fact that she must be home in time for lunch. Once at Millie's, however, time was completely forgotten.

At the Estes' home, Ginger's mother prepared lunch at the usual hour. She called her son and daughter when it was ready, and Kenneth appeared. Ginger failed to. Her mother waited a few minutes and called again, but there was no response from the only daughter.

"Marilyn surely should be home. She has been gone fully three hours," remarked Mrs. Estes, looking anxiously at the clock.

"Well, Mother, when those two get together, you can't imagine their being interested in anything else, can you?" answered Kenneth.

"You don't suppose—? Oh, say, son, will you look out in the lot and see if Pat is there?" The tone of the mother was a bit anxious, but Kenneth was reassuring.

"Don't worry, Mother, she'll be home in a little while, but I'll find out if she did take Pat. I'm sure she took Ring but I have an idea Pat is out in the pasture."

As Kenneth left the room, the telephone rang, but he rushed back again when he heard his mother exclaim,

"Oh, Mrs. Stillman! Oh dear, something has happened!"

"Oh, Kenneth," she screamed as she dropped the receiver. "Get the car quick!" And they rushed from the house.

Tearing down the road in the direction in which Ginger had fled on her pony, they were nearing Mrs. Stillman's when Ring raced toward them, barking excitedly and leaping for the running board. Kenneth slowed down the car.

"Tell us, Ring, what is the matter! Where is Marilyn? Tell us, Ring," cried the agitated mother. The dog barked and whined, jumped off the car and raced before them. Mrs. Stillman was at the roadside as the car drew up, but Ring ran back to the car, whining and crying and then started ahead of them down the road, looking back and crying. Kenneth understood and his foot was on the clutch, ready to release it.

"Did you say she went by on Pat?" cried Mrs. Estes to the woman.

"Oh no, not lately—a long time ago. Just before I called you Ring came to the door. He nearly tore it down. He wanted me to go with him, but I couldn't—with this lame hip—I—" But her thin voice was drowned by the roar of the engine for Kenneth dashed away toward the sharp turn in the road a few rods distant. Ring, racing before them, leaped down the bank below the road. There in the tall grass beside the Russian Olive hedge stood Pat whinnying plaintively. Ring was there, whining and pulling at Ginger's dress, when Mrs. Estes and Kenneth reached the spot. Ginger lay motionless on the ground beside a jagged boulder.

"Oh my child! My darling!" cried her mother, wringing her hands frantically.

Kenneth was on his knees beside his sister and lifted her tenderly in his arms. Quietly carrying her to the car, he directed his mother in a husky voice, "Mother, you get in the back seat first and hold her head in your lap."

The agitated mother did as she was bidden and Kenneth lifted his sister into the seat and into his mother's arms. Ginger stirred and moaned.

"My darling, my darling," groaned Mrs. Estes.

"Mother," whispered Ginger.

"My dear, my dear Marilyn," the mother responded. "Lie quietly dear, we'll soon have you home," answered the mother trying to control herself and also to soothe her daughter.

"Oh, Mother, my arm!" she cried, "My arm!" Ginger clutched at her right forearm while her mother tried to keep her quiet and make her comfortable while Kenneth attempted to avoid the bumps in the road, driving as rapidly as he dared.

The car was soon at the door. Kenneth carried his sister into the living room and gently placed her on the divan. She was crying quietly and trembling with pain. "Oh Ken—oh Ken, it hurts."

"Don't cry, Sis—I'm sorry," he gulped. "Mother is calling Dr. Symes. He'll be here right away. I'm—I'm sorry I called you 'Toots.' I won't do it any more, Sis." Her good arm was around his neck and Kenneth was petting his sister's cheek and trying to comfort her when their mother stepped into the room after telephoning for the doctor.

When Dr. Symes had thoroughly examined his patient and administered a hypodermic, he ordered,

"She will be quiet now and will not feel any pain for a couple of hours. Bring her to the office at two and we will take an X-ray. There seems to be no definite break but perhaps a fracture. I have some urgent calls waiting now, but be sure to bring her in at two, Mrs. Estes. She is all right otherwise—just shocked and a few bruises that will be sore a few days. Don't worry. Keep looking up. Remember we have a never-failing Friend." And to Ginger he remarked, "Now, little girl, we'll hear all about your joy ride later. Be a good girl and go to sleep now." With that he patted her shoulder and was gone.

But a week later when Ginger went to Doctor Symes' office for a check-up, her spirit was subdued and calm.

"Well, my girl, you don't seem to be as 'Ginger' as usual," began Dr. Symes. "Tell me what caused the accident last week. How did it happen?" queried the doctor kindly.

"Oh, don't you know? Didn't Mother tell you, Dr. Symes?"

"No, except that you were thrown from the horse and Kenneth found you beside a boulder down below the highway."

"And mother or Ken didn't tell you anything else, Dr. Symes?" she questioned in a puzzled tone.

"Was there something else, Ginger?" the kind doctor asked. Ginger decided she could be frank with Dr. Symes. She had always liked him for he was not only their family doctor, but a loyal Christian friend. So she began:

"There was lots else—that they could have told you."

"That you would have been killed if you had been thrown against that boulder? Yes, Kenneth showed me the place when he rode with me past your house the next day after you were hurt. You are a fortunate girl that you have only a fractured arm. The Lord was certainly taking care of you, little girl. But tell me how the accident occurred."

"Well, I might as well tell you, Dr. Symes, then you'll know how bad I am." Somehow, she really wanted to get it off her conscience.

"Oh—you don't need to tell how bad you are. We are all bad by nature. The Bible tells us how sinful we are. Of course, we need to realize it so we will come to the Saviour Who died to deliver us from sin. Isn't He a wonderful Saviour, Ginger?"

"Yes—I guess He is—to you."

"Don't you want Him to be to you, my dear?"

"Yes—I do—"

"Will you let Him be your Saviour, Ginger?"

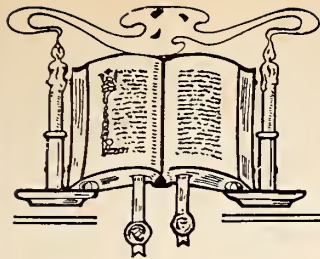
"What do you mean—I—I want to be a Christian, but I'm so bad, Dr. Symes."

"You are just the kind of a person He wants to save, my girl. All you need to do is to let Him save you. You are trying to *get good* and then be a Christian. It doesn't happen that way."

Ginger sat with puzzled brow and the doctor continued,

"I think I see your problem, Ginger. You see yourself as sinful—bad, as you say. You need to see that, but you must see this too. When Jesus died on the cross for you, He paid for all your sins. He took them upon Himself and went into death. Then He came out of the grave in resurrection, and all the sins were blotted out, done away, left buried forever. So it is not the sin question, it is the Son question now. Will you trust Him, the Lord Jesus, as your Saviour? He took care of the sins—all your badness, Ginger. Will you come to Him just as you are right now? Will you let Jesus into your life now?" The doctor waited a moment in silence with an expression of tender persuasiveness upon his face.

(Continued on Page 235)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

THIRD QUARTER, LESSON 5

SUNDAY, AUGUST 4, 1940

THE TWO WAYS

Lesson Text: Psalm 1; Matt. 7:24-27

Devotional Reading: Prov. 2:1-7

Golden Text: "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalm 1:6)

King James Version

Psalm 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in His law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so; but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Matt. 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rains descended, and the floods came, and the wind blew and beat upon that house; and it fell: and great was the fall of it.

LESSON EXPOSITION

A most excellent opportunity is afforded every teacher of this lesson to emphasize the only true way of salvation for mankind. Two ways, one going up and the other down, divide humanity into two groups: one, believing; and the other, unbelieving. This is so contrary to popular opinion. Dr. Frank Buchman, founder of the Oxford Group Movement, is quoted by one of his colleagues as saying, "I decline to accept the division of the world into two groups, namely, believers and unbelievers." The Bible school teacher will discover that many false ideas will have to be broken down or hurdled before the truth can be imparted. It will be discovered that the two ways will not be believing and unbelieving, but perhaps socialism and capitalism, or good works versus bad works, rich versus poor, high caste versus low caste, or church attendance versus no church attendance. Our outline is as follows: I. Two Kinds of Men (Ps. 1:1-6); II. Two Kinds of Houses (Matt. 7:24-27).

I. TWO KINDS OF MEN Psalm 1:1-6

The Psalm falls easily into two divisions, the first three verses dealing with the godly man, the next two with the ungodly man, and the last verse being a summarization dealing with both. The first three verses may be labeled thus,

1. Separation

The word "blessed" could be more accurately rendered "happy." A glance at the closing verse of Psalm two will reveal a similar usage of the word. In this negative approach to the subject, it will be noted that the Holy Spirit uses three sets of triads: Walketh, standeth, sitteth; counsel, way, seat; and ungodly, sinners, scornful (scoffers). This is degeneration instead of evolution, and degeneration instead of regeneration. Such is the picture of man; instead of getting better, evil men are waxing worse and worse. In these days of wars and trouble, the evolutionist and the post-millennialist are busy rewriting their textbooks to agree with facts. Man and the world in which he lives are not getting better.

2. Occupation

The man who loves God delights in the law or Word of God. One saint puts it this way: "I delight in the word of God for I have the Author in my heart." An enlargement of

the virtues of the law is given in the Psalm 19:7,8. Meditation of a thing normally follows delight in it. In the latter part of this verse we are told that the believer meditates in God's law day and night. This speaks to us of continual and habitual occupation in the Word of Jehovah.

3. Remuneration

The believer or born again child of God is especially blessed of God in that he is permitted to bear fruit for his Lord and then receive reward for the fruit-bearing. In the figure employed, he is likened unto a tree planted by the rivers of water (Matt. 7:17-20). It must be noted that the tree is planted, not just a volunteer sapling. A Christian is a miracle of God's active grace, not just a happenstance (Eph. 2:1; II Cor. 5:17). The water here speaks of Jesus Christ, for He said of Himself, "I am the water of life" (John 4:14).

It is said of the date palm that it will grow in almost any soil, but will never bear fruit unless within reach of water. A Christian has the water of life and should be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

The verse closes with the promise of prosperity to the godly man. This might mean material prosperity in individual cases, but has particular reference to soul prosperity.

How rife with meaning are the words, "the ungodly are not so." This means that the ungodly man is not separated from sin, nor is he occupied in the living Word or written Word, and he does not bear the fruit of righteousness. The figure of a tree was used in verse three, but now it is that of chaff and wheat. The ungodly man is said to be like the chaff which the wind driveth away. Christ's attitude toward the chaff can be seen in this verse, "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable" (Luke 3:17). The wind in this verse bespeaks judgment. There will come a day of reckoning and all unbelieving men will have to give account of themselves before Almighty God. We say this knowing that unbelief, atheism, infidelity, and wickedness are on the ascendancy at the present moment, and will reach even more amazing success than they have enjoyed. But we must not forget that God's hand is on the brakes, and one of these days He will apply the air.

The Lord knows or preserves the way of the righteous. Here is the implication of everlasting life in verse six. The ungodly man, however, has no security. He is not a child of God, and therefore, his lot is to perish. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). And in the face of this, "The fool hath said in his heart, There is no God" (Ps. 14:1). But even "the devils . . . believe, and tremble" (James 2:19). Strange that demons would have more sense than mankind!

II. TWO KINDS OF HOUSES

Matthew 7:24-27

We are introduced in these four verses to two houses, or as some expositors term it, two foundations. We shall call the first a house of faith, or Christianity, and the second one, a house of unbelief, or infidelity.

Christ makes it clear in verse twenty-four that whosoever hears His Word and obeys or acts accordingly shall be likened unto a wise man. The proof that He is not referring to good works but rather faith is to be found in the immediate context. Note verse twenty-two. There will be those who have done many wonderful works in the name of Christ who will yet go to hell. The ground on which men gain favor with God must therefore be something besides wonderful works. The answer will be found in John 3:16 where Christ pleads with Nicodemus to have faith. This wise man builds his house, not upon works, but upon a Person, the Rock of Christ. Christ was the Rock from which the wandering Israelites got water in the wilderness (Exodus 17:6 with I Cor. 10:4). He was the Rock or Stone which the Jewish nation rejected (I Peter 2:6-8). He was the Rock on which His immutable church was to be built (Matt. 16:18). There is no other rock on which the wise man could build, for the Word of God gives no alternative (John 14:6 and Acts 4:12). The house was built by the wise man; and in the days of testing or judgment by the flood (Gen. 6:17), the rain (Gen. 7:4 and Ezek. 38:22), and the wind (Jer. 18:17), his house fell not.

The other man, called a foolish man, builds his house upon sand. This man refuses to obey the counsel and command of Christ. Some people are prone to think that unbelief is a passive thing. It is not. It is active, militant antagonism to God. This man believed not, yet he built. It was as it were a tower of Babel in defiance to God. Popular opinion would tell us that both men were right as long as they were sincere. The ridiculousness of this philosophy can easily be seen when applied to science. One man says the earth is round. The other says it is flat. Both cannot be right. One man is following the proven laws of science. The other man is not. When we come to spiritual things, we need to be just as sensible. The day of reckoning will come for every man. Some men will go to heaven because they were right. Others will go to hell because they were wrong. The heaven-bound group have Christ as their foundation. The hell-bound group have sand as theirs.

A prophetic picture can be seen in these verses on the Great Tribulation. The believers or wise people of that terrible day will have perfect soul security in the hour of judgment, for their judgment fell upon Christ at Calvary, and He successfully bore it. However, the foolish people will be those who have accepted the satanic trinity as God and the second person of that trinity, the Antichrist, as their personal saviour (Rev. 12:17; 13). The dragon or devil representing God; the first beast or Antichrist, representing Christ; and the second beast or false prophet, representing the Holy Spirit. The doom of these three can be seen in Revelation 20:10. The end of those who followed the false trinity is seen in Revelation 19:21 together with Revelation 20:12-15.

VITAL TRUTH ILLUSTRATION

An Infidel's Testimony

An infidel once made the following testimony:

"Did I firmly believe, as millions say they do, that the knowledge and practise of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross; earthly cares as follies; and earthly thoughts and feelings as vanity. Religion

should be my first waking thought, and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of Eternity alone. I would esteem one soul gained for Heaven worth a life of suffering. Earthly consequence should never stay my hand nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be 'What shall it profit a man if he shall gain the whole world and lose his own soul.'"

—from An Infidel's Testimony

What must commuters rushing for their trains have thought when the hands on each of the four faces of a city hall clock showed a different hour? A mechanic was needed to make all faces of the clock tell the same story.

There is confusion, too, when our lives do not ring true. We need the touch of the Master's hand. —Anon.

POINTED QUESTIONS ON THE LESSON

1. What is the natural inclination of man? (Ps. 14:2, 3; Eccles. 7:20; Isa. 53:6; John 3:19; Eph. 4:17-19)
2. Should the believer meditate upon both the Living and the Written Word? (Ps. 1:2; 37:4; 63:6; 104:34; 119:15, 97, 148; I Tim. 4:15)
3. What is the significance of the *water* which makes the Christian fruitful? (John 4:13, 14; 7:37, 38)
4. Does God desire fruit in the life of the believer? (Prov. 11:30; Gal. 5:22-25; Eph. 5:9-11; Heb. 13:15)
5. Will the Lord enrich the soul of the godly man? (Eph. 3:16; Col. 2:2; I Thess. 3:12, 13; II Thess. 3:5)
6. What is the duration of the ungodly? (Ps. 1:4-6; 37:20, 28; 68:2; Matt. 7:27)
7. Are the foolish those who do not know the Lord? (Ps. 14:1; 53:1; Matt. 25:1-12)
8. What is the typical meaning of the rock? (Deut. 32:4; II Sam. 22:2; Ps. 18:2; 92:15; I Cor. 10:4)
9. Has man been warned against building upon false premises? (Eph. 5:6; Col. 2:8; Heb. 13:9)
10. Is the believer secure in Christ? (Ps. 125:1, 2; Matt. 7:25; John 10:28; Rom. 8:38, 39; I Pet. 1:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

How would you like to take a trip with me? Well, I am sure that we shall enjoy it together, but where shall we go? If I were to ask you, some would say, "Let us go to California," and others would say, "Let us go to Chicago." We cannot go both places. Here we stand, and we must decide which way we are going. It would be foolish to start out on a trip, and after we had gone a distance, decide that we wanted to go the other way.

But that is the way people do about going to heaven. They stand at the cross-roads of life, and they must decide to go one way or the other. Sometimes they start off on the wrong road, and then realize that they are on the wrong road. They change their course, but some go on and on and never see the need of changing their way. The way to God and heaven is by the way of the cross. At the cross of Calvary, the Lord Jesus shed His precious blood for your sin and mine, and we must come to the foot of the cross to let Him save us. We are lost until we come to Jesus and go God's way. There are only two ways, and we must choose which way we are going.

In the first Psalm we read about two men who are going two ways. Take your Bible and let us read together, and see how their ways differ. Notice in the first verse it says, "Blessed is the man that walketh not in the counsel of the ungodly." But of the other man we read, "The ungodly are not so." God blesses the godly man, but He cannot bless the man who is ungodly. The godly man does not listen to the counsel of the wicked man, neither does he stand with him in the things that he does. When we enjoy some one, we like

to sit and talk with them, but we read that the godly man does not sit with the one who scorns the things of the Lord. He has no fellowship with him. The ungodly man does not love the same Lord that we do, and when we go his way, we are not pleasing the Lord. The Lord Jesus loves him, and yearns that he might come to Him. He wants us to speak to him about our loving Saviour, and to encourage him to walk in God's way.

There are just two ways. The way to heaven is by coming

Third Quarter, Lesson 6

THE WORKS AND THE WORD OF GOD

Printed Text: Psalm 19:1-4

Lesson Text: Psalm 19:1-14

Devotional Reading: Psalm 119:9-16

Golden Text: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer" (Ps. 19:14).

King James Version

Psalm 19:1 The heavens declare the glory of God; and the firmament sheweth His handiwork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun,

5 Which is a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and His circuit unto the ends of it: And there is nothing hid from the heat thereof.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

to the Saviour, the Lord Jesus Christ. The other way is the way of destruction, and it is the broad way that all men travel, until they find the Saviour. Which way are you traveling today? Are you on the right road? If you are on the wrong road, won't you turn to the Saviour, and let Him lead you in the way everlasting?

Yours in Him who is the Way, the Truth, and the Life,

Aunt Anna

August 11, 1940

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is Thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? cleanse Thou me from secret faults.

13 Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer.

LESSON EXPOSITION

This Psalm contains so much and covers such a wide scope of valuable help for the child of God that we shall find difficulty in condensing the material to the limited space allotted for this exposition. The very first verse in itself calls for a long discussion of the starry bible. If any of our readers desire further study, we can recommend the following books:

The Call of the Stars, by Logan—Wetzel Pub. Co., Los Angeles.

The Gospel of the Stars, by Joseph A. Seiss

The outline of the late Dr. Torrey for this Psalm seemed so adequate to us that we are employing it. I. Creation Glorifies God (Psalm 19:1-6); II. The Word Glorifies God (Psalm 19:7-11); III. Man Should Glorify God (Psalm 19:12-14).

I. CREATION GLORIFIES GOD

Psalm 19:1-6

The opening phrases of this Psalm sound like the introduction of a sermon, the universe being the preacher and mankind the audience.

A. The Preacher—The Universe

From the days of Adam to the present hour man has spent much of his time in viewing and speculating about the heavenly bodies. With the passing of the years, man with his better instruments such as larger telescopes, micrometers, and spectroscopes, has been able to penetrate the millions of miles of space and arrive at some seemingly accurate conclusions. Perhaps the most specific conclusion about which scientists are agreed is the stupendous *immensity* of the created universe. The earth is but a speck, and our sun but a spark in comparison to other suns and planets which man has been able to see and measure through the aid of his instruments. Our first verse tells us that the heavens or celestial bodies declare the glory of God. God's glory here is seen in the immensity of creation, for surely the Creator would be bigger than His creation. The second phrase, "the firmament sheweth His handiwork," indicates the design or pattern of the celestial bodies. Each star and each planet has its special orbit from which it never departs. The sun is the center of our universe with Mercury, Venus, Earth, Mars, the Asteroids, and Jupiter revolving about the sun in that respective order.

The phrase, "day unto day uttereth speech," gives us a hint of the specific character of the testimony of the heavens. This instantly leads us into a field concerning which only bare mention can be made because of lack of space as already pointed out in the introduction. Since the days of Moses, man has had, to aid him in this life, written copies of God's Word called the Bible. The present complete canon of sixty-six books dates from about 90 A. D. But before the days of the written Bible, God had another bible in order that all men from Adam to Moses might know His divine will. This is definitely taught in Romans 1:19, 20, "Because that which may be known of God is manifest to them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." This first bible was the starry bible which tradition tells us originated with Adam, Seth, and Enoch. Whether it was these three patriarchs or not, someone devised the intricate signs of the Zodiac which, when properly interpreted, give the entire plan of redemption of man from sin. Job knew of the twelve signs of the Zodiac, for he mentioned several of them in his writings. We can only mention the first sign in passing, that of Virgo, the Virgin. She holds in her right hand a branch and in her left a spica of corn. It resembles an ear of wheat and is thus interpreted. Wheat is symbolic of Christ as He Himself testified (John 12:23, 24). Both Zechariah and Jeremiah referred to the Branch which was Christ, the King of kings on David's throne. The sign Virgo stands for a virgin in the Hebrew, Arabic, Greek, and Latin languages. One of the three decans of Virgo is Coma which is a figure of a woman and a child. This speaks to us of the virgin birth of Christ as a babe in the flesh (Isaiah 7:14; John 1:1, 14). We would like to go further in this discussion, but cannot.

B. The Audience—Mankind

In the Romans citation we are told that man is excuseless. In verse three of Psalm 19, we are reminded that there is no speech nor language where the voice of the heavens is not heard. Even though God has given us the written Word now, He has never abrogated the testimony of His starry

bible, so that even today men could, if they would, read His will in the constellations.

Highly poetic language is used in verses four to six concerning the sun which is so vital to our physical life. The sun is symbolic of the Son, without Whose light and power we could not live (Isaiah 61:10, 11; 62:5; Mal. 4:2).

II. THE WORD GLORIFIES GOD

Psalm 19:7-11

A. Its Accomplishments—Vss. 7, 8

Under the accomplishments of God's Word, the Holy Spirit gives us a list of four.

1. The Law of the Lord—Vs. 7

God's Word has no imperfections in it, and has the power to convict and convert a soul (Heb. 2:1-3; I Pet. 1:23).

2. The Testimony of the Lord—Vs. 7

God's Word is sure and dependable, and has the power to impart knowledge to the uninstructed (II Tim. 3:16, 17).

3. The Statutes of the Lord—Vs. 8

The Word of God puts joy in the heart of the man who heeds it. This would not be true of the unbeliever, for he would have fear in his heart (Col. 3:16; I John 1:4).

4. The Commandments of the Lord—Vs. 8

The thought of purity is introduced here indicating that one's understanding will be cleansed and enriched by the Word (II Tim. 2:15).

B. Its Appeal—Vss. 9-11

Its appeal seems to be summed up in the following four words: *Righteous*, *sovereign*, *fair*, and *gracious*. It is *righteous* because it opposes sin and wickedness. It is *sovereign* because it is greater and therefore more to be desired than gold, and is sweeter to the taste than honey or the honeycomb. It is *fair* because it warns men wherein they are wrong and shows them the right path. It is *gracious* in that the Giver of the Word rewards those who keep it.

III. MAN SHOULD GLORIFY GOD

Psalm 19:12-14

It is unique that this Psalm should begin with a *declaration* of the heavenly testimony to God's glory, and end with an *exhortation* to man that he too should glorify the same God. We have before us two thoughts, one of *revelation* and the other of *revolution*.

A. Revelation

The Psalmist prays in verse twelve that he might be cleansed from secret faults. He recognizes that he must have outside help, for he asks the question, "Who can understand his errors?" These errors of course are man's, certainly not God's. All of us realize that we are sinners, but that does not mean that we always comprehend the extent or the exact location of each sin. It is indeed a revelation to some Christians to discover these secret strongholds of the adversary in their lives. The Holy Spirit has not left us without instruction on this point, for we find an allusion to it in Hebrews 12:1, "Let us lay aside every weight, and the sin which doth so easily beset us." This is just another way of saying that all of us have weak places about which Satan certainly is not ignorant, and these weak places in the fortification are where the enemy will attack first. We like to call these weak places "soul-kinks." One soul-kink may be that of running the other direction whenever a difficulty of any magnitude impedes our progress. Another one might be that of transferring hatred of parental discipline to anyone who has authority over us. Pride is also a subtle thing, and oftentimes has almost a death-grip on an individual, and all the time the victim pleads his humility. Our prayer is that God will not only show us these secret faults, but shall cleanse us from these same faults. As the Psalmist says in verse thirteen, "Let them not have dominion over me."

B. Revolution

The greatest revolution that can come in any man's life is when his mouth which has been prone to curse, and lie, and besmirch character, shall begin to utter words acceptable in the sight of God (James 3). But there is something even more important, and may we say slightly more difficult than controlling the words of one's mouth, and that is the meditation of one's heart. The heart that has been accustomed to devising wickedness and entertaining doubts, unbelief, and harshness toward God, will begin to have thoughts and desires acceptable to God. The Psalmist closes with an admission

that this revolution is not possible in his own strength, for he says, "O Lord, my strength, and my Redeemer."

Bringing together again verse one and verse fourteen, we would like to ask the question in closing: If such huge, uninhabited, celestial bodies of matter apparently have but one function, the glorifying of God, then how about us human beings who are even less than microscopic in comparison? Paul answers the question in I Corinthians 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

VITAL TRUTH ILLUSTRATION

Jesus is coming again. This hope is the focus of the Church. The astronomers studied for years to learn the movements of the stars. A million worlds were finding their way through the heavens without confusion, without conflict. How did they move? They tried time and time again to put a circle into the sky, and to see if the stars formed an orbit in a circle. They could never work it out. They tried to find the orbit of the stars around the center, but they could not do it. Finally there came a time when another astronomer put another figure into the sky, the figure of an ellipse, and they found that each star had not one center, but two centers, two foci. When he put that into the sky he found the law of the heavens. It is also the law of the heavenlies. We see only one coming of Christ and we are brought into confusion. The two comings are the foci of the Church that keeps it true on its course.

—The Victorious Christ

POINTED QUESTIONS ON THE LESSON

1. Are the wonders of the universe indicative of a Divine Creator? (Ps. 19:1-6; Isa. 40:26, 28; Rom. 1:20)
2. Had God revealed His truth to men prior to the writing of the Bible? (Ps. 19:3, 4; Rom. 1:19, 20)
3. Can the Word of God be used to bring conviction to the soul? (Ps. 19:7; Heb. 4:12; James 1:21)
4. Is the Bible profitable for instruction? (Ps. 19:7; 119:104, 105, 130; II Tim 3:16)
5. Should the Word of God bring joy to our souls? (Ps. 19:8; 40:8; 119:14, 24, 54)
6. Do we find cleansing power in God's Word? (Ps. 19:8; 119:9, 11; John 15:3; 17:17; Eph. 5:26; I Pet. 1:22)
7. Is it possible for the believer to have victory over sins in the life? (Ps. 19:13; 121:7; Rom. 6:14; II Thess. 3:3; II Tim. 4:18)
8. Should we ask God to search our hearts? (Ps. 26:2; 51:10; 139:23)
9. What thoughts are pleasing to God? (Ps. 63:6; 104:34; 119:148; Phil. 4:8; Col. 3:2; Heb. 12:3)
10. Can we glorify God without appropriating the strength of the Lord? (Ps. 89:17; John 15:5; Gal. 2:20; Phil. 4:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

We cannot read very far in the Book of Psalms without realizing that David's heart was filled with praise continually for all the wonderful things that God had created. David was like all others. He had many trials and problems, but he always saw the beauty of the Lord.

As we look about us, we too can enjoy all of God's wonderful creation. We are so used to hurrying through life that we often forget the many things that the Lord has created for us to enjoy. In the morning as we waken, we see the beautiful sunshine coming in through the window. The only thing we think about is that we have to get up, instead of thanking the Lord for another day that he has given us to live for Him. God sends the sunshine to help the trees and plants to grow, and we too are kept in good health by having the sunshine. Then we hear the birds singing. They always have a song. They are singing His praises. Perhaps we are not happy when we wake up, but if we would begin to think of the Lord, we too will have a song in our hearts.

Before long the sun goes down under a cloud, and the rain begins to fall. Maybe you had planned to go on a picnic, and you are disappointed because it is raining. Did you ever stop to think that God sends the rain as well as the sunshine? He knows just what his creation needs, and He sends that which is best for you and me.

David not only sees all of God's wonderful works of creation, but his heart is filled with praise to God for His Holy Word, the Bible. In our Bible, we read of a Saviour, and we cannot help but praise God for sending the Lord Jesus to us. How we love to read the story of His birth in the lowly manger and the stories of the things he did while here on earth. The beautiful story of His death on the cross, dying there for you and me, floods our hearts with praise. All these things make us thankful to our Heavenly Father for His Word. It promises us everlasting life with the Saviour in heaven, if we will but take Jesus into our hearts. It promises us strength along our daily path. It

promises us the things we need while here on earth. All of these are given to us in Jesus. He is all that we need.

Let us quickly bow our hearts to Him in prayer just now, thanking Him for His wonderful love, in giving us such a wonderful Saviour, and in meeting our every need from day to day. And then let us thank Him for placing us in this beautiful world that He Himself made. Let us learn to enjoy its beauties more. How wonderful it is going to be when we get to heaven. There we shall enjoy the Lord Jesus Himself. Can you say, "Jesus is all the world to me, my life, my joy, my all?"

Yours in the joy of the Lord,

Aunt Anna

THIRD QUARTER, LESSON 7

AUGUST 18, 1940

GOD'S CARE OF HIS PEOPLE

Lesson Text: Psalm 23

Devotional Reading: Psalm 34:1-8

Golden Text: "The Lord is my shepherd; I shall not want" (Ps. 23:1).

King James Version

Psalm 23:1 *The Lord is my shepherd; I shall not want.*

2 *He maketh me to lie down in green pastures; He leadeth me beside the still waters.*

3 *He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.*

4 *Yea, though I walk through the valley of the shadow*

of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

5 *Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.*

6 *Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*

LESSON EXPOSITION

It will be our privilege today to study perhaps the best loved portion of God's Word. Another chapter which might run a close second is the Love Chapter, I Corinthians 13. One could preach a long time on the Shepherd Psalm without beginning to exhaust the possibilities of sermon material. The outline which we have chosen is as follows: I. The Lord is a Personal Shepherd (Ps. 23:1a); II. The Lord is a Providing Shepherd (Ps. 23:1b-2a); III. The Lord is a Piloting Shepherd (Ps. 23:2b-3); IV. The Lord is a Protecting Shepherd (Ps. 23:4); V. The Lord is a Preparing Shepherd (Ps. 23:5); VI. The Lord is a Preserving Shepherd (Ps. 23:6).

I. THE LORD IS A PERSONAL SHEPHERD

Psalm 23:1a

Dr. Marion H. McHull has made a very interesting discovery in regard to the pronouns of this Psalm, a point which we will observe before going further. In the first three verses, the pronoun referring to God is in the third person. But in the fourth verse it changes from the third person to the second. It is no longer "He" but "Thou." It is no longer "His" but "Thy." The reason for this is very evident. You may speak about a person using the third person if he is ten thousand miles away, but you cannot speak to a person using the second person unless he is near. And now that the Psalmist has come into the valley of the shadow of death, God draws so near to him that he no longer speaks about Him, but to Him.

David's opening sentence, "The Lord is my shepherd," is a topic sentence for the entire Psalm, and so potent is it that one has the message of the whole Psalm in this simple statement. We want to especially note, however, the fourth word, the possessive pronoun "my." It is not "ours" or "yours" or "theirs," but "my" shepherd.

The little Scotch laddie lay dying without the Good Shepherd to comfort him. The faithful preacher who bent over him trying to point him to the right way quoted these words to him, "The Lord is my Shepherd." He, then, explained them, and in order to simplify the matter, counted them out on the laddie's fingers, each finger representing a word. In the morning when the preacher came back, the little laddie's soul was gone, but the lifeless body bore eloquent testimony to the destiny of that soul, for one little hand was grasping the fourth finger of the other hand, showing that the little laddie had come to know that the Good Shepherd was his very own.

God is an individualist. He provided salvation for every man (John 3:16; 3:36; 5:24; Heb. 2:9; Acts 16:31). Contrast this with the Nazi philosophy of socialistic Germany, "The individual is nothing—the people are all" (Adolph

Hitler). We have just seen that God is personal in salvation. We know also that He is personal in the daily walk (Matt. 11:28, 29). If Jesus had time to deal personally and individually with the woman at the well, the demoniac of Gadara, Nathanael, Peter, John, Lazarus, Zacchaeus, Mary, and the Centurion, then He has time to deal with you and me both before and after salvation.

II. THE LORD IS A PROVIDING SHEPHERD

Psalm 23:1b-2a

It is a shepherd's business to feed the sheep and lambs. By making Himself my shepherd, God has undertaken to make it His business to provide me with pasture and to meet my every need. I am one of His sheep because I have faith in His finished work (John 10:26, 27). The shepherd knows the pasture that contains the tenderest grass. He knows how to avoid the poisonous weed, and the thorns, and thistles. Literally translated, the first part of verse two would read, "He maketh me to lie down in pastures of tender grass." He not only feeds me the right kind of food, but gives me plenty, for sheep do not lie down until they have been satisfied. God's provision is ample. It is not my wants that God has promised to supply, it is my needs (Philippians 4:19). But when He supplies my needs, I do not want for anything more (Psalm 84:11; 34:9, 10; Rom. 8:32; Heb. 13:5, 6).

III. THE LORD IS A PILOTING SHEPHERD

Psalm 23:2b-3

The literal translation of the last half of verse two is, "He leadeth me beside the waters of rest." There are three ways in which the Lord pilots His people. The first of which is,

1. He leads us to rest when weary.

We not only see here the provision of water, which is vital to the life of a sheep, but it is a place of quiet rest. There is really only one place of perfect rest, and that is in the Lord (Psalm 37:7). Was it not Christ Himself Who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

The second way in which He pilots us is,

2. He leads us back when we stray.

"He restoreth my soul." Sheep are prone to stray and to wander away, but the alert eye of the shepherd immediately discovers the absence of one of his beloved, and instantly his whole thought is not for the ninety-nine who are safe, but for the one who has strayed away (Matt. 18:12). There is no rest for him until he has found that sheep and brought him safely home. Can we imagine Jesus ascending into the glory without first bringing backslidden Peter back? Jesus wooed and loved Peter right back into the fold (John 21:15-17).

3. He leads us in growth of soul.

A lamb begins life on milk. That is true of young Christians. But a sheep learns to eat the grass. As sheep, we must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (II Peter 3:18).

We want to call special attention to the fact that sheep are led and not driven. In John, the Shepherd Chapter, chapter ten, we are reminded that Christ goes before His sheep—thus He is a true pilot (John 10:3, 4).

IV. THE LORD IS A PROTECTING SHEPHERD

Psalm 23:4

As we have already observed, the pronoun "He" for the Lord changes to "Thou," making it more personal. A good shepherd loves his sheep so dearly that he will give his life for them. This is what our Good Shepherd did for us (John 10:11). This Shepherd is so great that,

1. He copes with any problem.

The Psalmist says that the Lord protects him all the time, even into the very shadow of death. All fear is banished when the sheep know this, even though their battle be against invisible forces of darkness (Ephesians 6:12). There are invisible forces of protection also as Elisha and the servant knew (II Kings 6:13-17). Another reason for our lack of fear is that,

2. He never leaves us.

The Psalmist says, "For Thou art with me." Before the Lord Jesus went back to heaven He promised that He would be with us always, even unto the end of the world (Matt. 28:20). Just as the rod and staff comfort the sheep, just so the sword of the Spirit and the communion with the Holy Spirit which we have within us, comfort and assure our hearts.

V. THE LORD IS A PREPARING SHEPHERD

Psalm 23:5

The teaching of this verse is really a continuation of the truths advanced in our second point. However, there is a new setting here, namely, the preparing of the table in the presence of enemies. As food for thought, we present the following conclusions:

Our table is set in the presence of our enemies,

1. As a testimony to the superior blessings of Christianity.

"My cup runneth over."

2. As an encouragement to those who are being tested.

I Corinthians 10:13

3. As an invitation to them to partake with us.

Romans 12:20

VI. THE LORD IS A PRESERVING SHEPHERD

Psalm 23:6

There are two distinct divisions in this verse, the "here" and the "hereafter." God first of all preserves us in the present life. As Christians we may have testings and trials and chastenings which any child of God should normally expect inasmuch as we are not perfect human beings (Hebrews 12:7). But all of these are blessings in disguise, for our Heavenly Father is seeking to purify us and fit us for that heavenly home. His goodness and His mercy shall indeed follow us all the days of our natural lives.

He also preserves us in the life hereafter. The Psalmist confidently says that he will dwell in the house of the Lord for ever.

NEARLY HOME

I've got a life eternal

Beyond the power of sin,

The stepping-stone to glory,

Soon I shall enter in.

Sometimes I get real homesick

And pant and long to go

To meet and see my Saviour

Who loves—Who loves me so.

There Christ my Lord and Saviour

Shall reign through endless years,

And I shall see His glory,

No death, no sighs, no tears.

Oh home of perfect beauty,

Of calm and peaceful joy,

With pleasures never waning,

A home of sweet employ.

VITAL TRUTH ILLUSTRATION

A fierce storm was sweeping the Great Lakes. A steam-tug towing a barge began to founder. The Captain and his

mates took to a small boat. All night long they tossed to and fro, every instant in jeopardy of their lives. In the morning they were rescued by a passing ship. The Captain afterward testified that all the night long as they were beaten and tossed by the tempest there was one thing which nerved their arms and kept their hearts from sinking in despair. It was this: shining through the darkness and the storm they saw the lights of home. We are sailing on a stormy sea and often our frail bark is tossed and beaten with the tempest. Sometimes the gales seem too fierce for us to weather, and we are sorely tempted to give way to the troubled heart that so easily besets us in such an hour. But the Captain of our salvation knows the sore and frequent temptations to be troubled in heart. His remedy is simply, "Let not your heart be troubled." Think about the Father's House! Think of its peace, its joy, its glory, its reunions and fellowship, its sureness, its eternalness, and as you think, the troubled heart will vanish. You will be like the tempest-tossed captain. *You will see the lights of home.*

—The Sunday School Times

POINTED QUESTIONS ON THE LESSON

1. Did the Lord show His interest in every individual when He died on Calvary? (Ps. 49:8; John 12:32; II Cor. 5:15; I Tim. 2:6; Heb. 2:9; II Pet. 3:9; I John 2:2)

2. What Scriptures teach us that the Lord has a personal and detailed interest in every Christian? (Matt. 10:29-31; Rom. 8:32; Heb. 12:5-11)

3. What is the spiritual food that God has provided for every believer? (The Written Word—Deut. 8:3; I Pet. 2:2; The Living Word—John 1:1, 14 with John 6:48, 51)

4. Has God promised to provide the temporal needs of His children? (Ps. 34:10; Matt. 6:33; Rom. 8:32; Phil. 4:19)

5. How does the believer enter into God's rest? (Matt. 11:28; Heb. 4:1-11)

6. In what passages do we find God's invitation to the backslider? (Isa. 44:22; Jer. 3:11, 22)

7. Should the believer become more like Christ? (Matt. 11:29, 30; Rom. 8:29; II Cor. 3:18)

8. Does the Lord promise to protect His "sheep"? (Ps. 23; Luke 15:4-7; John 10:11-13)

9. Can the Lord prepare "a table" in the midst of adverse circumstances? (Num. 23:19; Ps. 23:5; 78:19)

10. What is God's promise concerning our preservation? a. for the future (Ps. 97:10; Jude 24); b. for the present (Ps. 32:7; 121:7, 8; Prov. 2:8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

I am sure that at some time or other you have learned part or all of the twenty-third Psalm. It is the Shepherd's Psalm. "The Lord is my Shepherd, I shall not want."

In those days, the shepherds gave wonderful care to the sheep. They would lead them into green places, that the sheep might have good food. The cool streams of water provided them with drink. The shepherd would lead his flock, and the sheep would follow, for they knew the shepherd would care for them. Many times the shepherds would come to the same stream with their flocks, and the sheep would mingle together until the shepherd would call them, and lead them back to the fold. Even though the sheep were all mixed together, the shepherd knew those that were his.

The shepherd was responsible for the sheep and for their care. It was up to the sheep to follow their shepherd, and go where he would lead them. The Lord cares for His own as a shepherd, and leads them into green pastures, and beside the still waters. He provides for all their needs, but they must follow so that He can give them all that He promises to provide.

Sometimes the shepherd of the sheep must lead the flock through rough places, but if they follow the shepherd, they will be safe. When night comes, the flock is brought to the place of shelter. Can you not see the shepherd counting the sheep as they go into their place of rest for the night? He knows when one is missing, and he looks for that one until he finds it. The shelter has no door, but the shepherd sits in the doorway throughout the night, and watches over

the sheep that are in the fold. Nothing can harm them. They are safe.

If an earthly shepherd takes such wonderful care of his flock, how much more will the Lord do for those who are His? Day by day we are in the shelter of His love, and we are safe in His care and keeping. We shall never want for any good thing, for the Lord provides for His own.

Can we trust the Lord Jesus with our earthly cares? Yes, we can. He knows the longing of our hearts, and He satisfies

our hearts. Let us learn to trust Him more. "He leadeth me in the paths of righteousness for His Name's sake." Let us learn to follow Him each step of the way. He will lead in a plain path. When we follow where He leads, then we too can say, "The Lord is my Shepherd, I shall not want."

Yours in His love and care,

Aunt Anna

THIRD QUARTER, LESSON 8

SUNDAY, AUGUST 25, 1940

CONFESSION AND FORGIVENESS

Lesson Text: II Samuel 12:13, 14; Psalm 51:1-3, 9-13; Psalm 32:5

Devotional Reading: I John 1:7-2:2

Lesson Text: II Samuel 12:13, 14; Psalm 51:1-3, 9-13; Psalm 32:5

Golden Text: "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16).

King James Version

II Samuel 12:13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

14 Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

Psalm 51:1 Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

9 Hide Thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from Thy presence; and take not Thy Holy Spirit from me.

12 Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

13 Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.

Psalm 32:5 I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. Selah.

LESSON EXPOSITION

The terrible sin of David the king forms the basis for this lesson, and from it we hope to learn valuable lessons for our own lives. Our outline is as follows: I. David's Condition (II Sam. 12:13, 14); II. David's Confession (Psalm 51:1-3); III. David's Concern (Psalm 51:9-13); IV. David's Consolation (Psalm 32:5).

I. DAVID'S CONDITION

II Samuel 12:13, 14

The verses allotted for our lesson break right into the middle of the story at the juncture of David's admission of his sin to Nathan, but herein lies a sad phase of the story. David did not admit his double sin of adultery and murder until God sent the prophet with the charge, "Thou art the man." Nathan, the prophet, was God's mouthpiece to bring the king to his senses.

For a moment, we will turn back to the eleventh chapter of II Samuel to review the events leading up to David's sin. The first thing that impresses us is the fact that David was not out in the line of battle where he belonged, but tarried at Jerusalem. When men are busy, the devil does not have as good an opportunity to ensnare them as when they are idle. The idle soul is the devil's best workshop. II Samuel 11:1.

Not usually do we hear any blame placed upon Bathsheba for her part in David's fall. Dr. W. B. Riley of Minneapolis in a recent book calls attention to the fact that it was Bathsheba's unhidden nudity which put David on the toboggan of lust. We are not trying to diminish David's guilt in the matter, but we do believe that there is a lesson for woman-kind to keep her body covered. Even Eve had enough sense to put fig leaves around her and God helped her by giving her a coat of skins. Please note that it was more than a loin cloth. It was a coat.

David was drunk with power. After his sin he had ample time to repent. Instead he designed to get rid of Uriah by sending him to the front line of the battle-field. After Uriah's death he excused his murderous deed on the ground that all soldiers are likely to die (II Samuel 11:25). A soldier who slays the enemy in battle is not guilty of murder, for the responsibility of that act rests upon the government. But in this case, God blamed David for murder because it was a private matter.

Whenever God's children sin, the world is quick to cry, "Hypocrite," and use it as an occasion to criticize Christianity and the church. Nathan mentions this in verse fourteen. It is a privilege to be reproached for Christ's sake when we are innocent, but it is a tragedy if we are guilty (I Peter 4:14, 15).

Nathan pronounces the judgment of God upon David in two respects. In verse eleven he predicts the reproach which will be brought upon David's wives because of this sin, and in verse fourteen he predicts the death of the child which was born out of wedlock. "Be not deceived, God is not mocked."

II. DAVID'S CONFESSION

Psalm 51:1-3

In the Samuel passage, we find David's repentance and confession to Nathan and to God, but here we find an entire Psalm of nineteen verses devoted to the confession of the king. It is not a grandstand confession. David asks for no applause. It is the bleeding of a broken heart. David does not try to explain away his sin. He does not try to justify himself like Job (Job 27:5). He pleads, "Have mercy upon me, O God, according to Thy lovingkindness." Mercy or grace is unmerited favor. David knew that he merited nothing but God's sternest punishment, but he pleaded the love of God, not for his sin, but for his soul.

He asked God to blot out his transgressions. This would not be possible were it not for the sacrifice of Jesus Christ in our stead, but all our iniquities have been laid upon Him (Isaiah 53:6), and He has blotted out our transgressions as a thick cloud (Isaiah 44:22, 23).

In verse two, David asked that he might be washed or cleansed from his sin. Sin does leave a blot or stain upon the soul, and it is not white-washing that David asked for, but rather that he be washed white. Only the blood of Christ can do this. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A dirty vessel cannot give a clear testimony. We should be washed.

In verse three, David testifies that his sin is ever before him. This proves that he has an active conscience. Some souls have deadened their conscience so much that they are calloused, and, as it were, seared with a hot iron (I Timothy 4:2). A God-directed conscience is something every man needs, and we should say with Paul, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16).

III. DAVID'S CONCERN

Psalm 51:9-13

David says, "Hide Thy face from my sins." Note that David does not ask Him to hide His face from him, but rather from his sins. God loves the sinner (John 3:16; Romans 5:8). He does not love sin. If God hated the sinner, then there would be no possibility of salvation for any man.

In verse ten David pleads for a clean heart. It is indeed important that a man's heart be clean, for as a man thinketh in his heart, so is he. Without God's help, this is an impossible attainment. The testings these days are too great to be borne alone—moving picture billboard ads with their vile suggestiveness, cigarette advertisements featuring beautiful women, the nearly nude pictures which besmire the pages of so-called clean and legitimate magazines, the smell of liquor which emanates from the devil's filling stations found at almost every corner, mixed bathing, and a host of other things which tend to keep man's heart dirty instead of clean. God help us to set our mind on things above and not on things on the earth!

In verse eleven David asks God not to take the Holy Spirit from him. We do not believe that God would have removed the Holy Spirit from David, for that would be tantamount to removing his salvation and we know that He did not do this. It seems likely to us that it was the fellowship or experience of the Holy Spirit to which David referred.

The next verse clears up any difficulties which anyone might have concerning David's salvation during the period of his sin. David did not lose his salvation; just the joy of it. He does not ask God to restore unto him his salvation; it is the joy of his salvation for which he pleads. This may be a startling statement to some, but the Bible specifically teaches that backsliders are still children of God and therefore saved (John 10:28, 29; Rom. 8:38, 39).

While David was backslidden, he was not doing any work for God. In verse thirteen David testifies that when the joy of his salvation is returned, then will he teach transgressors God's way and sinners shall be converted unto God. Certainly David could not perform this duty, which belongs to every Christian, while he was backslidden. When a child of God ceases to bear fruit, it is because he is not in full fellowship with his Saviour. The following principle must be remembered; God is to be found exactly where we leave Him. If it was the dance that caused us to fall, then the dance must be surrendered before full fellowship can be restored. The prodigal son found his father where he left him, and the father was ready to take him back.

IV. DAVID'S CONSOLATION Psalm 32:5

David's consolation lay in the fact that he knew that God had forgiven his sin. David was a Christian and knew that his sins were forgiven, but we have known of unbelievers who, upon accepting Christ as a personal Saviour, could not believe that their sins were washed away. The only explanation that we can give for this is that they did not believe God's Word. This fact is clearly taught in many passages. One, for example, is Ephesians 4:32, "God for Christ's sake hath forgiven you." The familiar passage I John 1:9 so often quoted with unbelievers, really refers to the child of God who is being restored.

The child of God cannot look upon the forgiveness which he has in Christ Jesus without making the personal application to his own experience. We are taught in many passages to forgive one another as God has forgiven us at Calvary. If we refuse to forgive, it is because we place ourselves on a higher level than God Himself. Investigate such passages as I Peter 3:9; Philemon 10; Col. 3:13; Eph. 4:32. Two highly important points about forgiveness of one another are taught in the following two verses:

1. Repentance is a requisite to the enjoyment of forgiveness (Luke 17:3).
2. Forgiveness of others is a requisite to unhindered prayer (Mark 11:25).

VITAL TRUTH ILLUSTRATION

Dr. W. Leon Tucker told this amazing narrative:

Dr. Percival, busy surgeon, was a Christian. He had one daughter, Kitty, whom he loved dearly. One day she came to him and told him that she was going as a missionary to China. He said, "Kitty, I forbid you to ever go out of my sight." At last she gave up plans for going and married. She had two darling children. I lived next door to Dr. Percival. One day he told me that he had to give up his surgeon's license because of the condition of his eyes. Later he had to have an operation on his eyes. When the bandages were taken from them, the specialist said, "In two weeks you will be totally blind." Dr. Percival sent for Kitty and the babies to

come. He carefully felt their faces and seemed to get a mental picture of them in his finger tips. He took me out into the light and "looked at his pastor." It was a sad day in our block and everyone was weeping.

Months later I went out to lunch with Dr. Percival. I had to help feed him. As we walked home I could see that he wanted to say something.

"Say it, doctor," I said.

"Dr. Tucker," said he, "do you think God is retributive?"

I told him I did not believe it.

He said, "Tucker, I told Kitty that she could never go out of my sight, but God has taken her from my sight. Wherever you go, plead with parents to keep out of the way when God calls the children into His service."

I have many times told the story. God has a plan and purpose for each life. Do not stand in the way when He calls.
—Christian Victory

POINTED QUESTIONS ON THE LESSON

1. Did God forgive David's sin? (II Sam. 12:13; 24:10; Ps. 32:1-5; 51:4)
2. What did David suffer as the result of his sin? (II Sam. 12:14)
3. When a soul is saved, is his cleansing complete as far as his salvation is concerned? (Isa. 1:18; John 13:10; 15:3; I Cor. 6:11; I Pet. 2:24; Rev. 1:5)
4. Does the believer need cleansing in his walk from day to day? (I John 1:7 (cleanseth, keeps cleansing); I John 1:9)
5. Is man's heart vile by nature? (Gen. 18:21; Jer. 17:9)
6. How long does the Holy Spirit abide with the believer? (John 14:16)
7. Can a believer ever lose his salvation? (Deut. 32:4; Eccles. 3:14; Isa. 55:22; John 10:28; 13:1)
8. What does a believer lose when he backslides? (Joy—Ps. 51:8, 12; Fellowship—I John 1:7; Testimony—Ps. 51:13, 15; Reward—I Cor. 3:11-15)
9. Who alone has power on earth to forgive sins? (Matt. 9:6; Mark 2:7, 10; Luke 5:21, 24)
10. What are some examples of human forgiveness found in the Scripture? (Joseph—Gen. 50:20, 21; David—I Sam. 24:7; II Sam. 18:5; 19:23; Solomon—I Kings 1:53; Stephen—Acts 7:60; Paul—II Tim. 4:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

As we studied from the Psalms, we found that the Psalmist David was rejoicing and praising God for all of His love and care. Truly he found Him to be the Shepherd of His soul. But David knowing the goodness of God, forgot all that was right and good, and sinned against the Lord. Because he sinned, he lost the joy and blessing that we read of in the Psalms. When sin comes between us and the Lord, we lose our fellowship with God. We are still His own, but our sin grieves His heart, and until we confess our sin to Him, we cannot be restored in our fellowship with Him.

We may not have sinned as did David, but God tells us that "All have sinned, and come short of the glory of God." Our sin might not be like his, but like David, we have sinned. As David asks God's forgiveness, he sees that his sin is not only against his fellow man, but against the Lord Himself. In Psalm 51, David says, "Against Thee, Thee only, have I sinned." David's heart needed cleansing. When David prayed for his heart to be cleansed, and confessed his sin to God, then God restored David into fellowship with Himself.

When someone does wrong, and the law of our land takes a hand in the matter, the officer comes to arrest the guilty party. No matter how much they try to excuse their wrong doing, there is no special response from the officer. He is not interested in why they did the wrong, but his duty is to arrest the guilty party. Even when they come before the judge, they must stand the penalty for their sin, for they are guilty. Nothing can take the penalty away, except another take the penalty for them. How much this reminds us of Calvary. At Calvary the Lord Jesus Christ died for the sins that man had committed against God. God hath said, "The wages of sin is death," and Jesus paid our

death penalty with His own life. He died there on Calvary for us, poor and unworthy though we were. God accepted His death as payment for our sin. The sinner goes free, and that is what Jesus offers to each and every one who will take His pardon. The Lord Jesus died for the sin that David committed, and for all our sins as well. When we sin we grieve our heavenly Father's heart, because His beloved Son died for sin. We cannot pay for our sin, but we can ask to be forgiven, so that we might be in fellowship with our Lord and Saviour.

May we not thing lightly of sin, for our Saviour died and shed His precious blood to pay the penalty that God had placed on sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." May we not grieve Him with our sinful ways, but let us seek to please Him in all that we do.

Yours in His love,

Aunt Anna

BY GRACE PLUS NOTHING

(CONTINUED FROM PAGE 212)

I can imagine some of you say, "I don't think a person can be saved without being baptized and partaking of the Lord's Supper." God forbid that I should say anything against any church ordinances; they are all right in their own place. But I want to say, and I want you to understand that Baptism and the Lord's Supper have nothing to do with salvation as a gift. We must first of all be saved before we begin to work; after that you can work day and night. You cannot work too hard then; but you must work *from* the cross, not *towards* it. As long as you are working to be saved, you are trying to add something to the finished work of Jesus. My friends, keep your hands off the cross. If God is satisfied, surely you ought to be satisfied. Salvation is distinct and separate from all church ordinances. The last man whom Christ saved before He expired on the cross was that poor thief. He had a nail through each of his hands; he could not work for his salvation. He had a great nail through both of his feet; he could not run on any errands for the Lord. When he had the use of his feet, they were swift to shed blood; and when he had the use of his hands, they were doing the devil's service. He could not have been baptized; there was not a man in Judea who would have baptized him. As he hung there by the Saviour's side, he cried out, "Lord, remember me." That prayer was right to the point. I hope there will be some who will make that prayer today.

The gift of salvation is offered to you today, without money and without price. What are you going to do with it? It will be a terrible thing for any one to go down to hell from England, the land of an open Bible, that speaks of the free gift—a land where the gospel is proclaimed more faithfully than in most other parts of the world. My friends, your hell will be two hells. Today while God is offering you this gift, is pressing it upon you, open your heart and say, "Come in, blessed Saviour, come in. Thou God of all grace, take up Thy abode in my heart!" and He will come.

THE GLORY OF GOD'S GRACE

(CONTINUED FROM PAGE 209)

persuaded that, what He had promised, He was able also to perform" (Rom. 4:21). The quickening of Abraham's body, as good as dead, is a type of the quickening of the bodies of the saints at the rapture. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump" (I Cor. 15:52).

V. The certainty of the fulfillment of God's promise that, through His grace, everyone who believes on His Son shall one day "be like Him," is the crowning glory of the grace of God. That holy event is not conditioned upon the sanctifying influence of that blessed hope in the believer's life in "this present world," but wholly and solely upon God's faithfulness to keep His promise toward those who have become "the children of God by faith in Christ Jesus." (See Galatians 3:26).

And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day (John 6:40).

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is (I John 3:2).

"For we shall see Him as He is." "This has been taken as if it meant that we should be changed into His likeness by seeing Him. This, of course, as a present effect of occupation with Him on faith, is true... It is also surely true that to see Him as He is, as we shall see Him in the day of His manifestation one must be like Him *first*; and, in fact, we are changed first of all into His likeness, and then caught up to be with Him. Every hindrance, everything that would obscure, everything that would prevent perfect fitness for seeing Him as He is, morally or physically, will be removed from us."—F. W. Grant in *The Numerical Bible*.

"In all these passages the Greek is the same verb, *opsomai*: not denoting the action of seeing but the state of him to whose eye or mind the object is presented: hence the Greek verb is always in the middle or reflexive voice, to perceive and inwardly appreciate."—Tittman, quoted in *Bible Commentary*. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

"And every man that hath this hope in him (i. e. 'resting on Him, grounded upon His promises') purifieth himself, even as He is pure" (I John 3:3).

On Christ the solid Rock I stand,
All other ground is sinking sand.

The knowledge of the imminence of the fulfillment of God's Word concerning that holy event, accentuates, but does not of itself create the sanctifying influences and energizing missionary impulses of the blessed hope. It is forever the truth that "the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." The saving, sanctifying, impelling power of the truth is created by the knowledge that "the great God and our Saviour Jesus Christ... gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

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LAW AND GRACE

(CONTINUED FROM PAGE 215)

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

"I do not frustrate the *grace of God*: for if righteousness come by the law, *then Christ is dead in vain*" (Gal. 2:21).

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal. 3:11).

"For what the law *could not do*, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

"And by Him all that believe are justified from all things, from which *ye could not be justified by the law of Moses*" (Acts 13:39).

"For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God" (Heb. 7:19).

IV. THE BELIEVER IS NOT UNDER THE LAW

The sixth of Romans, after declaring the doctrine of the believer's identification with Christ in His death, of which baptism is the symbol (vss. 1-10), begins, with verse eleven, the declarations of the principles which should govern the *walk* of the believer—his rule of life. This is the subject of the remaining twelve verses; verse 14 gives the great *principle* of his deliverance from—not the *guilt* of sin, that is met by Christ's blood, but—the *dominion* of sin; his bondage under it.

"For sin shall not have dominion over you: for ye are *not under the law, but under grace*."

Lest this should lead to the monstrous Antinomianism of saying that therefore a godly life was not important, the Spirit immediately adds:

"What then? Shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:15).

Surely every renewed heart answers, Amen, and Amen!

Then the seventh of Romans introduces another principle of deliverance from law.

"Wherefore, my brethren, ye also *are become dead to the law* by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, *which were by the law*, did work in our members to bring forth fruit unto death. But now *we are delivered from the law*, that being dead wherein we were held; that we should *serve in newness of spirit, and not in the oldness of the letter*" (Rom. 7:4-6). (That this does not refer to the ceremonial law, see verse seven.)

"For I through the law *am dead to the law*, that I might live unto God" (Gal. 2:19).

"But before *faith came*, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *But after that faith is come, we are no longer under a schoolmaster*" (Gal. 3:23-25).

"But we know that the law is good, if a man use it lawfully; knowing this, that *the law is not made for a righteous man*" (I Tim. 1:8, 9).

V. WHAT IS THE BELIEVER'S RULE OF LIFE?

"He that saith he abideth in Him ought himself so to walk, *even as He walked*" (I John 2:6).

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

"Dearly beloved, I beseech you as *strangers and pilgrims*, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). See, also, verses 12-23.

"I therefore, the prisoner of the Lord, beseech you that *ye walk worthy of the vocation wherewith ye are called*,

with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:1, 2).

"Be ye therefore followers of God, as dear children; and *walk in love*, as Christ also hath loved us, and hath given Himself for us" (Eph. 5:1, 2).

"For ye were sometimes darkness, but now are ye light in the Lord: *walk as children of light*" (Eph. 5:8).

"See then that ye *walk circumspectly*, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16).

"This I say then, *Walk in the Spirit*, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

"For I have given you an example, that ye should *do as I have done to you*" (John 13:15).

"If ye keep *My* commandments, ye shall abide in *My* love; even as I have kept *My* Father's commandments, and abide in *His* love" (John 15:10).

"This is *My* commandment, That ye love one another, as I have loved you" (John 15:12).

"He that hath *My* commandments, and keepeth them, he it is that loveth *Me*" (John 14:21).

"And whatsoever we ask, we receive of Him, because we keep *His* commandments, and do those things that are pleasing in *His* sight. And this is His commandment, That we should believe on the name of *His Son Jesus Christ, and love one another, as He gave us commandment*" (I John 3:22, 23).

"This is the covenant that I will make with them after those days, saith the Lord, *I will put My laws into their hearts, and in their minds will I write them*" (Heb. 10:16).

A beautiful illustration of this principle is seen in mother-love. The law of the commonwealth requires parents to care for their offspring, and denounces penalties for the wilful neglect of them, but the land is full of happy mothers who tenderly care for their children in perfect ignorance of the existence of such a statute. *The law is in their hearts.*

It is instructive, in this connection, to remember that God's appointed place for the tables of the law was *within* the ark of the testimony. With them were "the golden pot that had manna, and Aaron's rod that budded" (types, the one of Christ, our wilderness bread, the other of resurrection, and both speaking of grace), while they were covered from sight by the golden mercy-seat upon which was sprinkled the blood of atonement. *The eye of God could see His broken law only through the blood that completely vindicated His justice and propitiated His wrath* (Heb. 9:4, 5).

It was reserved to modern nominalists to wrench these holy and just but deathful tables from underneath the mercy-seat and the atoning blood, and erect them in Christian churches as the rule of Christian life.

VI. WHAT IS GRACE?

"But after that *the kindness and love of God* our Saviour toward man appeared" (Titus 3:4).

"That in the ages to come He might shew the exceeding riches of His grace, in *His kindness toward us through Christ Jesus*" (Eph. 2:7).

VII. WHAT IS GOD'S PURPOSE IN GRACE?

"For by grace are ye *saved* through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

"For the grace of God that bringeth *salvation* hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

"That being *justified* by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:7).

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

"By whom also we have access by faith into this grace wherein we stand" (Rom. 5:2).

"And now, brethren, I commend you to God, and to the word of His grace, which is able to *build you up*, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

"To the praise of the glory of His grace, wherein *He hath* made us *accepted* in the Beloved. In Whom we have *redemption* through His blood, the *forgiveness* of sins, according to the riches of His grace" (Eph. 1:6, 7).

"Let us therefore come boldly unto the throne of grace, that we may obtain *mercy*, and find grace to *help* in time of need" (Heb. 4:16).

How complete, how all-inclusive! Grace *saves, justifies, builds up, makes accepted, redeems, forgives, bestows an inheritance*, gives *standing*, provides a throne to which we may come boldly for *mercy* and *help*, *teaches* us how to live, and gives us a *blessed hope*!

It remains to note that these diverse principles cannot be intermingled.

"And if by grace, then is it no more of works: otherwise grace is no more grace.

But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 4, 5). See, also, Gal. 3:16-18; 4:21-31.

Finally:

"So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:31).

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

"But YE are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:18-24).

It is not, then, a question of dividing what God spoke from Sinai into "Moral" and "Cereimonial"—*the believer does not come to that mount at all.*

As sound old Bunyan says:

"The believer is now, by faith in the Lord Jesus, shrouded under so perfect and blessed a righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein. *This is called the righteousness of God without the law.*"

KEEPING GRACE

(CONTINUED FROM PAGE 213)

death and God's provision in grace for those who become His sheep are inseparable. The latter is conditioned upon the former. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). These "all things" must necessarily include all that is needed for the safe keeping of the sheep.

When Jesus spoke of laying down His life for the sheep there was a division among the Jews. Many of them said, "He hath a devil, and is mad" (vs. 20). To the legalistic Jewish mind, depending upon self-righteousness and human merit (Rom. 10:3), the death of the Shepherd as a condition for life for the sheep was madness. To the Jews the cross is a stumbling block (I Cor. 1:23). Life, because of the death of Another, can not be grasped by that mind which is saturated with the thought that life is a reward for doing that which is good and righteous under the law.

In verses twenty-seven to twenty-nine inclusive is found one of the most illuminating statements, showing dependence on the part of believers and provision on the part of God, to be found in the entire gospel. "My sheep hear My voice, and I know them, and they follow Me." When He calls they

listen to Him and as He calls they follow. What is the meaning of following Him? To many it means obeying Christ's commands, to follow His example or His teachings. Such interpretations do violence to the figurative language here used. The figure here is *sheep following a shepherd*. Why do sheep follow a shepherd? Is it to do something for the shepherd? Hardly. There is but one reason. They follow to be fed and cared for. Following is an expression of complete dependence upon the shepherd. There is nothing meritorious on the part of the sheep to follow. To inject a demand for that which is in the slightest meritorious as an element of following the Good Shepherd is adding law to grace.

When soldiers follow a general into war it is quite a different matter. They do so to fight for him and to give their lives, if need be, for him. But not so with sheep. By following they commit themselves to the shepherd's care and protection. This is a perfect picture of the believer's position under grace. As it is in the nature of sheep to follow their shepherd, so it is also in the new nature of the sheep of the Good Shepherd to follow Him.

To this attitude of dependence the Shepherd responds by giving them eternal life and declaring that they *shall never perish*. No clearer statement could be made than this. Its simplicity excludes interpretation. It can only be accepted or rejected. To reject it is to deny grace. The power of the Shepherd to hold them in His own hand is the guarantee that they shall never perish. But that is not all. "My Father, Which gave *them* Me, is greater than all; and no *man* is able to pluck *them* out of My Father's hand" (vs. 29). The omnipotence of the Father then is called upon as a further guarantee. He is greater than all. Yes, He is even greater than the will of man. In these words Jesus sums up God's loving provision for the preservation of His sheep. It is God's keeping grace.

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 207)

spotless righteousness of God. "Matchless, marvelous, infinite grace of our loving Lord."

But what does grace hold out for the daily life of the believer? The admonition of the Apostle Peter is pertinent—"Grow in grace." As someone has so aptly put it, this exhortation does not mean to grow INTO grace as though by human endeavor and self-effort one might attain unto the grace of God, but it simply means that the sinner, saved, sealed, and secured by the grace of God, should now permit himself to grow, develop, and bear fruit in this grace which now has so fully enveloped him. The same grace that set us free from the guilt and penalty of sin is able also to set us free from the bondage and power of sin in our daily lives. In the familiar words of the Apostle Paul, addressed to Titus, we have the three-fold function of the grace of God in the life of the believer. We read, "For the GRACE of God that BRINGETH salvation hath appeared to all men, TEACHING us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). Climaxing a list of Christian virtues, the Apostle Peter in the fourth chapter of his first epistle, verses one to ten, exhorts believers to avail themselves of this grace. He closes by stating in verse ten, "As every man hath received the gift, even so minister the same one to another, as good stewards of the MANIFOLD GRACE OF GOD." In short, "grow in grace" simply means that we are to be gracious one to another in all the exigencies and emergencies of life as "good stewards of the MANIFOLD GRACE OF GOD."

—C. R. L.

FLAG SALUTING

THE present conflict has been the indirect cause of more than one unpleasant incident here in America. Some of these can rightly be blamed on fifth column activities of revolutionary minded aliens. Others, to our chagrin have been the direct fault of people holding unscriptural religious views.

A certain religious sect teaches its followers that the

saluting of the American flag is a sin. A mob gathered in Texas not long ago and forcibly ejected this sect's agents from their town. Holders of this belief were mobbed in Maine with the result that several were seriously injured and State Militia intervention was threatened by the Governor. Still more recently a Wyoming chapter of this sect aroused the ire of those western citizens by their literature and anti-American views with the result that they were forced to salute and kiss the stars and stripes. Unfortunately the police did not restrain the mob and the sect's auto and trailer were burned by them.

We do not agree with these unlawful demonstrations but we hold no brief for the unscriptural, fanatical views of the sect. Apart from God's plain orders on the subject, we emphatically state that we Christians owe allegiance to the flag under whose protection we are willing to reside. If we do not like our residence we ought to be honorable enough to move to another land.

God's Word, however, is the first and last word on any subject for God's children. Christ said, "Render unto Caesar the things that are Caesar's." Paul said it this way: "Let every soul be subject unto the higher powers" and "Obey them that have the rule over you." This means obedience to civil laws, payment of taxes, honoring officials and praying for them, and serving the government in battle if need be. This is not a transgression of the spiritual side of life for that

(CONTINUED ON PAGE 235)

BOOK REVIEWS

(CONTINUED FROM PAGE 216)

A LAMB GOES UNCOMPLAININGLY FORTH

The appeal of these heart-searching Lenten messages addressed to Christians is for godly sorrow for sin, sincere repentance, and a life of devotion to the Saviour. It is to be regretted that we cannot recommend the teaching in the first chapter concerning Jesus at Gethsemane "repenting" for the sins of the world, nor the teaching in the second chapter that a Christian once having accepted the Lord as Saviour may become a lost soul through the sin of betraying Christ. However, the excellent revival messages contained in the booklet are much needed by Christians today and would be a blessing, not only at the Lenten season, but the year around.

A Lamb Goes Uncomplainingly Forth, by Adolph Hoenecke, D. D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 75 pages. Price, 25 cents, paper.

THESE FORTY YEARS

This is the story of forty years of vast and varied experiences in Rescue Mission work, evangelistic and Bible conference work, and other lines of Christian service under the mighty hand of a loving God Whom the author has served with indefatigable fervor and devotion since his deliverance from Satan's domination.

It is the record of the triumph of God's unfailing grace in scores of lives which had been rendered hopeless by the blight of sin and its shackling dominion. Love, grace, deliverance, power, honor, glory is the story of what hearts have found in Jesus, the Infinite Saviour and Lord "Who is able to do exceeding abundantly above all we ask or think according to God's mighty power which He wrought in Christ when He raised Him from the dead." Should hearts be unbelieving concerning God's ability to deliver the most hopeless and wretched soul from the depths of sin and iniquity, they could scarcely be after reading this thrilling account.

The style of the book is the clear, concise style of Mel Trotter and that of others whom he has chosen to give the story in their own language: the Irish cop, the horseman, and others. The author's humor stimulates laughter and his pathos touches the soul's depths and wrings it to tears.

Read this account for information, for inspiration, and blessing.

These Forty Years, by Melvin E. Trotter, D. D. Publishers, Marshall, Morgan & Scott, Ltd., London, England, and the Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 120 pages. Price, 50 cents, cloth.

UNDER FIVE FLAGS

This heart-stirring narrative in which the details of travel, customs, and daily living are given in such an interesting manner shows the great need for missionary work and the spreading of the gospel in Central Europe. It is a challenge to young people to give themselves for full-time service to the Lord Jesus Christ.

Under Five Flags, by Lera B. Friedemann. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. 287 pages. Price, \$2.00, cloth.

THE REVIVED ROMAN EMPIRE

This pamphlet should be in the hands of every student of the prophetic Word. It is brief, clear, concise, up-to-the-minute, first hand, and therefore, interesting. It is written by one who has seen, and is thus the record of a true witness. It contains recent photographs taken by the author. These show the actual developments in Rome.

The Revived Roman Empire, by W. D. Herrstrom. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 54 pages. Price, 25 cents, paper.

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HARVEST FIELD

(CONTINUED FROM PAGE 217)

also spoke at morning devotions as well as at the Sunday evening service of the Berean Fundamental Church of which Rev. A. H. Yetter ('28) is pastor. James Wood ('38), taking additional training at Sterling College in Kansas, gave a helpful message from John 21 at morning devotions. The messages of Rev. Darrel Handel, former student, given at morning devotions and at the Sunday morning service of the Campus Gospel Center, of which Rev. C. R. Lindquist ('27) is pastor, were enjoyed by all, as were the messages of Harlan Gautschi ('39) at morning devotions and at the Sunday evening service of the Burlington Fundamental Church of which Leland McClellan ('39) is pastor. "Jesus, Rose of Sharon" was beautifully sung by Bob Hyink, visitor, at one of the devotional sessions. By special request on two occasions Mr. Handel, who has a daily radio ministry in St. Louis, sang "Heartaches" and "After," in addition to the special number, "Nothing But Leaves," rendered at the Alumni Banquet.

The school year closes with much fruit in evidence in our Evangelistic Department, for which we praise God. It has been our privilege to report to you from month to month concerning our efforts in personal evangelism. This report will conclude and total the reports given for the school year of 1939-40.

STUDENT EVANGELISTIC REPORT FOR THE SEASON OF 1939-40

Persons Talked With, Total	5,177
Persons Receiving the Lord Jesus	317
Persons Returning to the Lord Jesus	36
Persons Yielding to the Lord Jesus	45
Tracts Distributed	33,051
Scriptures Distributed	1,135
Letters Written	457
Sunday-school Classes Taught	1,289

Meetings Conducted:

Church	97
Mission	42
Prayer	69
Open Air	24
Shop	37
Hospital	20
Young People's	54
Miscellaneous	327
Total Meetings Conducted	670
Meetings Participated in, Total	5,654
Meetings Attended, Total	5,233
Musical Numbers Rendered	1,657
Hospital Visitation	70
General Visitation	1,340
Total Hours Practical Work	16,836

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM 219)

near the school, while the chapel will be on a commanding site. It will be really nice here when our dream is realized.

Food Problem

"We have had considerable difficulty in getting enough food for our men and boys because all the food hereabouts is commandeered by the road camp, which has 600 men and their families, the mine Tshakindu with a like number of people, and a prospector who has had 50 men and their families working at Km. 90, up until a few days ago. So many people take a lot of food. The State gave us two small villages to furnish us food, and now that the prospector has moved from Km. 90 to Km. 14, the State has also given us Mukulumunya's village. So we should get a larger supply of food from now on."

Health Report

We were glad to learn from Mr. Lindquist's letter, dated April 1, that the general health of the missionary group at Ikozi was quite good. He said the doctor had been there a few days before and had found considerable the matter with

the new natives that have recently come into the station from surrounding villages. The doctor stated that the boys our missionaries had brought from Musuku were above the average in health with about two exceptions, so Mr. Lindquist felt much encouraged.

THE DAYS OF YOUTH

(CONTINUED FROM 222)

Ginger was looking far away. Her spirit caught the significance of the explanation as her heart responded, and she answered,

"Yes—right now—I will." And even as she answered, the observing physician saw a new light in Ginger's eyes. Then a smile broke upon her countenance.

"Why, Dr. Symes, it's all gone—all the hurt inside here." Her hand rested over her heart. "I thought maybe the accident caused it, but I guess what was in here caused the accident—didn't it?"

"Perhaps so, Ginger, but we never did get that question answered, did we?—But some other things are answered, aren't they, my girl?"

Ginger drew a deep breath and heaved a quiet sigh. "My, I'm glad it all happened!"

"You mean you are glad you have a fractured arm if it took that to make you see your need of Jesus, Ginger?"

"Yes—and will He take away my old mean temper, too?" Ginger questioned impetuously.

"Of course He will." The doctor was smiling with a quizzical interest in his spiritual patient.

"Then He will have to, 'cause I can't do anything about it," the girl responded.

"If you always remember, Ginger, that you can't do anything about it, and that He will have to, then you won't have any trouble. 'I can't, but He can' has been the secret of many a problem solved and many a battle won in this doctor's experience. In fact, it even takes away the battle. We don't have to fight, Ginger. We just 'stand still' and watch the Lord win all our battles for us, because you see He has defeated Satan already in His death on the Cross and by His resurrection."

The girl listened with keen interest, and answered,

"Do you 'spose, Dr. Symes, that's what Mother and Kenneth have been doing all week? Maybe they've been 'watching Him win the battle.' They haven't said a word about how I disobeyed Mother and ran away with Pat that day when she told me not to—oh, there I've told you now. Only I didn't tell how I raced Pat so fast around the curve he couldn't stay on the road and slid off the road down the bank." She was rattling on breathlessly when the doctor stopped her.

"You don't expect me to answer a question when I can't get a word in edgewise, do you?" laughed the doctor.

"Oh, no. But it wasn't really a question. I was just wondering," she answered frankly, but went on, "Say, Dr. Symes, how did Mother happen to let me stay here alone today while she went shopping? She always thinks I'm such a baby that I have to be looked after."

"Well, my girl, perhaps she decided to 'stand still' and watch the Lord win the battle too."

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 234)

belongs to God, "Render unto God the things that are God's." If our government should ever interfere with our Bible, public or private worship, prayer, etc., then we should resist.

—E. E. L.

ANOTHER VICTIM

ANOTHER mighty Empire has fallen under the ruthless, barbaric talons of the Twin-Dictator Vultures. On the pretense and justification that they are now squaring accounts

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crushing defeat heaped upon their respective peoples in the world war of some twenty odd years ago, these "two birds of a feather," Hitler and Mussolini, have now divided the spoils of France. England is slated to be the next carcass. By means of aeroplanes they proceed to rain death and destruction upon the innocent and the helpless. Inspired by fresh conquests, with their vulture-like beaks dripping with the blood of innocent women and children, with savage tenacity they are determined to carry on in their blood-thirsty conquest of the world.

Will the United States be spared this raping ordeal? No one knows. But regardless of the final outcome of this present conflict, we, who know the Lord and believe His inspired and infallible Word, are encouraged and strengthened in the midst of gloom and war-hysteria by the heartening words which fell from the lips of the Saviour just as he departed from this troublesome world when he said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Take courage, Christian friend, "look up, lift up your heads," Christ is coming soon! —C. R. L.

A MEXICAN BIBLE INSTITUTE

WHILE journeying down through the southland during the holiday season and the early weeks of the New Year, it was our privilege to make many new friends and to contact varied testimonies for Christ. We were especially impressed by the evangelistic endeavors being put forth at Laredo, Texas in behalf of the Mexican and Spanish speaking peoples. A work which interested us very definitely was a new venture of faith, a Bible Institute for the training of Spanish speaking young people. This work was started and is being conducted by the Rev. C. A. Talbert and his good wife. Though small in its present infancy, it promises to grow and develop. We quote from a recent letter received from Brother Talbert in which he says,

In this belated answer to your encouraging letter of May 3, I want to thank you and your students for your prayers. It seems that every work of the Lord is uphill work, and the prayers of the fellow-laborers are of the greatest support. Also my sincere thanks for *Grace and Truth*, such an interesting publication and very helpful as well.

A Mexican high school lad and I have begun holding services together, partly outdoor and some inside. I really need an amplifier and am trusting God for it. It will be usable in reaching the people with the message of life. He will surely supply (Phil. 4:19). You will want to pray with us as we will for you.

Here is an opportunity, dear reader, for a you to join with us in not only praying for this need of an amplifier but for this worthwhile, fundamental testimony which is making it possible for Mexican young people to be trained in the Word of God so that they will be able to minister to their own people across the border. Prayer avails much. Pray! —C. R. L.

Of Course You Pray

But a little booklet entitled, "A Suggestion for Developing the Prayer Life" by C. L. Fowler will show you a new way to pray and open new doors of blessing.

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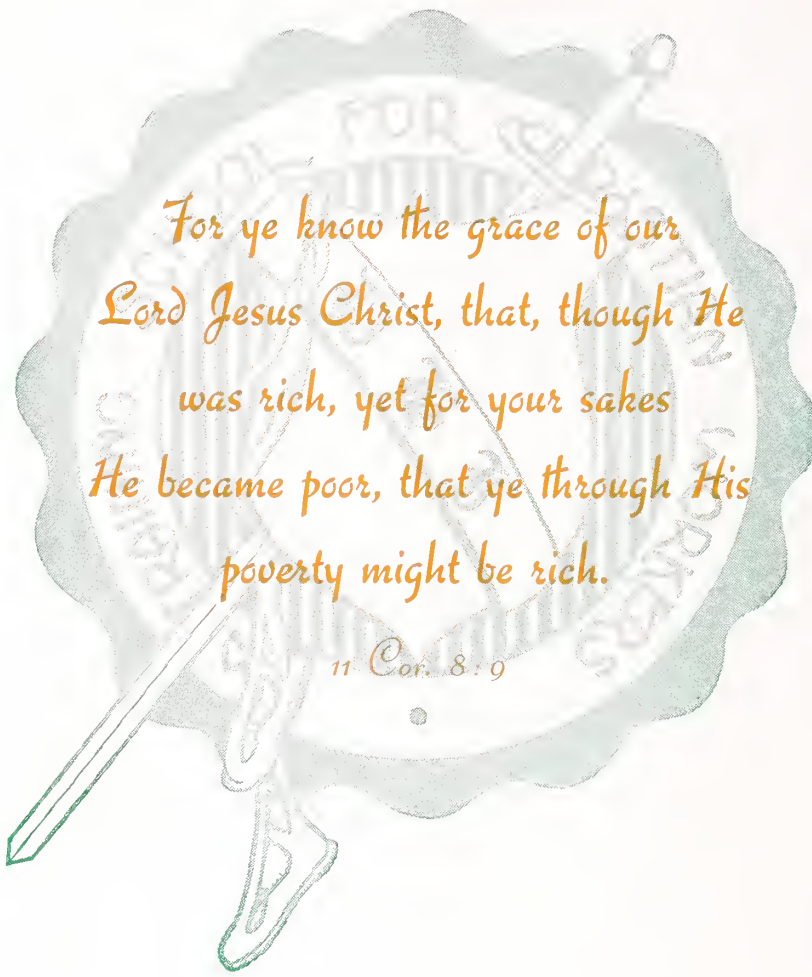
INEXPENSIVE ACCOMMODATIONS

Board and room for Conference guests will be provided at minimum cost in the Institute Dormitories and Dining Hall.

These are just a few of the many worthwhile features which await you at the fifth annual Summer Bible Conference. Write for illustrated Conference folder, and make your reservations early.

C. Reuben Lindquist, Director of Publicity
Denver Bible Institute, Denver, Colorado

August 14 - 25



For ye know the grace of our
Lord Jesus Christ, that, though He
was rich, yet for your sakes
He became poor, that ye through His
poverty might be rich.

11 Cor. 8:9

A. H. YETTER

War Number



GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

August

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1940

The Cooperation

We have been greatly impressed and encouraged by the fine letters which have come to us from many of our new Dollar-a-Month subscribers accompanying their pledge cards. We are sorry that we cannot share them all with you, but we do want the members of our *Grace and Truth* family to catch the fine spirit manifested on the part of these who have just recently joined with us in the support of the testimony of the Denver Bible Institute. Two recent letters follow:

From Michigan—

The Dollar-a-Month plan is an excellent one, and I'm glad thus to have a small part in glorifying my Lord and making His saving grace known. The pledge card and money order are enclosed, and with God's help the offerings shall be sent regularly on the twentieth day of each month, beginning in June.

Also enclosed is a pledge card and gift of one dollar from the — Mission Circle of our church. I shall be sending this money at the same time that I send mine.

Thank you again for giving me this opportunity to serve and glorify Jesus.

From California—

I do want to have a part in your great work in order that no need of retrenchment will be necessary. I only would like to do more toward it, but I pray that the required amount of additional supporters will respond. May God richly bless you as you carry on.

Your publication, *Grace and Truth*, is such a fine Christian magazine, one that I could not or would not want to get along without.

To date, forty-five new Dollar-a-Month subscribers have been added to our list of regular supporters. For this we are most grateful to God. But in order to make it possible for us to continue on from month to month during the next school season without incurring a deficit, we must have the other four hundred and fifty-five. Will you be one of the remaining *four hundred and fifty-five*?

As stated in last month's announcement, we believe that we were led of the Lord to present this systematic method of support to our co-laborers, first, because we were confident that such a plan would not work a hardship on any one individual, and secondly, we wish to add that this plan will not interfere with nor affect the regular contributions of church members to their own churches. Therefore, we most earnestly bespeak the definite cooperation of new friends in supporting the worthwhile work of the Denver Bible Institute. We are most eager to see this testimony go on with all current bills paid from month to month. Will you help us make this possible? Use the enclosed card, and send it to us at once. We solicit your cooperation in the work of the Institute as it holds forth the Word of Life in this Rocky Mountain Region.

DENVER BIBLE INSTITUTE

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"GRACE AND TRUTH"

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16,17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6,7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-Chief*

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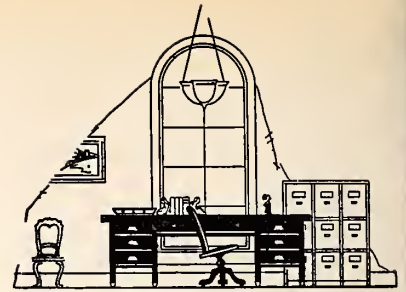
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AS THE EDITOR SEES IT



THE WAR NUMBER

THE present period of strife, unrest, and war that has gripped the world has awakened men to God's role in the drama of these last days as no other thing could have done. A Miami, Florida newspaper devoted part of a page not long ago to prophetic passages from the Book of the Revelation. They were printed in large type under the heading in the form of a question, "Are these predictions being fulfilled today?" This is representative of the awakening that is coming over men's lethargic hearts.

A FAITHFUL STEWARD

SOME weeks ago the Lord burdened a consecrated business man, living in the city of Denver, to help the Institute in a material way. And when we say "material way," we mean literally just that.

Being a contractor by trade, specializing in the construction and remodelling of store fronts, this earnest Christian, upon visiting the Institute Campus, casually observed some imperative needs. A glimpse of Chapman Hall revealed that while the building had been transformed as well as protected from the elements by the stucco coating which the Alumni Association so graciously provided, a coat of paint for the roof was needed to finish the job and to protect it from the weather.

A few days later, this Christian man appeared at the Campus with forty-five gallons of roof paint loaded in his car. No sooner had he realized the need than he set to work to interview two large paint concerns, with the result that this need was supplied.

Upon learning that we were planning to continue with the construction of a dining room at Institute Park, to be completed in time for our second annual Christian Conquerors Youth Conference, the same man offered to draw the plans for the building required.

In drawing the plans, he incorporated door and window frames, complete with sash and doors, from stock in his warehouse in Denver. These he presented as a donation. With the school operating on limited finances through the summer months, it would have been impossible

for us to proceed with the construction of this building had it not been for the generous contribution of this servant of God in a material way. Truly God works in mysterious ways, His wonders to perform.

Not satisfied with securing and giving of materials valued at several hundred dollars, this business man has repeatedly brought his friends and men in his employ to the Park, not only to supervise but to labor in the actual construction of the dining hall building.

Within the last few days this Christian friend, upon interviewing a lumber firm in Denver secured shingles sufficient to completely cover the roof of Torrey Hall, the dwelling which was on the Campus when purchased twelve years ago. This roof was in a state of disrepair and was looking badly in many places.

In addition to these helpful material gifts, this faithful steward has secured cash donations from business men of his acquaintance, who became interested through his simple statement of the worthwhileness of the work which the Institute is doing. Would to God that other business men would likewise take it upon themselves to render service as unto the Lord. They doubtless could make contacts which could not otherwise be reached.

We thank and praise our God for His undertaking on our behalf through this faithful one.

Our friends will rejoice with us in the transformation which these gifts have made when they visit the Institute Campus and Institute Park.

—C. R. L.

THE SECOND YOUTH CONFERENCE

AS WE go to press the second Christian Conquerors Youth Conference is well under way.

With twenty-seven young people registered the first day, coming from six different states, and with many others scheduled to arrive for the closing days, we feel that God's blessing has truly been manifested.

The addition of the new dining hall which is rapidly nearing completion, has made it possible to conduct this year's conference much more conveniently. Rev. W. P. Whittemore, our guest speaker, now of Ogden, Utah, is with us again this season, and God is using his testimony



❧

The Beautiful
New Stone
Dining Room
and Kitchen
at
Institute Park

❧

to reach the hearts and lives of the young folk who have gathered in. A varied program, under the supervision of Rev. A. H. Yetter, director of the Conference, coupled with the many opportunities for relaxation and recreation which the beautiful Institute Park provides, is affording a real treat to one and all. Next month we propose to give a full report of the Youth Conference. In the meantime we urge our *Grace and Truth* readers to be much in prayer for the Fifth Annual Conference which gets under way at the Institute Campus, Wednesday, August fourteenth.

—C. R. L.

NO BIBLE "BLACKOUT"

The European crisis has been responsible for giving us the new expression of "blackout," which speaks to our minds of the terrible rain of destruction being poured upon the people of those cities in unpenetrable darkness. However, despite war, there has been no "blackout" made upon God's Eternal Word in either Europe or Asia.

This was the report last week of the American Bible Society, headquarters of which are in New York City. In 1939, according to the Society, there was a "remarkable increase" in the distribution of Bibles in both those continents.

In 1939, incomplete figures from Germany showed that 1,225,000 Bibles were distributed, "a substantial increase" over 1938. In Hungary, 169,000 were sold, more than double the sales of 1938. In Czecho-Slovakia, the 1938 circulation of 50, 876 was increased by 50 per cent. Poland bought 135,000 last year, compared to 54,000 in 1938; Latvia and Lithuania 194,000, compared to 117,000; The Netherlands 197,537, compared to 87,206. In France, nearly twice as many Bibles were distributed last year as in 1938, despite the war.

But even more encouraging to the Society was the distribution of Bibles in the Far East last year. There the Society distributed more than 1,500,000 volumes and still was not able to meet the demand.

A FIFTY-FIVE YEAR OLD PROPHECY

Just fifty-five years ago a Frenchman named Renan made a prediction that passed unnoticed until 1914. His remarks were addressed in 1885 to Ferdinand de Lesseps who had just completed the building of the Suez Canal. We quote as follows:

You have not deceived yourself that the piercing of the isthmus will serve different interests, one after the other. The famous words "I am come not to bring peace but a sword" have no doubt come frequently to your mind. The isthmus cut in two means a battleground . . . for it serves as a means of access to all the oceans of the globe.

This is a remarkable statement, for it is in striking agreement with God's Word. Other men have tried to move the future Battle of Armageddon away from Palestine to some other place on the face of the earth such as Flanders Field. The word "Armageddon" means "hill of Megiddo." The city and valley of Megiddo are specific locations in Palestine (Josh. 17:11; II Kings 23:29, 30).

A prophecy in Zechariah 12:11 points to a terrific conflict to occur at this place some day. Any schoolboy knows that Palestine with its fabulously wealthy Dead Sea is but a stone's throw, figuratively speaking, from the Suez Canal. Yes, this neighborhood will be the scene of the world's greatest battle (Rev. 16:16). Two hundred million men will be involved in this battle (Rev. 9:16), the most men ever to be engaged in one single battle.

—E. E. L.

THE BLITZKRIEG OF GOD

Tours; Hastings; Jena; Waterloo; Marne; France. What conflicts! What strategy! What brilliant generalship! What crises in history! What recollections! Mohammedans turned. English supremacy. Prussian humiliation. French disaster. Immortal river. "Blitzkrieg."

The recent battle of France will go down as one of the greatest, if not the greatest, battles of history. Perhaps the battle of England will be so colossal in its effects and outreach that we will finally have to consider that as one of the great battles. Certainly, whether or not Hitler defeats England, if and when he attempts the battle, it will be at the cost of the greatest slaughter ever to take place.

Lloyd George made this striking statement during the World War No. 1: "If this is not the last war, then men are living who will see the last of civilization." Today many people feel the same about this war and this period. No

matter how many wars may come that seem to be more destructive and more devastating than the preceding one, we are headed toward a war that will be the world's last and greatest battle. The forces of evil are being headed up in a dictatorship. Hitler, Mussolini, and Stalin cannot all continue to dominate the map of the European continent. The desire to be almighty will be too great and, sooner or later, they, or their successors, will be at each others' throats. Out of these struggles the Great Dictatorship must come. Then the stage will be set for the last great battle, "The Blitzkrieg of God."

The "Man of Sin" will be revealed in the earlier days of his power as a superman. His armies will quell rebellion and bring peace to the earth because of its tremendous might and mechanized power. He will heal the nations and rectify its sorry political and financial affairs. People will acclaim him all powerful and give him undisputed right to life and liberty. But as the testimony of God continues to strike at his usurped authority, he reveals himself as the beast of Revelation thirteen and the world enters the "Tribulation" period. Men and nations are now growing ripe for judgment. God will soon gather them together at Armageddon. Here all the venom of human sin and hatred will be unleashed and the utter annihilation of God's people will be sought. Modern machines invented by devilish genius will be used. The expanding discoveries of science will have brought chemicals in existence, powerful enough to destroy cities and armies in one moment. The greatest army ever assembled will be let loose against the people of God. But on the side of righteousness will be no decayed morale, nor a slow plodding army machine hampered by prim military men. But God will at that hour manifest the greatest "Blitzkrieg" of all time. Heaven will open. A white horse will appear followed by the armies of heaven. Antichrist will rush to the battle. But Christ will slay the wicked by the breath of His mouth, and will tread them down in His anger. Talk about Blitzkrieg—not in nine months will Christ conquer the armies and kingdoms of the world, but in less than nine minutes. Kings will no longer raise the mailed fist against the Son of God. Blasphemous men will be swept away in the torrent of God's judgment. Then will come the true reign of Righteousness, the reign of the "king of kings and lord of lords." "Even so, come, Lord Jesus" (Rev. 19).

—W. P. W.

SHOULD CHRISTIANS FIGHT?

This question has perplexed many of God's children. Of course, we are thinking of it from the national, and not from the individual, standpoint.

We believe in patriotism and believe our government has a right to demand that every citizen do what he can to aid in the defense of our country and our liberty. We would not condemn those who are conscientious objectors, but who, in loyalty to their country, are willing to serve their flag in non-combatant service, but we have no sympathy with that religious sect that refuses to salute the flag. Surely, we owe much to our country for the many blessings that are ours under the stars and stripes.

It is not wrong for a Christian to fight for his country. God's Word teaches loyalty to the government:

Let every soul be subject unto the higher powers . . . Render therefore to all their dues: tribute to whom tribute is due (Rom. 13:1a, 7a).

—E. G. L.

IS THE SOLDIER IN ACTION A MURDERER?

How many times has this question come to men's minds and more particularly in times of war. The unfortunate "doughboy," forced to pull a trigger against his will, wonders if God will judge him as a murderer. The anxious mother prays for her boy at the front, and cries out in fear lest he be killed or become a killer.

Those who still have tender consciences will harbor the above question; but, alas, we fear that most men have become so hate-filled that they

❖ Peace in War ❖

BY DR. MAX I. REICH

*God is working out His purpose,
Spite of all that happens here,
Lawless nations in commotion,
Restless like a storm-tossed ocean.
He controls their rage and fury,
So His children need not fear.*

*Calmly at His right hand sitting,
Is the Christ once crucified,
Waiting for His exaltation,
When He faced humiliation,
When His foes become His foot-stool,
Where His rights were once denied.*

*Let our spirits turn to heaven
Where Christ bides His time in peace,
Giving Him our heart's affection,
One with Him in His rejection
Where He walked a homeless stranger,
Till the present troubles cease.*

*Though the sun and moon be darkened,
Ancient landmarks disappear;
Though the stars fall down from heaven,
And the earth beneath be riven;
God is working out His purpose,
And His children need not fear.*

will delight in killing the enemy, rather than shrink from it.

The question is readily answered, if we remember that war is a condition existing between nations, not individuals. Individuals are to bear the sword for their native country when asked to do so (Rom. 13:1). When they thus obey, with no personal animosity toward the enemy—just obeying orders—God holds the nation responsible and judges it accordingly (Matt. 25). However, when personal hate enters in, then the responsibility is shifted. Note the case of David. David sent Uriah to the most dangerous spot in the front lines of a battle because of personal ambition to marry his wife, Bathsheba. Uriah was killed, and God held David responsible for murder (II Sam. 11:25; 12:9). Here was a case where an individual in a battle was guilty of bloodshed. However, God held David as an individual responsible instead of the nation. Many more men were killed that same day, but the nation took the responsibility for those deaths.

The soldier, who serves his country in battle without personal design or animosity toward those who are the targets of his weapons, is not a murderer. It is his God-directed duty to obey the powers that be. He should never, however, try to hide behind this fact, like David, and dispose of an undesirable person on pretense of doing his duty. God keeps accurate books, and the entries need to be carefully made.

—E. E. L.

IS MUSSOLINI THE ANTICHRIST?

THE world has seen in comparatively short time the rise of three powerful dictators. Their anti-Christian principles and policies have caused many Christians at various times to ask concerning every one of the three: "Is he the Antichrist?" Particularly has this been asked concerning Mussolini; first of all, no doubt, because he was the first of the three to come into prominence, and then because of his ambitions to revive the Roman Empire—which revival is so definitely predicted by God's Word.

Our answer to this question must be, "He is not." The reason we can be so positive in our answer is that the Antichrist has not been revealed—yet. Though the stage is rapidly being set for his act, and the time for his appearance may be very near, that time has not yet arrived.

The Antichrist will dictate the affairs of the world in a *Jewish age*. The age in which you and I live is not a Jewish age. In this dispensation (the Body or Church) "there is neither Greek nor Jew" (Col. 3:11). The Tribulation is a separate dispensation which is definitely Jewish in character. It is not the culmination of the present age, for the Church age ends with the Rapture when all those who make up the

Body are caught up to be forever with the Lord (I Thess. 4:13-18). All mention of the Antichrist is in Jewish books of the Bible except for one exception. The Apostle Paul, God's special writer to the Church age, only discusses the Antichrist in one book—II Thessalonians. This epistle was written to clear up the minds of the Thessalonians concerning the order of events following the Rapture. First Thessalonians concerns the Rapture, which marks the end of the age in which we live. In Second Thessalonians, Paul continues where he left off in his first epistle and gives additional teaching, showing how the Tribulation follows immediately after the end of this age. Then shall the Antichrist "that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:3b, 4). In First Thessalonians five, Paul had already clearly instructed the Thessalonians that the Day of the Lord (The Second Coming—when Christ comes in judgment on the Antichrist) is not to overtake them, for they are of the day (the present dispensation) and not of the night (the dark dispensation—the Tribulation, that follows our present day). We, of this age, are looking for the coming of Christ to rapture His Church. Then will follow the awful night of horror—the Tribulation age. Then will that man of sin, the Antichrist, be revealed—and not until then.

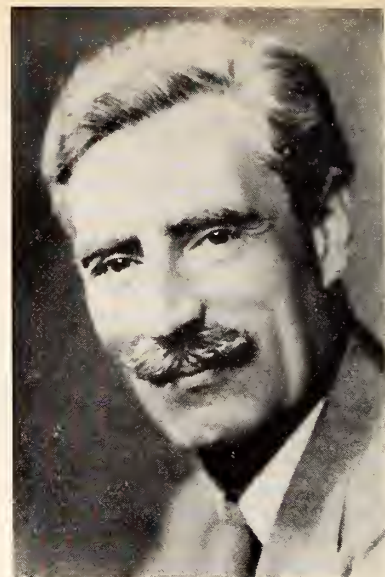
Is the Antichrist on earth today? Though he has not been revealed as such, we cannot say positively whether or not he is living today. Could Mussolini be the Antichrist? It is possible that he could fill that role, for the Rapture could take place any moment and the new dispensation would immediately be ushered in. It would not be impossible for a man alive today to become the Antichrist in the Tribulation.

There are dark days just ahead for this old world when it shall be plunged into the awful night of Tribulation. How comforting to the child of God is Paul's consolation to the Thessalonians, and to us as well: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all . . . the children of the day" (I Thess. 5:4, 5). The Lord is coming for His Church before the Antichrist is revealed. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (I Thess. 4:16-18).

—E. G. L.

Will the European Crisis Result in the End of the Age?

"What will the end of these things be?" Dr. Lockyer shows how present world events are shaping up as we listen for the shout.



BY HERBERT LOCKYER, D.D.
Of England, Writer and Bible Teacher

AS THE foundation of our meditation, allow me to refer you to a few verses from the seventh chapter of Daniel. Let us read from verse seven:

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed (Daniel 7:7-14).

Nineteen thirty-nine will go down in history as a very momentous year indeed, seeing it witnessed the rape of a few small nations—Austria, Czecho-Slovakia, Poland, and Finland.

Nineteen thirty-nine will also stand out as a remarkable year, marking as it did the outbreak of the European conflict, which is fast develop-

ing into a total war, bringing all nations within its orbit.

Now, when we speak of the end of the age, you will understand, of course, that we have in mind the end of this Gospel Age and not the end of the world. While we are going to think of the European situation in the light of the end of the age, we carry with us this thought—that the end of the age represents the end of this age known as the Dispensation of the Grace of God, an age that commenced with Pentecost, where the Church was formed, and which will continue until the Church is completed and caught up to meet the Lord in the air. The end of the world is something totally different to that of the end of the age. The end of the world is found in Revelation 20, where the Great White Throne is set up, and where, before the face of the august Judge seated upon the throne, the heavens and the earth flee away. And so with this explanation, you will understand that we have before us the end of this particular Church Age.

It is absolutely impossible to understand what the Bible has to say about current and future events unless we keep before us four distinct lines of prophecy. We have, what I prefer to call, *The Four-square Prophecy*, and there is no reason why you should be concerned about what is transpiring in the world, if only you have the panorama of prophecy as given by God in His infallible Word.

I

THE FIRST line of prophecy is the formation of the great northern confederacy. For an understanding of that line of prophecy, you must study very closely Ezekiel, chapters 38 and 39. Some two years ago if a Bible teacher declared that Germany and Russia would come together, and be found working together, he would

have been treated as a faddist or as one who was very wild indeed in his statements. But we have come to see the amalgamation of these two nations, and that in spite of what Adolf Hitler has to say in his bible, "My Struggle," regarding the cruelty of the Russian people and the inhuman way in which the Czars dealt with humanity. Now when we go back again to Ezekiel 38 and 39 we find the prophet, although he was in captivity, making the declaration that within the northern confederacy, Germany would be found.

I know that at present there seems to be a little conflict between Russia and Germany. Although they have signed a very solemn pact declaring that they will aid each other, there seems to be a rift. But the fact remains that a good deal of Germany will be in the northern confederacy, which means that in some way or other Hitler and Mussolini are to break, for the best part of the German nation will be found incorporated within the northern confederacy, where Russia will be the controlling factor, the leader of the alignment of nations incorporated within the northern confederacy.

In our day, we are seeing the beginning of that formation, for Russia is becoming a world force. We have seen Russia, that cruel, grizzly bear, stretch out those paws of hers and take unto herself surrounding nations. We know that she is fast swallowing up many of the Balkan states, and the latest word is that she is beginning to nibble away at Roumania, and Roumania is to be a very definite part of that northern confederacy. So as you study what the newspapers have to say about the progress of Russia, and how from day to day those arms are stretching out embracing more nations, you know that the prophecy of Ezekiel is beginning to materialize. That, then, is the one line of prophecy, the formation of the northern confederacy.

II

THE SECOND line of prophecy is the revival of the great Roman Empire. One quotation from the seventh chapter of Daniel, must be read along with the seventeenth chapter of the book of the Revelation, where you have a good deal about the amalgamation of the ten kingdoms into some kind of an alliance.

Now, what are we witnessing? The statesmen in Europe are declaring that as soon as the war is over we must have what they have called the "United States of Europe." If in America forty-eight states can be bound together forming one nation, then why can we not have a federation of nations after the same order? And there is no doubt about it that as the result and outcome of this present titanic struggle, that federation of nations will be set up. And already in the

peace terms that poor, bleeding France is being forced to accept, we see how a good deal of the French Empire is being split up and divided between those two dictators responsible for the tragedy of France.

Within that Roman Empire, you will find nations like Germany (partial), Italy, Spain, France, Britain, Morocco, Egypt, and a good deal of Africa. And so we can see how the stage is being set for the resuscitation of the Roman Empire, and Mussolini is fired with passion to restore the old Roman Empire. He wants to see that Empire rising again with all the old time pomp and glory.

A few months before he died, Ralph Norton, the founder of the Belgian Gospel Mission, sent me a very interesting letter. I knew Mr. Norton and was over there in Belgium and visited his mission stations and saw something of his unique work. He wrote and told me that while in Italy he had a private conversation with Mussolini. While talking with the dictator he showed how that the Bible had something very definite to say about the revival of the Roman Empire. He told me how Mussolini was so interested and said to Mr. Norton, "If you can give me the best books on the subject, I will promise you that I will read them, because naturally I am very interested in the Roman Empire." And Mr. Norton, in writing to me, said, "Now, brother Lockyer, if you can condense, in something like five hundred words, the truth of the Bible regarding the Roman Empire, I promise you that what you may write will be placed in the hands of Mussolini." I wrote back, "Mr. Norton, the very best thing you could hand that Italian dictator is the book called *The Roman Empire* by Mr. Vine, one of our English writers. And that was bought and sent to Mussolini. And so he has, without a doubt, the biblical background of what he is striving after. And we know that the revived Roman Empire is going to be brought about as the result of this total war. Already, as I have suggested, some of the nations incorporated within the Empire are being gathered together. In that revived Roman Empire, formed of ten kingdoms, Rome will be the dominating factor. And behind the dictator himself, the one controlling the destinies of those ten kingdoms, will be the Romish Church, referred to in the seventeenth chapter of the Revelation in very descriptive language.



We know, with the Bible before us, that the Roman Church is to become a very important factor in the affairs of that federation of nations. There are those in church circles who be-

lieve that the time has come for a universal church. So we live in a day of union, when denominations are getting together and destroying the denominational hedges. They are trying to present a united front. And let us make no mistake about it, the one great universal church is coming, and when it is here it will be Romish in nature and polity. That is the express teaching of the Word of God. And the name given by the Holy Spirit describing that universal church, which will be the controlling force within the revived Roman Empire, is "the great whore and mother of harlots." When she has served her purpose, we know that the man of sin, or the beast, or whatever you may call the figure-head of that revived Roman Empire, will turn and rend that church to pieces, as you find in Revelation seventeen.

So we have this second line of prophecy, the revived Roman Empire. Is it not wonderful just to read what is transpiring from day to day, and, as the scene shifts and changes, to realize that the Word of God is about to be fulfilled?

III

THEN THE THIRD line of prophecy is the meeting of three great world forces around Palestine, with Palestine as the prize. There will be those nations within the northern confederacy, and then the ten kingdoms forming the revived Roman Empire. Then you have those nations from the far east, the kings of the sun rising, those great eastern nations that will likewise be found there at Palestine. Here are these three great world forces gathered together. What for? Why, they are gathered together that they might struggle for Palestine. But why meet in such deadly conflict for Palestine? In Palestine, in the possession of the Dead Sea, can be found the duplicated wealth of the world. Why, in that sea, which has been disregarded for centuries, untold wealth is deposited.

Now Palestine, in the Word of God, is referred to as the middle of the earth, or the word "middle" really means "navel." If you take a map, you will find that Palestine is really the center, the heart of the world. And so these great companies, these world forces, are gathered there for a terrible clash, fighting against each other for the possession of Palestine. By that time the Jew will be back in his own land, back in unbelief. So many of the Jews have found their way back already, but evidently they are being thwarted in their desire to return as a people to their own land. I have little sympathy with the determination of the British government to divide the holy land between the Arabs and the Jews. They seem to be somewhat partial in their treatment of the Arabs, and now immigration has been stopped and the Jews are not allowed to go back as quickly as they have

been going. But while the English government may divide the holy land between the Arabs and the Jews, the fact remains that the land in its entirety belongs to the Jew, and the Jew will yet have it. The Jew will be back in his own land. He will return to his land in unbelief. By the time these world forces gather around Palestine, the Jews will be there in the land which is theirs by divine right and gift. And though they may be having a terrible time now in some parts of the world, God pity the Jew when he is there in his own land, surrounded by these bloody nations, for then there will take place what the Bible calls "the time of Jacob's trouble." The Jew will be caught between these world forces, and, in their endeavor to possess Palestine, the Jew will suffer unparalleled woe and tribulation. In fact, the phrase "the great tribulation" is related to God's ancient people, for theirs will be the great tribulation. They will find themselves driven out of their land completely. Returning in unbelief, they will be caught amid these world forces, banished from the land, and then, after awhile, will return to it and become missionaries to the earth at large.

Now you may say to me, "What is to happen ultimately to those world forces there?" Well, according to the teaching of the Word of God, those nations forming the Roman Empire will have the ascendancy. There will be a terrible slaughter heaped upon the northern confederacy and the kings of the sun rising; the one dominating the scene is to make a covenant with the Jews and then to break it; then there will come the leading of the hordes of the earth against the Lord and against His Anointed.

Already the scene is changing, and our interest is being focused in the east. While there is a great struggle in Europe, it would seem that



the struggle is coming to a bitter end, and the scene is changing from Europe to the east, so keep your eyes on the east. There is tremendous activity in the east, and America has to fear the east. America's greatest dread is not invasion on the part of Adolf Hitler, but what may come to this great continent from another mighty land like Japan.

So those kingdoms forming the Roman Empire are to have the ascendancy. The one controlling the destiny of that particular world force will be a very horrible character indeed. He is described for us here as being the fourth beast, dreadful and terrible, and strong exceedingly, having great iron teeth, and devouring and breaking in pieces and stamping the residue with his feet, and diverse from all the beasts that were before him; he has the head with ten horns.

And then, blessed be the moment, when animosity is at its zenith, and it would seem that the godless forces controlled by the man of sin are having full, unhindered dominion, the Lord, referred to as the Ancient of Days, returns, and with the breath of his mouth slays these godless forces, and laying hold of the kingdoms of the world, fashions them into His own world kingdom. Then will be realized the truth of the hymn we often sing:

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
'Til moons shall wax and wane no more.

His feet are to stand upon the Mount of Olives according to the teaching of the prophecy in Zechariah 14:4. He will be seen as the Lord of lords and King of kings, and that nail-pierced hand of His is to wield the scepter of universal dominion.

IV

THEN THE FOURTH line of prophecy is the one concerning all of us who love the Lord, namely, the return of the Lord for His own. Now while we must be advised about what is happening from day to day, and while it is essential to have an understanding of our own times, let us have this thought very clear before us, that what concerns us is not the formation of the northern confederacy or the revival of the Roman Empire, nor what will happen ultimately in France or to Britain or to the other nations that Hitler is anxious to dominate and control, or the meeting of these world forces around Palestine. The one great event concerning each one of us, and which must transpire before the northern confederacy is formed and the Roman Empire is resuscitated, is the return of the Lord Jesus Christ to the earth for His blood-washed children.

Our Lord, in describing this end-time period, told us not to be concerned about what is

happening in our own time, for He predicted wars and rumors of wars, and men's hearts failing them for fear, nation rising against nation and abounding in iniquity, and things growing worse and worse—it is all there for you in Matthew 24. But, said He, when you see these things coming to pass, be not troubled. Why? Lift up your heads for your redemption draweth nigh.

And so, beloved, I am not looking for the formation of the northern confederacy or the revival of the Roman Empire, or the clash of those world forces around Palestine. I am looking for the Lord Jesus Christ from heaven. It is evident to me that what is happening—for coming events cast their shadows before them—declares that the Lord Jesus Christ is not very far away.

So I come to the fourth line of prophecy. "When ye shall see all these things come to pass," said Jesus, "know that it is nigh, even at the doors." Jesus Christ is knocking on the other side of heaven's door, and ere long that door will swing open and Jesus will return.

I referred to the fact that our Lord is coming, and that His feet will stand on the Mount of Olives, and that is blessedly true. But let us never forget that when He turns aside from the ivory palaces, ere He comes all the way to the Mount of Olives, He is going to tarry mid-air, as you have it in I Thessalonians 4: 16, 17,

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Beloved, we are nearer heaven than we realize, and before long we are to hear that shout and respond to the trump and rise to meet our blessed Lord in the air.

Have you thought about that line of prophecy? Have you given any consideration to what Paul calls "the blessed hope"? Now this truth may startle some of you, especially if you are not saved, and if you have never read and studied your Bible, but there is no reason why you should be in ignorance, for here is the Open Book. Get back to it, and find out what it has to say about this event facing those of us who profess to love the Lord.

I know you will carry with you these two stages of our Lord's return. When He turns aside and descends, He will tarry mid-air, and all of us saved by grace, washed in the blood, truly converted, will rise to meet Him in the air. That should not be thought impossible. If the Germans can send men down from the air, then surely Jesus Christ can take them up in the air. We are to be caught up to meet the Lord in the air. That

is the first stage. Then after certain things have transpired, God's people are going to come down with Jesus, and we are going to be here, for the truth of the Word of God is that we are to assist Him in His governmental control of the earth. These bloody dictators may spend their time trying to exterminate God and the Word of God from the lives of men and women, persecuting poor Christians, heaping upon them brutal inhuman treatment, but the day is coming when these despised Christians are to judge the nations and assist Jesus in His control of the earth. If we suffer with Him, we are to reign with Him. A wonderful prospect is before the child of God.

Believe it or not, I have friends in the ministry who look upon me as a crank. But a crank is a very useful piece of machinery. They look upon me as a crank, because now and again I speak on prophetic themes. While in Scotland, there was a fellow Baptist minister who had no room at all in his thinking for the return of Christ. He knew I had a great deal to say about the Second Coming, and kindred themes. One Sunday morning he advertised as his subject, "The Air Balloon Theory," trying to show that it was absurd to teach men and women that one day they were going to rise, just jump up into the air and meet the Lord. Of course that only sent his people down to my church to find out what it was all about.

Well, I do not want you to believe in the coming of the Lord just because I am writing about it. What I ask you to do is to be honest and read your Bible. You ought to know what the Bible has to say about this all-important truth of our Lord's return, and other prophetic themes. You must come to your Bible with an open mind, and read it at its face value. Forget all you have learned in a theological school or elsewhere. Does the Bible teach the Lord's return?

Let me try to tell you what the Bible has to say. I am going to lay aside the Old Testament—not that I believe it is inferior to the New—it is just as inspired as the New Testament, and just as important. You will find as much proof in the Old Testament for our Lord's Second Advent as for His First Advent. But I confine myself to the New Testament because it carries the full revelation of this truth.

How many books are there in the New Testament? You say, twenty-seven. Well, suppose you begin at Matthew one and you read right through until you come to Revelation 22. How many chapters do you think you have in the New Testament? You say, two hundred sixty! Yes. Now, take a pencil and, forgetting all that you have read or what theological professors have told you or what your minister has preached, sit down and begin at Matthew one and read

through to Revelation 22, and underline every passage that has a definite reference to the return of Jesus. How many times do you think you will find the coming of the Lord referred to in those two hundred and sixty chapters forming the New Testament? Over three hundred times! Now surely, if a truth is referred to three hundred times in the New Testament, we ought to know something about it, and we ought to say something about it too. Why, this truth dominates the New Testament. Do you know that there is no other fundamental truth that occupies so much space as our Lord's return? The atonement, justification, and kindred themes have a prominent place, but the truth of our Lord's return dominates the New Testament. Yet there are men in the ministry who can sit down and profess to read the New Testament, and yet despise the truth that fills it. They must read the New Testament with black glasses if they cannot see the return of the Lord.

When you come to classify those three hundred passages, you have a piece of hard work before you. I think a plan like this will help.

There is the testimony of Jesus Christ Himself regarding His return; then there is the testimony of heaven; and last of all, is the testimony of the Holy Spirit through the church.

Take the first line of evidence, namely, the testimony of Jesus Himself regarding His return. Here I point you to John 14:3. Our Lord is in the upper chamber. He is about to leave His own, and ere He goes out to die, He leaves that beautiful message with His own:

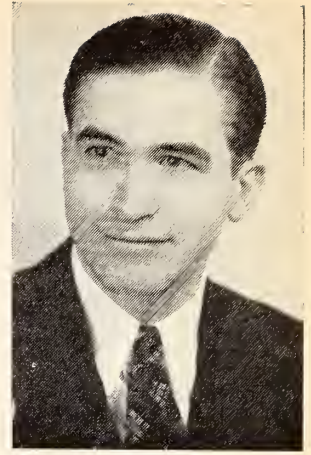
If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

I have the conviction that here in John 14:3, we have the first direct reference in the Gospels to the return of Jesus for His own, for our Lord was speaking to His disciples, His church in representation. Mark the exact phraseology of the Lord's promise: "I will come again, and receive you unto Myself." Where will He be when He returns? In the air. "That where I am, there ye may be also." We shall be caught up to meet Him in the air.

Theologians explain John 14:3 away. Perhaps you know the way they try to interpret such a wonderful passage. Years ago when I set out to study theology, and tried to know something about the doctrine of last things, I had before me a good many works from outstanding theologians, and here is the way that the majority of them tried to interpret John 14. They say that when Jesus said, "I will come again," He never meant Himself. What arrogant assumption! Jesus said, "I." Theologians said, "Jesus never meant Himself. He referred to Pentecost, and

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INSURRECTION OR RESURRECTION?



Not revolution, but Christ, is the hope of this sin-sick world.

BY DAN GILBERT

Author and Bible Teacher

Two rival remedies are being offered to lost and suffering humanity. One promises the spiritual regeneration of the individual. The other promises a subversive revolution of society. One looks to the wonder-working power of the blood of Christ, poured out upon Calvary for the redemption of lost sinners. The other looks to the blood of the "capitalist" class, which is to be "liquidated" in order that the "proletariat" may proceed with the seizure of the wealth of the world, and the ushering in of "utopia."

One method and movement depends upon the *lifting* power of the resurrected Christ. The other puts its reliance in the *leveling* power of an insurrectionary class war.

The insurrectionist usually presents his case under the guise of a false idealism. He parades under the label of "liberalism" and "humanitarianism." He sometimes shies from calling himself a communist; often, he prefers such a term as socialist or collectivist. In other nations, the insurrectionists have denominated themselves, *Nazis, Fascists, Bolsheviks, Anarchists, and Syndicalists*. Usually, they have moved forward under the red flag; but, on occasion, they have rallied under the color of brown, black, green, gold (as in Mexico) or silver (as in some sections of the U. S. A.).

But regardless of phraseology and outward trappings, the collectivist, in any clime at any time, has a formula which is simple and always the same. His slogan is stereotyped: "Let us make the world over, let us revolutionize human society, by bringing all men and all institutions down to a common level. Down with capitalism! Down with the rich! Down with the Supreme Court, which defends their rights! Down with the government that protects their privileges! Down with religion, which inclines men to be 'conservative' and peace-loving! Down with God, Who permits the powers that be to continue to be!"

The social revolutionary, the subversive insurrectionary, always thinks in terms of a process

of "leveling down." As Dr. Fulton J. Sheen has said, "The collectivists have only one word in their vocabulary and that word is *down*." The collectivist always builds—if you can call it *building*—from the bottom *down*. He starts with the lowest elements of society—those possessing the least ability, the least competence, the least character, the least culture; he starts with the *proletariat*.

Since the days of the Roman Empire, the term *proletariat* has been applied to the lowest, the most degraded class in the community. The goal of the social revolutionist is to reduce all men to the status of the *proletariat*. He may make fantastic promises about "sharing the wealth." But his destructive measures must, in the end, result in sharing the poverty.

In his revealing biography of *Lenin*, Christopher Hollis shows how the Bolsheviks, immediately after the revolution in Russia, made poverty universal. Their policy was, "If there was poverty, there must be *poverty for all*."

The subversive insurrectionist may talk about making every man a king, but his goal is really to make every man a "proletarian"—a pauper intellectually and spiritually, as well as economically. It is legitimate to use the term *collectivist* interchangeably with *insurrectionist*, since the collectivist's aim is always that of *insurrection*. By bullets or ballots, by violence or by propaganda, those at the bottom of the social and economic ladder are egged on to tear down to their own low level those on the higher rungs.

Social insurrectionism achieves a "leveling" of men on the lowest plane. It reduces all men to a common company of misery; it makes paupers of plutocrats; it makes all men "comrades," brothers in hatred, brothers in malice, brothers in bitterness; it ties all their hearts together in bonds of common enmity; it makes them "equal," equal in want, equal in deprivation, equal in degradation, equal in despair.

God's Attitude Toward War

by Ernest E. Lott

INSTRUCTOR, DENVER BIBLE INST.

"What Does God Think of War?"—a question asked repeatedly by saved and unsaved alike.



This study is really a direct answer to the charge of the atheist and infidel that God is a ruthless, brutal, bloodthirsty ogre. They say that He inspired the bloody campaigns of the Israelites fresh out of Egypt. They explain it away by advancing the theory that the Israelites had a tribal God—just an idol—whom they worshipped and obeyed.

Our first reply to this is,

I. GOD DID NOT CREATE WAR

In order to determine the origin of war, one must find the origin of sin. Sin is the power back of all war. It is the sinful greed for more territory that causes mad men to steam-roller helpless, unprotected nations. It is the sinful lust for power that prompts dictators to bring new vanquished nations under their dominance. It is an insane desire to force upon the world a new godless philosophy of life that impels power-drunk leaders to conquer new lands and people. Sin is disobedience to God. When an individual disobeys God and starts trouble with his fellow-man, we call it a quarrel or strife. However, when a nation disobeys God and starts trouble with another nation, we call it war. Both are the result of sin. Each is equally out of harmony with God's will. The only difference lies in the magnitude.

Sin, with the mask removed, is first seen in the Garden of Eden. There is a strong hint in Genesis 1:2, that sin had brought down God's judgment upon the earth, resulting in the waste and void condition indicated here and elsewhere in God's Word (Jer. 4:23-26; Isa. 24:1; 45:18). If we are right, then sin existed before Adam's transgression. However, the Adamic fall is the first clear record of sin. An analysis of this sin shows God to be acquitted of any and all guilt. The guilt lies at Adam's door because of the clear statement of God's Word (I Tim. 2:14). Man, being a creature possessing the power of choice, must bear the responsibility, although we cannot let this fact blind us to the role played by

Satan. Satan, a fallen angel, therefore a sinner (Ezek. 28:1-19), encouraged and deceived Adam and Eve into disobeying God. To prove that God held Satan partly responsible for the fall, the Bible reveals the curse placed upon the snake who loaned its body to Satan (Gen. 3:14).

Sin was not created by God, although all the elements of sin, namely, a sentient being, power of choice, and knowledge of good and evil, are His creation.

Satan, the arch-enemy of God, incites men to sin. Remember Peter (Matt. 16:23). In the realm of nations, he starts war. Note his influence over the Sabeans (Job 1:12, 15). Martin Luther, the great reformer, said,

Cannon and firearms are cruel, damnable machinery. I believe them to have been the direct suggestion of the devil. Against the flying ball, no valor avails. The soldier is dead ere he sees the means of his destruction.

The present conflict is, without doubt, a Satan-instigated affair, but it is not the last war of Revelation 17 and 19.

These shall make war with the Lamb, and the Lamb shall overcome them: for He is the Lord of lords, and King of kings (Revelation 17:14).

Another quotation:

And I saw the beast, and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse, and against His army (Rev. 19:19).

This is the true picture of all war and rebellion. Through the smoke-screen, we see that God is the real target of the enemy's aggression.

II. GOD HATES WAR

God hates sin, and therefore hates war. It is contrary to His purpose and plan that men should butcher each other. He made man in His own image that he might glorify God. Killing each other in battle does not aid this objective. David, speaking under the guidance of the Spirit,

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How Should the Christian Pray in This Time of Strife and War?

The Bible, being a practical Book, gives instruction to the Christian on this perplexing question.

by C. Reuben Lindquist -- President, Denver Bible Institute

IN SPITE of the fact that the world today is seeking to settle accounts by means of brute force and the nations are attempting to adjust their differences and disputes through oppression and bloodshed, prayer still remains the most potent weapon at man's disposal.

Many earnest Christians find it hard to reconcile prayer with the present state of affairs. Some have even come to doubt the efficacy of prayer as a deterring factor in this world crisis, believing that events of the present time must run their course. To be sure, on the surface of things it does appear that the fervent prayers of multitudes of righteous saints have apparently availed nothing, that whereas they have appealed for peace, prosperity, and security; ill will, greed, and hatred now seem to hold sway. In attempting to answer the question that is before us, we must consider some pertinent facts and qualifications if we are to gain the proper perspective of this important theme of prayer, as related to the present conflict.

In the first place, the Christian should pray *intelligently*—or according to the revealed Word of God. All prayer should conform to the Word of God—should be confined to that which is in harmony with the Word. This precludes that in order to pray intelligently the Christian should know the Word of God, not only from the personal angle but also from the prophetic standpoint as it bears especially upon interceding for world conditions. In His Word, God has unfolded to us a panorama of His dealing with the nations throughout the various ages and epochs of time. Revealing not only His hatred of sin and the ultimate consequences of sin, whether national or individual, God has likewise clearly declared His love and plan of redemption for a lost and fallen race of men.

In thus outlining before us the happenings of the ages, God has clearly indicated that as we draw near to the close of this present age "evil men and seducers shall wax worse and worse,"

"perilous times shall come," and "many shall depart from the faith, giving heed to seducing spirits and doctrines of demons." That there shall be conflict and bloodshed is also clearly set forth. These are the conditions that God in His Holy Word has predicted will characterize the termination of this age in which we live. In view of this fact it would be folly to pray that these conditions be set aside. That would be to pray contrary to the revealed Word of God and of course would avail nothing. We repeat that prayer to be availing, must be in complete harmony with the Word of God. Some may query: "Since these things as we see them transpiring today are predicted in the Word of God, what is the use of praying for the various conditions to be changed?" Quite a normal question, but let us look at the situation from God's viewpoint. While Satan at the present time controls the world system, being described as "the Prince of this World" (John 12:31), yet God is still sovereign and after all, evil men and perilous times can only prevail to the extent that God permits. Since man refuses to heed God's warning, determining rather to take matters into his own hands, God in His infinite grace permits man to continue to carry out his own program, but alas he will reap the consequences of his own evil deeds, even here and now as well as hereafter. In the final chapter, however, God will "cause even the wrath of man to praise Him" (Psa. 76:10). He will cause even the chaos of the present time to be used in bringing glory to Himself. To this end we who love the Lord and His Word can pray that His Word be fulfilled, knowing that God is sovereign and that "He doeth all things well."

As a second consideration we believe that the one who intercedes in this time of unrest must learn to pray *submissively*—according to the will of God. All too often our prayers become militant or dictatorial in their atmosphere, almost to the point of demanding of God that

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IS THIS THE LAST WAR?

A timely question of vital interest to every child of God answered from the Scripture.

BY

ARCHIE H. YETTER

Pastor, Denver, Colorado



WITH high hopes, the flower of American manhood threw themselves into the bloody conflict of "the war to end wars" in 1917. In 1919, the League of Nations to prevent war came into being. Since then, various peace pacts and anti-war organizations have sought to preserve peace and outlaw war.

In spite of these ardent desires and arduous efforts, war, with its horrors greatly intensified by modern machines of destruction, again grips this world. Will it be the last war?

There are those who think it will be, as evidenced by a recent speaker before the Presbyterian Churchmen of Denver, the Rev. S. Franklin Mack of New York City. He said that *a warless world can be built by youth through Christianity after the cessation of present European hostilities.*

In answering this vital question, "Is this the last war?" we must have more dependable information than human hopes and ideas. Such information we find in the Bible, "the more sure Word of prophecy" (II Pet. 1:19), inspired by the God Who declares "the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10). To this infallible Guide let us turn for the answer to our query, "Is this the last war?"

There are three relative questions which we wish to raise and seek to answer from the Scriptures in this discussion, in order to intelligently answer our topic question: (1) Will there be a last war? (2) What future wars are predicted? (3) Which war is the last war?

To the first of these questions we now turn our attention.

I. WILL THERE BE A LAST WAR?

FOUR Old Testament predictions enable us to happily answer, "Yes, there will be a last war."

In the first of these passages, the cessation of wars is predicted:

He (the Lord) maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire (Ps. 46:9).

In the second Scripture, universal disarmament is prophesied:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.

And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:2-4).

The third passage to which we direct your attention is very similar to the one just cited from Isaiah. It predicts universal disarmament, but it also foretells adequate provision and protection for all.

And He (the Lord) shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it (Micah 4:3, 4).

The fourth and last passage to which we turn reveals that universal and lasting peace shall be brought to this world by only one Person—the Lord Jesus Christ, the Prince of Peace.

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this (Isa. 9:6, 7).

Now let us put in a paragraph the gist of these four predictions bearing upon the question, "Will there be a last war?" First, wars are going to cease; second, nations are going to disarm; third, safety and security will be enjoyed by all; fourth, Jesus Christ, the Prince of Peace, shall cause wars to cease and usher in world peace at His second coming.

We continue our study by facing our second question.

II. WHAT FUTURE WARS ARE PREDICTED?

As we consider this question, we shall group our wars under six headings: (1) Unnamed wars; (2) War in heaven; (3) War with the saints; (4) War with the kings of the south and north; (5) Amageddon; (6) Gog and Magog.

When the Lord Jesus was asked by His disciples for the signs of His second coming and the end of the age, He revealed that there would be "wars and rumors of wars" prior to His return. Of this we read in Matthew 24:6,

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

The "end" referred to is undoubtedly the end of the Tribulation age, the age immediately following our own. Hence, we see that in the future we can expect unnamed wars.

Turning to the book of the Revelation, we find the rather startling prophecy of a coming war in heaven.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found anymore in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him (Rev. 12:7-9).

This war in heaven shall take place in the middle of the Tribulation age, and shall mark the beginning of the period called the "Great Tribulation" (Matt. 24:21; Dan. 12:1).

After Satan is cast out into the earth, he shall give his power, throne, and great authority to the Antichrist (Rev. 13:1, 2). This one shall then turn upon the tribulational saints, and make war with them, as we read in Revelation 13:7,

And it was given unto him (the Antichrist) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations (cf. Rev. 12:17).

Toward the close of the Antichrist's reign, his power begins to wane, and the kings of the south and of the north rise up against him. This is clear from the words of Daniel 11:40-44:

And at the time of the end shall the king of the south push at him (the Antichrist): and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Following these battles will be the titanic conflict of Armageddon. Demonic agencies will collaborate with Satan and his henchmen in gathering the armies of the nations to fight against Jerusalem and God. This we gather from Revelation 16:13, 14, 16, which says,

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils (demons), working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

Perhaps it would be well here to say a few things about Armageddon.

The word means "The Mount of Megiddon." It is located in Palestine. It is an ancient battlefield (Joshua 12:21; Judges 5:19, 20; 7:1, 16-24). Here the forces of Satan and Antichrist shall meet ignominious and crushing defeat when they face the King of kings, Jesus Christ. (Rev. 14:18-20; Isa. 34:1-6; Rev. 19:11-21).

With the Antichrist and the false prophet committed to the lake of fire (Rev. 19:20), with the remnant of his armies slain with the sword of the Lord (Rev. 19:21), with Satan chained in the pit (Rev. 20:1-3), and with Jesus Christ reigning over the earth, a thousand years of peace shall be enjoyed (Rev. 20:4-6).

But this peace shall be rudely shattered for a brief space when Satan is loosed from his prison. Our statement is based upon the teaching found in Revelation 20:7-10:

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle (the war): the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and the fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

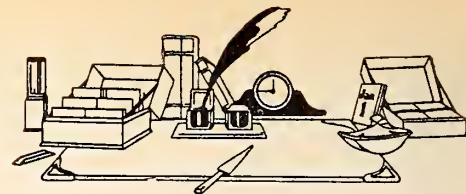
With this defeat of Satan and his committal to the lake of fire for eternity, the Holy Spirit concludes the outline of future wars. We are now ready to answer the last of our three questions.

III. WHICH WAR IS THE LAST WAR?

No DOUBT our readers have already discovered the reply to this question. The last war is Gog and Magog, and shall take place at the end of the thousand years of Christ's personal reign. This statement is supported by three confirmatory facts.

First, Satan is banished to the lake of fire following this war, and shall remain there for-
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THE EDITOR'S MAIL BAG



Conducted by the Editor

OUR mail continues to bring encouraging comments from readers all over the globe. Oftentimes these letters contain news items, especially when written by missionaries, and many times, earnest questions. We like to share these with our readers, for many times the problem of one dear saint of God is shared by others in distant localities. The frank question and its answer in this department thus serves a many-fold purpose.

From *Guatemala* a veteran missionary writes the following:

Your precious magazine which has been directed to Vatapa has been forwarded to me. I have just been reading the very interesting Child Evangelism Number and was greatly impressed.

This missionary heartily endorses the Child Evangelism movement and writes the following to encourage our hearts:

Last of all I will narrate a beautiful experience I had last Sunday here in this home. In the afternoon I was sitting on the porch reading a devotional book. A little girl came in and sat down quietly on a bench. After sitting there awhile, I was led to realize that here was a child's soul to be brought to the Lord, so I showed her a little picture representing a shepherd and his flock with a lamb in his arms. I told her that thus the Lord Jesus is the Great Shepherd Who saves and protects all those who trust in Him. I asked her if she would like to be one of the little lambs of Christ, to which she quietly responded, "Yes." So I knelt with her and recommended her to the One Who loves all the little children of the world—"red and yellow, black and white, all are precious in His sight." Thus, as your magazine suggests, it is easy to lead a child's soul to Christ. This little girl is named Blanca and she is nine years old.

And while we are talking about missionaries, may we pass on to you the appeal that comes from a missionary in *India*.

Our aim is to furnish them with Bible truths and turn them to the only Saviour of mankind, "For yet a little while, and He that shall come will come, and will not tarry." As the work is so great, we request you that you kindly inform some of your friends or send us as many expository books, commentaries, concordances, booklets, tracts, magazines, and Bibles with notes and helps as the Lord will enable you (secondhand books are sufficient).

Any offering for this earnest servant of God may be sent to the Editor's office, and same will be faithfully forwarded. If cash is sent, we will purchase suitable books from our bookstore.

The following question comes from a reader on the west coast. *QUESTION: Mr. — (a*

preacher) told me that three words should not be used by Christians: character, morality, and psychology. From the pulpit here I have heard ministers ridicule moral character, saying, "It won't get you anywhere." I know that only the blood of Jesus can save, but when I see human "rotters" confident in their confessing Christ but dangerous to meet alone, I simply cannot understand.

Answer: We cannot understand why anyone would object to the three words mentioned in the question. The first two words, character and morality, have to do distinctly with the Christian life. Titus was admonished to show himself a pattern of good works (Titus 2:7). The Philippians were given a list of things requisite to an exemplary Christian life (Phil. 4:8). Peter reminds us that we are to be Christlike in our lives, no longer living in the flesh to the lusts of men, but to the will of God (I Peter 4:1, 2).

In regard to psychology, there is much modern teaching on the subject which will lead the Christian soul astray. However, God's Word deals with the psychology of man revealing his faculties, senses, and impulses. A careful study of Biblical Psychology in God's Word would not hurt anyone.

It is true that moral character will not gain entrance to heaven for anyone—only the blood of Jesus can do that. However, there are always a few ingrates who, after having accepted God's offer of salvation, turn back to their vomit and live for the devil as though they were not saved. The Apostle Paul met a few people like that, and his answer is found in Romans 6:1, 2: "What shall we say then? Shall we continue in sin that grace may abound? God forbid." A child of God is a member of the family of God. That much must be conceded. However, all children do not act with equal respect toward their parents. On the other hand, neither do the parents find it necessary to chasten all of their children equally. God is keeping perfect books, and when His children act dishonestly, deceitfully, and treacherously, they will have to suffer the consequences. We cannot say that those consequences will mean eternity in hell for the child of God, as some ministers teach. They will mean many spankings here on earth and a woefully shrivelled reward in glory. May God help every believer to "live soberly, righteously, and godly in this present world" (Titus 2:12).



IN THE HARVEST FIELD

Conducted by
Grace Crooks

A prayer-challenging special news letter has just been received from John and Anna Breman, missionaries under the Borneo Faith Mission. Mr. Breman has been in ill health and badly in need of a furlough. On four previous occasions he has entered the States on a visitor's visa, being a Holland subject, but because of war hostilities, a visa has not been granted this time. His wife is a citizen of the United States. He writes from Singapore: "Romans 8: 28! Mrs. Breman and Henrietta are preparing now to leave for the States at the first available opportunity. . . I will remain here alone. The oldest children I have not seen for five years, and their latest picture is more than a year old. They have been praying faithfully that Daddy may come home soon. It will be a bitter disappointment to them, but much is made up now that Mother is coming . . . In the next news letter, we hope, D. V., to inform you HOW God has given deliverance and supplied every need. In the meantime, let us hear from you. If we ever were in need of letters of fellowship, it is NOW!" His address is P. O. Box 72, Singapore, Straits Settlements.

Mrs. Hannah Roach ('30) is greatly enjoying her work in Contamana, Peru. She finds the work among the Indians most interesting, and is burdened that more Bible School students will catch the vision of the unlimited possibilities which that field offers, as they are in need of additional workers.

Roger and Mary Howes are associated with the Shanghai Hebrew Mission in China. Mrs. Howes ('23) writes that "Shanghai could be called the city of refugees. Not only has the city received thousands of Chinese refugees, but it has also received some 20,000 Jewish refugees from Germany." Mr. Howes teaches a weekly Bible Class composed of thirty to forty Jews, most of whom have accepted Jesus Christ as their Saviour since coming to Shanghai. Many non-Christian Jews also attend. Mrs. Howes is teaching the Young Women's Bible Class of the Shanghai Free Christian Church. Mary Ruth is in Chefoo attending school, and Flora Nell is anxious for the time when she too can start to school.

Rev. and Mrs. Takeo Agatsuma (Mrs. Agatsuma nee Mary Takamine, '33) have returned to Walnut Grove, California, to take up a pastorate in the Japanese Methodist Church, after spending one year in Japan where Mr. Agatsuma taught in a boy's school. Walnut Grove, although a small town, will afford them a large opportunity for service as much of the population is Japanese.

In the "request round-up" of the June Prayer Letter of the Orinoco River Mission, we especially note the following: Pray for: Our missionaries; ten young men of good health and qualifications to volunteer for the field; the candidates who have their applications in; daily spiritual quickening and God's blessing upon everyone helping in the mission; a great harvest of souls in Venezuela for Christ; the Bible Institute at Caripe and purchase of the property; the General Fund and financial needs to adequately support and extend the work; the Eddings' furlough this fall; evangelistic work

among the Americans at the oil camps; housing problem on Margarita Isle. Miss Anna Thorell ('25), missionary to Venezuela under the Orinoco River Mission, now on furlough, is assisting in the work of the Oregon Christian Center in Murphy, Oregon.

The wedding of Lester Lehmuth, former student and missionary to Morocco, and Lucille Culyer ('40) of Fostoria, Ohio, took place at 8:30 P. M., July 20, in St. Louis, Missouri. Rev. Joseph G. Wright ('28) of East St. Louis, Illinois, performed the ceremony, and special musical numbers were rendered by Rev. Darrel Handel, former student, and Miss Gladys Ewalt, student, both of St. Louis, Missouri. Many friends were present to give their best wishes and congratulations.

CAMPUS NEWS FLASHES

On June 12, Rev. Clifton L. Fowler, the founder of the Institute, returned from Florida where he had been seeking rest and recuperation during the winter months. Upon the repeated advice of his physician, he is planning to return to Florida to take up his permanent residence. On Sunday afternoon, July 7, at 3:00 P.M., over two hundred of his friends gathered in the Chapel at the Campus at the invitation of the Board of Directors of the Institute to bid him farewell. The group was comprised primarily of those who had been privileged to sit under his teaching in the Sunday Afternoon Bible Class, and in the Day School, of which he was for many years the teacher. Of the fourteen who were in attendance upon his first Sunday Afternoon Bible Class held twenty-six years ago, two were at the farewell service. The Board of Directors presented him with a wrist-watch as a token of their love and appreciation. When opportunity for testimony was given, one after another in the audience rose to his feet expressing sincere and heartfelt gratitude for the clear teaching in the Word of God which they had received from Brother Fowler. Prayer was offered in his behalf that God would grant him renewed strength and a measure of health that he might carry on for many years in his writing ministry which has been so wonderfully used of the Lord. Personal farewells were said in the Dining Hall where a reception was held following the service in the Chapel.

In the interim between the closing of the school year in June and the convening of the Bible conference in August, most of the faculty and staff have been enabled to get away for a bit of rest and an enjoyable visit with relatives and friends—Miss Neita Smith ('30) in Michigan and Ohio; Miss Anna Benthien ('29) in Missouri and Tennessee; Mrs. Ada Hess in Kentucky and Alabama; Miss Alma Waespi ('29) in Missouri; Miss Freda Cassens ('39) in Colorado; Mr. and Mrs. Ernest E. Lott ('33 and '34) and Miss Myrtle Lewis ('39) in Nebraska; Mr. Glen Lindquist ('35) in Colorado; and Mrs. L. J. Fowler ('26) in New Mexico. President and Mrs. C. Reuben Lindquist ('27) spent two weeks in Albuquerque, New Mexico, where President Lindquist supplied for Rev. Warren Allem, pastor of the Grace Church Unaffiliated. Mr. and Mrs. Leland McClellan ('39) spent their vacation at the Campus and at Institute Park entertaining their parents, Mrs. G. H. Sellers of Hayden, Colorado, and Mr. and Mrs. M. B. McClellan of Fostoria, Ohio.

We were glad to welcome the following visitors of recent weeks: Misses Valentine Hartwell and Lucille Scherman, students of the Multnomah School of the Bible, Portland, Oregon; Mr. and Mrs. P. S. Rowland of Newnan, Georgia; Mr. and Mrs. S. W. Sprague, Rev. and Mrs. H. A. Sprague ('21) and sons, Paul and Roy, of Upland, California; Misses Faye and Ada Ward of North Platte, Nebraska; Mrs. Ray Olander ('36) of Holmen, Wisconsin; Miss Anna Marie Marsh (former student), of Chicago, Illinois; Rev. and Mrs. H. C. Gustafson and Mr. B. N. Moon of Phoenix, Arizona; Miss Ruth Wood ('37) and Mrs. John Adams of Breckenridge, and Climax, Colorado; Mr. and Mrs. Fred Visser, former students, of Los Angeles, California; Miss Irma Abby of Cripple Creek, Colorado; Miss Antoinette Megginson of Longview, Texas; Rev. and Mrs. Carl Smith and sons, Dwight and Glenn, of Princeton, Indiana; Misses Hilda Visser ('36), Fay Andrews ('39), Dorothy Reich ('39), Betty

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The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



A WORD OF GRATITUDE

Words are inadequate to express the sense of gratitude that wells up in our hearts when we receive such encouraging letters from those who by their prayers and by their gifts, are furthering this testimony in the Congo. In some instances there has been a church, with a small membership, but a large vision of the need and the opportunity to meet the need, straining very effort to carry a pledge for the support of one of our missionaries. Sometimes, even that small church has disbanded, and a group of some four or five has taken on the responsibility rather than let God's work languish for lack of support. In other instances, a person has had a pledge which she was no longer able to carry, and a few of her friends have come to the rescue and formed a "Prayer Band." A case of special note was brought to our attention not long ago. A young woman had been carrying a Day-a-Month pledge for several years. During that time, she, herself, was enabled to take Christian training, and when her training was completed, she went into full-time service. She was, therefore, unable to carry the pledge any longer. But her brother stepped into the breach and took over the pledge. There are many other instances that could be cited, but space forbids. Suffice it to say that these examples of Christian stewardship encourage our hearts and spur us on to greater faithfulness to the Lord.

OPPORTUNITIES FOR CHRISTIAN INVESTMENT

IN THE event that among the many new members of the *Grace and Truth* Family there might be some who are looking for a way to invest some of the Lord's money entrusted to their care, we give again, briefly, the plan of missionary support adopted by this Society. The plan is as follows: Every missionary is required to raise thirty-one friends who will contribute the sum of \$2.25 each month, for five years, which period constitutes one term on the field. Of this amount, \$1.65 is remitted to the missionary each month, and 60 cents is held in reserve for passage. By the end of the five-year term, enough money has accumulated to take care of the missionary's passage back to the homeland. This plan affords a most unique opportunity to the Lord's people, of limited means, to amass large dividends in the salvation of precious souls. Many individuals who could not possibly support a missionary by themselves, have taken advantage of this plan and are even now maintaining the proclamation of the Gospel just as definitely as a large donor might be.

We have a number of open days on our missionary calendars and would be happy to give them out to interested Christian stewards. If further information is desired, the Home Office will be glad to communicate with any inquiring friends.

Another investment that will bring great dividends is the supporting of native children in school, because from these children will come our future evangelists and pastors. Even now, while they are still quite young and in school, some twenty little fellows are sent out from Ikozi, each week end, to teach and preach.

In a letter dated April 26, Mrs. Amie wrote that they had seventy children in the school, and in another letter dated May 7, she stated they had one hundred! She says, "We are getting to the place here at Ikozi where we will have to refuse entrance to any more boys. They are coming in so fast that we do not know what to do, and it is a shame to tell them we cannot take them. You see, when boys or girls come to a Mission, here in Congo, the parents turn them over completely to the Mission, and we have to feed them and provide some means for them to buy clothes. They work for the Mission when they are not in school and that way we do

not have to hire men to do the work. We divide the school like this: The boys who cannot read and write have their school in the morning with two of our older boys from Musuku teaching them, and the older boys work in the morning. Then in the afternoon, the boys who are more advanced go to school and the younger boys work for Mr. Lindquist.

"Now, it costs us, in actual money, about \$1.00 per month for each boy. This amount cares for his food and his school materials, but not for his living quarters. At present the boys have built their own leaf houses or have rebuilt the ones that were here, so the Mission has had very little expense in that respect thus far. But when we begin to build permanent dormitories for the boys, the expense of keeping them in school will be \$1.50 per month or \$18.00 per year. It would help out tremendously to get a little designated aid for this phase of the work if it does not cut into the regular giving to the Society. At present, rather than put the boys off when they come to us, we have been using every cent of our own money, but with the rapid growth of the work, we will have to raise some friends to help share the burden. I have been wondering if this phase of the work would not appeal to some if presented to the readers of *Grace and Truth*."

ENCOURAGING NEWS

Our missionaries report having received word from the Secretary of the Congo Protestant Council, H. Wakelin Coxill, stating that our Society had been accepted as a member in the Council. This acceptance means much to our Mission because the C. P. C. handles all legal matters with the Government for Protestant Missions in Congo, and as a member of the Council we will have the benefit of their invaluable services. Mr. Lindquist feels that this acceptance will also help us in getting our *Personalite Civile*, which is most desirable to all Missions.

Another encouraging note was in Mr. Lindquist's letter of April 22. He said, "The Assistant Administrator at Shabunda came by here a while ago on his way to the road camp on tax business. He looked over our place and asked when we were going to start building our permanent houses. I told him we were going to do so as soon as we could get the present buildings in a suitable condition to live in. He asked about Musuku, and how many children we had in both schools, and then wound up by saying that he had written a favorable report to Leopoldville with regard to our request for our *Personalite Civile*."

We are truly thankful to the Lord for His working on our behalf and know that "He which hath begun a good work . . . will perform it."

Mr. Lindquist said the Assistant Administrator also gave him encouragement regarding the contemplated building work. He told Mr. Lindquist that he could get the chalk to make lime from the big mountains to the northeast of Ikozi, and that all he would have to do would be to burn it and use it with sand for cement to lay up the rocks. Concerning this, Mr. Lindquist says, "That sounds pretty good to me, as I had dreaded trying to lay up the stone with mud or putty-put."

LANGUAGE WORK

Mrs. AMIE has been spending much time and effort in seeking to reduce the Kilega language into writing. In a letter dated May 7, she says, "I had the real joy today, of getting the word for 'Redeemer,' as well as the word from which this noun is derived. It comes from the word 'penalty' for wrong doing, and the proper noun form is 'Muligi' and comes from the verb, 'to pay a penalty for wrong.' So Christ

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BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE CHRISTIAN LIFE A RACE

- I. A RACER MUST START FROM THE PLACE APPOINTED
Acts 16:31
John 10:9
- II. LAY ASIDE IMPEDIMENTS
Mark 10:50
I Peter 2:1
- III. RUN ON THE COURSE
Ps. 119:32, 133
- IV. KEEP HIS EYE ON THE GOAL
Titus 2:13
- V. STRIVE VIGOROUSLY
Phil. 3:13, 14
- VI. RUN WITH PERSEVERANCE
Heb. 12:2
- VII. ALL WHO SO RUN THIS RACE RECEIVE THE PRIZE
I Cor. 9:24-27

—M. T. S.

SEVEN THINGS THAT FAIL

- I. MONEY FAILS
Ps. 37:16; 39:6; 49:6, 12; 62:10
Prov. 22:1
Luke 16:9, 22, 23; 21:1, 4
Matt. 6:19, 20
I Tim. 6:9, 10, 17, 18
- II. KINSFOLK FAIL
Job 19:14
Ps. 118:8, 9
Ps. 27:10
- III. STRENGTH FAILS
Ps. 31:10; 33:15; 90:10
Job 12:21
Isa. 63:6; 40:31
Phil. 4:13
Col. 1:11
I Pet. 5:10
- IV. REFUGE FAILS
Ps. 142:4
Isa. 28:15, 17
Deut. 33:27
II Sam. 22:3
Jer. 16:19
Heb. 6:18
- V. EYES FAIL
Ps. 69:3
Matt. 6:23
- VI. DESIRE FAILS
Eccles. 12:5
I Pet. 2:2
Ps. 112:10
- VII. FLESH AND HEART FAIL
Ps. 73:26
Matt. 16:26
II Cor. 5:1
I Tim. 6:7, 8

—J. H. B.

MAN'S EXCUSES FOR NOT OBEYING GOD

- I. "TEMPTED BY OTHERS"
Gen. 3:6-13
- II. "NOT RESPONSIBLE FOR OTHERS"
Gen. 4:8-10
- III. "BREAD AND BUTTER FIRST"
Gen. 25:27-34
- IV. "NOT TALENTED"
Exod. 3:10, 11; 4:10-12
- V. "TOO WEAK"
Num. 13:25-33
- VI. "EVIL THAT GOOD MAY COME"
I Sam. 15:13-22
- VII. "TOO YOUNG"
Jer. 1:6-10
- VIII. "PECULIAR CASE"
Luke 14:16-20
- IX. "HARD CASE"
Acts 9:10-16
- X. "TIME ENOUGH YET"
Acts 24:24, 25; 26:28
- XI. EXCUSES IN GOD'S PRESENCE
Matt. 22:11, 12
- XII. EXCUSES AS GOD ESTIMATES THEM
John 15:22
Rom. 1:20, 21; 2:1

—W. F. C.

GOSPEL ARITHMETIC

- I. ADDITION
II Peter 1:5-7
- II. SUBTRACTION
I Peter 2:1, 2
- III. MULTIPLICATION
II Peter 1:2
- IV. DIVISION
II Cor. 6:17, 18
- V. RESULT
II Peter 1:8, 9

—G. W. C.

THE PATH OF LIFE

- I. A STRAIGHT PATH
Prov. 4:25-27
Heb. 12:13
- II. A NARROW PATH
Matt. 7:13, 14
- III. AN UPWARD PATH
Prov. 15:24
Isa. 40:31
- IV. AN OLD PATH
Jer. 6:16
- V. A PLEASANT PATH
Prov. 3:17
- VI. A LIGHT PATH
Prov. 4:18
- VII. LEADS TO A GLORIOUS CITY
Ps. 107:7

—M. T. S.

BOOK REVIEWS



Conducted by the Editor

Any book favorably mentioned in this department may be ordered from the Institute Book Nook, Box 1617, Denver, Colo.

ABRAHAM TO ALLENBY

The Holy Land has always been a land of keen interest to the child of God, and rightly so; for it has since the days of Abraham been a land of paramount importance in the plans of God, and we have yet to see the day when it will be the centre of God's dealings with His chosen people and with the world.

From the day God called Abraham to "go out into a place which he should after receive for an inheritance," Palestine has had an extremely interesting and significant history. It is this history with which the author deals in this very fascinating book—the history of Palestine from the time of Abraham to the climactic moment in the World War when General Allenby of the British Army triumphantly marched into Jerusalem, bringing to an end four centuries of Turkish domination. The author has a very interesting style, and the absorbing story of Palestine's history moves swiftly along, with no time spent with non-essentials and not a dull page. It would be well if every Christian could read this book, that he might be better acquainted with the important history of the land of God's chosen people.

Abraham to Allenby, by G. Frederick Owen. Published by Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 336 pages. Price, \$2.50, cloth.

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS

Martin Luther is known to all as a great reformer and Christian leader. But he was also a great theologian as well. His stand on the teaching of the Word on salvation by grace and grace alone is refreshing and stimulating to the soul. One of Luther's greatest works was his commentary on Paul's Epistle to the Galatians. John Bunyan of *Pilgrim's Progress* fame testified concerning this work of Luther's: "I prefer this book of Martin Luther on the Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience."

And now this great work of a great man has been made available to the English speaking world in this excellent translation by Theodore Graebner. A volume that should be in every pastor's library.

A Commentary on St. Paul's Epistle to the Galatians, by Martin Luther. Translated by Theodore Graebner, D. D. Published by Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 282 pages. Price, \$1.95, cloth.

THE PRINCESS BEAUTIFUL

The Princess Beautiful is a delightful story of a normal American girl who lives in a Christian home, but who has to go away to find out what real dependence on the Lord is.

At the university where she goes with her best friend, she has to stand jibes and jeers because she will not follow her friend into several forms of dissipation. However, she finds a new sweetness in the Christian life as she leans more and more upon the Lord.

In the end her prayers are answered, and you really feel uplifted as you rejoice with her in the power of the Lord, our King.

The Princess Beautiful, by Brenda Cannon. Publishers, The Bible Institute Colportage Association, Chicago, Illinois. 126 pages. Price, 20 cents, paper.

HAPPY HOURS RECITER

This is a collection of epic and short poems and dialogues. They are all suitable for use in Sunday-school and church work, giving a true testimony without being dogmatic.

Mr. Pickering has made a happy selection in compiling this book, and no doubt it will fill a real need.

There are a few poems for special seasons, but most of them are new and usable for almost any occasion. In this time of specialized programs for special days, it is indeed a help to find a book of recitations to which one may turn in an emergency and find it adequate.

Happy Hours Reciter by Hy Pickering. Published by Pickering and Inglis, Ltd., 14 Paternoster Row, London, E. C. 4; 229 Bothwell Street, Glasgow, C. 2; Edinburgh; Manchester; Liverpool; Newcastle. 95 pages. Price, 40 cents, paper.

ROMAN CATHOLICISM SLAYS

A world traveler fearlessly and courageously tears the mask from the Roman Church. God's people should not let cries of prejudice, bias, untrue misrepresentation or reformation blind them to the truth revealed in these unchallenged pages. The author, evangelical in belief, offers to prove every statement. You owe it to yourself and God's true church, the Body of Christ, to read this electrifying booklet.

Roman Catholicism Slays, by Lester F. Sumrall. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. 61 pages. Price, 25 cents, paper.

THE PROPHET SAINT PAUL

This is a splendid study of the life of Paul from the standpoint of a prophet of God. The book deals with early Christianity, prophecies of Paul concerning the Day of Christ, Apostasy within the Church and the Glory to Come. The author also deals with the various experiences of Paul and shows their prophetic significance. It is a very helpful study from the pen of one of the nation's best authors.

The Prophet Saint Paul, by Arno C. Gaebelin. Publishers, "Our Hope" Publishing Company, 456 Fourth Ave., New York City, New York. 181 pages. Price, \$1.00, cloth.

CHRISTIANITY AND ANTI-CHRISTIANITY IN THEIR FINAL CONFLICT

This is a great and illuminating volume. It reveals the Anti-Christian tendencies of our day in such a fashion as to make one gasp. It makes the reader realize how unchristian many of the apparently innocent tendencies of our day really are. A review of the scriptural teachings of the Antichrist are given. The history of the apostasy of the Church is given, and the modern tendencies in science, literature, and the Church which are preparing the way for the Antichrist. At last, a clear picture is given of the future church as it rejects every vital doctrine. This book is a very valuable volume, and if widely read would produce a stir.

Christianity and Anti-Christianity in Their Final Conflict, by Samuel J. Andrews. Publishers, The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Illinois. 358 pages. Price, \$1.25, cloth.

FOR BETTER NOT FOR WORSE

This is not a new book from the pen of the well-known Dr. Walter A. Maier, champion of fundamental truth, but the third revised edition. In this enlarged volume of some six hundred pages the author, in his typical fearless and outspoken manner, covers the subject of Christian marriage from every conceivable angle, discussing each phase of this vital truth in the light of Scripture.

Designated as a manual of Christian matrimony, the author does not hesitate to declare himself against the modern corruption and outlook on marriage, nor does he spare from dealing with the most intimate themes. We most heartily recommend this volume and wish that it were possible to

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THE DAYS OF YOUTH

Thy Kingdom Come

By Florence Taft Fowler

The glaring sun beamed mercilessly down upon the lifeless desert. It would yet be many weary hours before Ramiz and his little family should reach the sheltering refuge of the distant mountain rising directly out of the arid wastes. Their water supply well-nigh depleted, they dared not stop for rest in the scorching sun and thereby exhaust their scant provision so many hours from the source of supply. On they must go over the burning sands, and the camels, dumb and stupid, knowing no pain, hunger or thirst, trudged resolutely on.

But it was his little family about whom Ramiz was concerned, though his throat was parched and his tongue thick from thirst. Hope and courage drove him on, for at the foot of the mountain were springs of water, and twelve palm trees waved their friendly fronds to travellers who periodically sought rest and refreshment in their shadows.

"Satima, my dear," Ramiz called, as he let his dromedary rest for a moment while his wife and child following on a companion "ship of the desert," came alongside. "Satima, Suad," he spoke gently to his loved partner on the journey and to his son of bare ten summers, "the mountain is dim in the distance. I see it. Cannot you see, my dears?"

Satima answered with a wan smile. But her lovely black eyes flashed words of love to her princely husband, though she uttered no sound. Ramiz saw more deeply than the worn countenance of his loved one and knew she suffered, and complained not. Little Suad raised his bronzed hand to his eyes to shut out the glare of the sand and sun, and peered into the hazy distance.

"Methinks I see too, my father." His voice was modulated and gentle and his manner was that of his mother. "How long, father? Will we reach it before the darkness falls?"

"If we hasten, my son. The Lord will prosper us. We asked Him, did we not? He will hear! My son is brave, too, as his mother is, and will bear the heat and the weariness." His words brought courage to the drooping spirits of the two, and Satima spoke feebly:

"Ramiz, He *will* hear. He is our heavenly Father. Methinks I know a very little that His Son endured—when He cried, 'I thirst.'—What great love for us!—" Her parched lips parted again to speak, but no words came for the very dryness of her throat.

Ramiz understood and reached for the water jug in her saddle. "You must drink a little, Satima, my dear," he coaxed, "and Suad, can you wait longer?" the father inquired tenderly.

"Verily, father. It must last till the burning sun is set, but mother must drink," the child responded bravely, turning and looking up into his mother's face, for he sat before her on the camel's saddle. Suad smiled and his teeth gleamed in pearly whiteness in contrast to his olive skin. "My mother, only one day more—only one," he assured.

But evening came. The heat radiating from the sand burned their skin as the hot sun had burned from above. Satima had swooned from weariness and the last bit of water had been used to revive her. Now, they were very near their journey's end—for that day. Water, refreshing coolness by the sheltering rocks, the palm trees whose forms were distinguishable in the dimness of the dusk, and refreshing sleep, waited for them. Only a few more miles. The camels were covering the distance with sure and resolute tread over the hot and lifeless billows of the sands. And then, and then—! The hearts of the travellers revived with gladness for the

oasis that awaited them. Near, nearer they drew. Could they feel a breath of freshness, could it be true? Ah, the very air seemed cooler. It must be true! This was not a dream. It was reality. What was this beneath the camel's feet? Dark tufts of vegetation, dimly discernible in the gathering darkness, were appearing.

The moon had risen in yellow splendor on the horizon. Ramiz and his loved companions, refreshed and joyous, slept beneath their tent. There was no sound but the bubbling of the spring beside their shelter. Ramiz stirred, and tossed in slumber and dreamed—

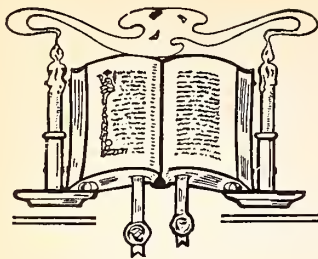
A great river of refreshing water flowed in billowy freshness, clear as crystal, from out a wondrous throne upon which sat the King of Glory in majesty and splendor and might and power. From His lips of righteousness and holiness, words of justice, mercy, and peace flowed in majestic sweetness to move the inhabitants of the earth to execute works of righteousness. The multitudes from all lands came in countless companies to bow down before Him Who sat upon the throne, and went their way again with joy and rejoicing to carry the tidings of His matchless Name to the ends of the earth to the strangers who had not heard.

The solitary wilderness brought forth refreshing springs, and all the desert, over which Ramiz had traversed that day, became a land of beauty—entrancing, wonderful! Out of the dry, burning sands burst roses and lilies of gorgeous splendor and fragrance, and the song and trill of birds which he had never seen, filled the breezes with their exquisite melodies. All nature was awaking to proclaim the wonder of an age for which he had longed and hoped and prayed.

As he passed along the rocky pathway near his home by the Great Sea, the very stones gleamed as jewels from the light that radiated from the city where sat the Wondrous One upon His glorious throne. Then Ramiz remembered his childhood home and the paths he traversed with his shepherd father who led his flocks by still waters and protected them from the wild beasts which came out of their dens to catch the unwary sheep as his father led them to their fold at the evening hour. Again he saw himself with his father and the sheep. They rested in the coolness of the shadows of eventime as the lambs frolicked with the wolf-cub and the mother wolf lay down with the sheep, and the lion and the bear fed from the plenteous pastures with the large cattle. There was no need for a fold of protection when the night came upon them in its dewy stillness, and the stars came out in marvelous brilliance, shedding their glow in purple, gold, sapphire and amethyst hues over the waiting landscape. All the world was aglow with gladness because of the One Whose presence filled the earth and Whose righteous rule had brought peace and plenty.

The bursting of bombs in all the lands where tragedy of war, pain, and anguish had been rife, had ceased. Ramiz of late had heard rumors of awful suffering in other countries and had wondered how long it would be before bombs of foreign birds of the air should be bursting over his loved haven by the Great Sea. Great peace filled his being, and such wonder and worship he could scarce endure, for joy inexpressible overflowed and his heart of love was bursting for expression. Then he found himself at the feet of Him Who reigned from the glorious throne, in the jewelled city whose streets were of transparent gold, and whose twelve gates were twelve single pearls of giant dimensions, and the city's foundations were garnished with all manner of precious stones: jasper, sapphire, emerald, topaz, amethyst, and others

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LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Berniece McClellan

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

THIRD QUARTER, LESSON 9

SUNDAY, SEPTEMBER 1, 1940

PRAISING GOD FOR HIS BLESSING

Lesson Text: Psalm 103
Devotional Reading: Psalm 116:12-19

Golden Text: "Bless the Lord, O my soul, and forget not all His benefits" (Psalm 103:2).

King James Version

Psalm 103:1 Bless the Lord, O my soul: and all that is within me, bless His holy name.

2 Bless the Lord, O my soul, and forget not all His benefits:

3 Who forgiveth all thine iniquities; Who healeth all thy diseases;

4 Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness and judgment for all that are oppressed.

7 He made known His ways unto Moses, His acts unto the children of Israel.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will He keep His anger forever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

12 As far as the east is from the west, so far hath He removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear Him.

14 For He knoweth our frame; He remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

18 To such as keep His covenant, and to those that remember His commandments to do them.

19 The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.

20 Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

21 Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.

22 Bless the Lord, all His works in all places of His dominion: bless the Lord, O my soul.

LESSON EXPOSITION

The dominant note of the Psalms is praise. The 103rd Psalm is typical of the praise accent found in this poetical book. In order to praise, one must forget self and recognize the merits of another. This is not the day of unselfishness, but rather "men shall be lovers of their own selves" (II Tim. 3:2). This is one of the earmarks of the present day apostasy. Neuchadnezzar, the great king of Babylon, had the same disease. In referring to his magnificent city, he said, "Is not this great Babylon that I have built?" We are told by archeologists that these words were inscribed in every important place in the city of Babylon. Let us take heed and not fall into the snare of the devil; but rather let us praise God and get our eyes away from self. There are three divisions of praise in this Psalm, which are as follows: I. Personal Praise to God (Psalm 103:1-6); II. National Praise to God (Psalm 103:7-19); III. Universal Praise to God (Psalm 103:20-22).

I. PERSONAL PRAISE TO GOD

Psalm 103:1-6

It is not difficult to see the personal character of the praise of the Psalmist in the opening verses of this Psalm. Twice he says, "Bless the Lord, O my soul." These two phrases form the basis for a subdivision of these first six verses:

A. The Character of Praise (vs. 1)

God does not care for this form of praise that savors of the flesh rather than the Spirit. Much of the formalism of our "swanky" city churches is just as hateful to God because it is a Pharisaical, insincere sham designed to impress men rather than please God. David must have had this kind of self praise in mind when he said, "And all that is within me." God wants us to praise Him sincerely and with our whole heart and being.

B. The Cause of Praise (vs. 2-6)

The cause of man's praise is not indirect, but rather, direct. A partial list is given here and referred to as benefits. There is a great depth of meaning in the five verbs used, and we would suggest that proper meditation be given to their study. The five verbs are: forgiveth, healeth, redeemeth, crowneth, and satisfieth. The thought of forgiveness suggests so much to our hearts. For instance, forgiveness implies guilt on the one hand, which is man's condition, and faith or mercy on the other hand, which is God's answer to man's need. If man claims to be not guilty of sin, then he has no right to ask for forgiveness, for forgiveness precludes guilt. Whenever the verb "heal" is used in the Old Testament, it usually refers to the soul rather than the physical body. All men have diseased souls that need the healing balm of God's love. The word rendered "redeemeth" carries the thought of buying out of the market. Are we not reminded of Peter's testimony, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (I Peter 1:18, 19)? A better rendering for "crowneth" would be "surroundeth thee with loving-kindness and tender mercy." Phillippians 4:19 is paraphrased in the thought of "satisfieth thy mouth with good things."

One of the signs of old age, according to physicians, is forgetfulness. This is not surprising, for one's body will eventually wear out and dullness of mind will result. God knoweth our frames that we are dust. However, in a spiritual sense, forgetfulness can come much earlier than old age; when one turns away from things of the Lord and ceases to give the Holy Spirit His proper place, there comes a dullness of mind that results in forgetfulness of God and what He has done. The Psalmist warns against this; for he says, "Forget not all His benefits." If we forget, let us not blame it on to our age, but rather, our waywardness.

II. NATIONAL PRAISE TO GOD

Psalm 103:7-19

The praise changes now from a personal to a national obligation. In verse seven we are reminded that God was gracious to Israel in making known His ways unto Moses. This is a direct reference to the exodus which was accomplished under Moses' leadership. A sample of Moses' praise directly after the exodus is seen in Exodus fifteen, verses one and two. Here Moses and the children of Israel sang of the strength and power of God. A New Testament reference to this deliverance is seen in Stephen's speech before the council—Acts, the seventh chapter. Another beautiful reference to it is in the "Faith" chapter—Hebrews eleven, verses twenty-three to twenty-nine. Surely Israel of all nations ought to praise God for His tender watchcare over her.

However, in the face of God's tenderness toward Israel, the seed of Abraham has not always honored God. In fact, sometimes they have shown an amazing bent toward idolatry and covetousness. At this moment there is a pride and arrogance about many Jews which is repulsive and distasteful to mankind, to say nothing of God Himself. God knows all of these things and is permitting Israel to be chastened by her enemies. With the present unprecedented persecution of Jews in almost every quarter of the earth clearly in our minds, let us read verses eight to seventeen. Here is a remarkable revelation of the bigness of God's heart. He is said to be merciful and gracious, slow to anger and plenteous in mercy. In verse ten David admits that God has not dealt with Israel according to her sin; for if He had, the punishment would have been greater. Then, in the next few verses, follows additional testimony to the greatness of His mercy, the extent of His forgiveness, and the depth of His pity. Two beautiful figures are used in verses eleven and twelve which will aid in understanding and teaching God's mercy.

In verses fifteen to nineteen we have a comparison between man and God. Man is depicted as being transitory—here today, gone tomorrow. This is the exact opposite of God, for He is from everlasting to everlasting. It is a very consoling anticipation for man to realize that not only is there One existent Who lives forever, but also this One has reached down and lifted him up out of the miry clay.

Israel will yet turn from her idols, accept the returning Christ as her Messiah, and worship Him throughout the Millennium.

III. UNIVERSAL PRAISE TO GOD

Psalm 103:20-22

The Psalmist has just exhorted us about forgetting to praise God for all His benefits. He is very careful not to forget his own admonition and overlook other types of God's universe which also ought to praise Him for His strength and goodness. In these last three verses, the accent is thrown upon the praise of the angels and the hosts which, as we know, are a part of God's created sentient universe with heaven as their residence. It was the angels who praised God at the birth of Jesus in the manger.

In verse twenty-two the Psalmist resorts to a summarization, saying, "Bless the Lord, *all* His works in *all* places of His dominion." It is not his desire to leave out or forget any part of creation in his call to praise of Jehovah, the Creator and the Maintainer of the universe. There is nothing left out when the Psalmist says "all his works," for that includes every kind of matter, inorganic or organic; every phase of life, vegetable, animal, human, demonic, and angelic. The smallest microbe and the greatest star can participate in this praise. The 96th Psalm is a little more specific on this point, for it speaks of the earth, sea, field, and even trees of the wood rejoicing or praising God. It is a little difficult for us to understand how inorganic matter, such as the earth, can praise God. It is equally difficult to comprehend how the vegetable kingdom, such as trees and flowers, can praise God; but when God's Word says so, we believe it. How much more should we, who are a part of God's sentient universe, praise Him, when there will come a day when even the non-sentient universe will join the Hallelujah chorus.

ILLUSTRATION ON THE LESSON

In the days of bitter persecution under the power of Rome, when young and old, rich and poor, without regard to sex, were tortured and martyred for Christ's sake, a young

girl was sentenced to die. The day arrived and a great crowd assembled to witness the death of this young Christian. All waited expectantly, and at last the doors opened, and the young martyr was led forth to die.

The frail girl was tied to a stake, the faggots heaped around her. Then, before the torch was applied, a priest appeared, and cried: "Wilt thou recant?"

Her face was pale, but she firmly replied: "No."

"Why," asked the priest. "Can you give an account of thy faith?"

Her face lighted up with heavenly radiance, as she said: "I cannot argue for my Saviour, but I can *die* for Him!" A few moments more and the dear girl had gone to receive the martyr's crown.

—*Life and Light*

POINTED QUESTIONS ON THE LESSON

1. How should the soul respond to the Lord's blessings? (Ps. 9:1; 44:8; 103:1; 111:1; 138:1)

2. What are some of the benefits for which we should express our gratitude? (Ps. 103:2-12; Isa. 12:2, 3; Luke 1:68, 69; Eph. 1:3)

3. Does the Lord completely satisfy the soul? (Ps. 37:4, 5; 84:11; 107:9)

4. Is praise an element of prayer? (Phil. 4:6, 7; Col. 4:2; I Thess. 5:17, 18)

5. How does the Scripture set forth the magnitude of God's forgiveness? (Ps. 103:12; Isa. 43:25; 44:22; Micah 7:19; Heb. 10:17)

6. Is God's dealing with man upon the basis of human merit? (Ps. 78:38; 85:2, 10; 103:10; Lam. 3:22)

7. How is grace related to salvation? (II Cor. 8:9; Eph. 2:8, 9; Titus 2:11; 3:7; Heb. 2:9)

8. How is the brevity of man's existence pictured in the Scripture? (John 14:1; Ps. 90:5; 102:11; 103:14-16; Isa. 40:6, 7; James 4:14)

9. Can we rest upon the eternality of God and His Word? (II Sam. 23:5; Ps. 90:2; Isa. 40:8, 28; Lam. 5:19)

10. Does the greatness of God merit the praise of the universe? (Ps. 19:1-3; 48:1; 89:11, 12; 145:3; Rom. 11:33; Eph. 1:19; 3:19)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Do you ever stop to think about all the wonderful things that the Lord does for you and of all the blessings that He gives you day by day? It is so easy to receive them, but how often we forget to thank Him for what He does.

There are so many things that we can thank Jesus for. When we wake up in the morning and see the sun coming up in the sky, we should thank Him for it. He gives us the sunshine to make the beautiful flowers and plants grow. We need the sunshine, too, so we can grow into strong, healthy boys and girls, and men and women.

After we get up in the morning, mother gets us a nice breakfast. It is true that daddy works to get the money to buy food for us, but all of these blessings come from our heavenly Father. Let us thank Him for our daily food. Each time that we come to the table to eat, we should stop to thank our Father in heaven for the good things He provides for us.

The more we thank Him, the more we see how much He has done for us. There are so many boys and girls that do not have the food and clothing they need, and we should thank our Saviour daily for His wonderful love and care.

But more than these blessings are ours. Day by day we should thank Jesus for saving us from our sin. He died for us on the cross to save us from our sin; and if we will let Jesus come into our heart, He will cleanse it from every sin.

Let us all stop now and thank our Heavenly Father for our dear loving Saviour. It is so easy to forget to say "thank you" to our heavenly Father. Each time mother and daddy do something for you, do you thank them? Do not forget to say "thank you" to God as well. The Lord Jesus' heart is made happy when His children thank Him for all He has done for them, just as happy as mother and daddy are when you thank them for what they do for you.

Yours in His love and care,

Aunt Anna

INVITING OTHERS TO WORSHIP GOD

Lesson Text: Psalm 96
Devotional Reading: Isaiah 2:2-4

Golden Text: "O magnify the Lord with me, and let us exalt His name together" (Psalm 34:3).

King James Version

Psalm 96:1 O sing unto the Lord a new song: sing unto the Lord, all the earth.

2 Sing unto the Lord, bless His name; show forth His salvation from day to day.

3 Declare His glory among the heathen, his wonders among all the people.

4 For the Lord is great, and greatly to be praised: He is to be feared above all gods.

5 For all the gods of the nations are idols: but the Lord made the heavens.

6 Honor and majesty are before Him: strength and beauty are in His sanctuary.

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

8 Give unto the Lord the glory due unto His name: bring an offering, and come into His courts.

9 O worship the Lord in the beauty of holiness: fear before Him, all the earth.

10 Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

13 Before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.

LESSON EXPOSITION

One never tires of these beautiful Psalms. The 96th is just as thrilling as the 103rd studied a week ago. Our outline attempts to make plain the thought adduced in the title, "Inviting Others to Worship God." Dispensationally it belongs in the kingdom. I. An Exhortation to Evangelism (Psalm 96:1-3); II. A Comparison with Idols (Psalm 96:4-6); III. A Provision for Priesthood (Psalm 96:7-9); IV. An Invitation to the Kingdom (Psalm 96:10-13).

I. AN EXHORTATION TO EVANGELISM

Psalm 96:1-3

This Psalm opens and closes with the same theme; namely, an exhortation to proclaim the glad tidings. In the second and third verses, it is "shew forth His salvation and . . . declare His glory among the heathen," and in the tenth verse it is, "say among the heathen that the Lord reigneth."

In each instance, however, the Psalmist surrounds the admonition with abundant testimonies to the worth of the divine message. This is right and should have been done just that way. How can anyone sell anything that he is not personally "sold on" himself? So the Psalmist begins, "O sing unto the Lord a new song." A new song is desired in the respect that not enough songs can be written to exhaust the praise due God. This is not the thought that the other songs were out of date.

There is no thoughtless use of words here. Notice how pungent and rife with meaning is the phrase, "Shew forth His salvation from day to day." There is only one message for a Christian to give forth and that is the message of Christ's salvation. The pronoun, "His," identifies the salvation and the word "salvation" itself implies that it is all of God and none of man. Next the Christian is told when to preach the Gospel—from day to day; not from week to week or month to month. So many Christians believe in a "Sunday" Christianity. God is looking for a day by day living, showing, and preaching of the merits of Jesus Christ.

II. A COMPARISON WITH IDOLS

Psalm 96:4-6

It should never be necessary to compare God with the idols of clay, wood, and stone but since the latter exist, we find profit in doing so. The idols always come off second best in the contest.

In these verses we have reasons why a new song should be sung and chief among these reasons is that Jehovah "should be feared above all gods." Gods are really idols and idols never made anything as contrasted to Jehovah's creation of the heavens (Psalm 86: 8; II Samuel 7:21, 22). The Psalmist seems to seize upon this fact as the clincher argument against the idols (vs. 5). Elijah used it also against the prophets of Baal when he said, "Maybe your god is asleep; cry a little louder." Nearly all of us are renewedly inspired and awed by the plain fact of creation. Doubts may interrupt our progress, but a quick relief always comes when we stop to consider the authorship of the universe.

Not only is God better than the idols but His Word is superior to all counterfeit and capable of standing any test for accuracy and authenticity. A case in point which deserves widespread publicity is the recent district court case held in New York City known officially as "William Floyd versus Harry Rimmer" in which the plaintiff, Mr. Floyd, sought to collect the one thousand dollar offer made by the Research Science Bureau Incorporated of Los Angeles, offered to anyone who could establish a scientific mistake in the Bible. A more accurate name for the case would have been "Infidelity versus the Word of God." On one side of the issue the weight of a great group composed of atheists, freethinkers, modernists and humanists was directed to the task of discrediting the Bible and proving that it was not and could not be the inspired word of God. On the other side, a group of simple, believing Christians stood steadfast for the infallibility of the Book and saw their confidence justified in as complete a victory as has ever been recorded. Modernists have long professed to desire a "day in court" and in this trial that day was granted them, but when their conclusions and teachings were subjected to the rigid demands of the law of evidence, and proof for their statements and theories was demanded, they found it impossible to establish a case against the historic view of the Bible. The judge consequently did not award the thousand dollars offered to the plaintiff but rather adjudged that no scientific errors had been proved in the Bible. (Note: a detailed account of this lawsuit will be found in a new book just on the market published by Eerdmans Publishing Company of Grand Rapids, Michigan, entitled, *That Lawsuit against the Bible* by Dr. Harry Rimmer, price 50 cents. This book may be ordered from the Institute Book Nook, Box 1617, Denver, Colorado.)

III. A PROVISION FOR PRIESTHOOD

Psalm 96:7-9

In studying these next three verses, we make an interesting discovery. At first the theme seems to be one of calling upon the whole earth, that is, its inhabitants, to give glory unto God—the glory due unto His name. In an apparent burst of zeal the Psalmist invites all the people to bring an offering into God's courts. Any Jew hearing this would exclaim that only Levites were permitted to enter the temple court with an offering (Lev. 1:1-17). However, God has done a marvelous thing in opening up a spiritual priesthood to believers. That seems to be the teaching of Revelation 1:5, 6 and Revelation 5:10, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." "And hast made us unto our God kings and priests: and we shall reign on the earth."

One may wonder why all people are invited when we know that believers constitute such a minority of the people of the world. The answer to this is that the Psalmist is looking ahead to the Kingdom when a majority of the earth will worship God, and therefore be eligible to bring a meal offering (Hebrew "Minthah," translated "meal offering" elsewhere).

In this sense a meal offering is regarded as a "present" offering rather than an "acceptance" offering.

It is significant too that three very clear passages on this subject occur in the above mentioned passages: Revelation 1:6; 5:10 and 20:6, and the last one even mentions the one thousand year Millennium which is the Kingdom when Christ will reign on a literal throne.

As for us believers in this age, we can enter "into the holiest by the blood of Jesus" (Heb. 10:19); we can "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

IV. AN INVITATION TO THE KINGDOM

Psalm 96:10-13

It is self-evident that these last four verses, as well as the rest of the Psalm, speak of a day that is yet future for there never has been a time when creation has rejoiced in the manner indicated here. Furthermore, in verse ten we have the direct statement that the Lord reigns. That day when He shall reign from a physical, literal throne, is the Kingdom or Millennium. It cannot occur until Christ comes back in what we term the Second Coming. A reference to this is found in verse thirteen: "For he cometh, He cometh to judge the earth." When Jesus Christ came the first time it was not as Judge but as Redeemer. However, when He comes the second time it will be to judge the nations with righteousness and truth (Isa. 11:1-5; II Thess. 1:8, 9). It is noteworthy that emphasis is placed on the character of Christ's judgment, namely, righteousness and truth. This is the exact opposite to the dictatorial and totalitarian attitude of the present hour. It shall indeed be a day of rejoicing when iniquity and lawlessness will be checked by the arrival of Christ on Mount Olivet (Zech. 14:4) and righteousness and truth substituted. That is the time when the fields, trees, sea, earth and heavens shall rejoice before the Lord. Verses eleven and twelve indicate that non-sentient organic matter and inorganic matter shall rejoice and praise God. In other words, everything that God has created will stand at attention and join the Hallelujah refrain sung for Christ.

While this Psalm does speak of the coming Kingdom, yet there is a real message for us in this age by application. We are still requested to preach the Gospel to every creature in all the world, showing forth the mercy, grace, and forgiveness of a righteous and true God, inviting men to accept the spiritual provision for them in heaven. If they accept and become believers, they will participate in the Rapture (I Thess. 4:16, 17), thereby being absent from the earth when the great tribulational horrors break upon this mundane sphere, and shall rule and reign with Christ after His return to the earth (II Tim. 2:12) and shall complete establishment of the Davidic throne in the Millennium.

ILLUSTRATION ON THE LESSON

On one of my trips to Guatemala, Mr. Burgess asked me whether I would give a few Indian men special lessons in soul-winning. Just imagine trying to teach this man when you hear the story. Anselmo was sitting on the fourth seat back. While speaking I turned to this old man and said, "Tell me, Anselmo, how many have you led to Jesus this year?" (This was about the twelfth of February.) The old man's face fell. He said, "Ah, Senior, very few." I said, "Tell me how many." He said, "There are not more than thirty, Senior." Early in July of that year, I received a letter from this old man, and it contained a list of 144 whom he had led to Jesus before the first of July. That would be a life work for most Christians in America.

—Christ Life

THIRD QUARTER, LESSON 11

THE EVER-PRESENT GOD

Lesson Text: Psalm 139
Printed Text: Psalm 139:1-12, 23, 24
Devotional Reading: I John 2:24-28

Golden Text: "Jesus answered and said unto him, If a man love Me, he will keep My Word and My Father will love him, and We will come unto him, and make our abode with him" (John 14:23).

King James Version

Psalm 139:1 O Lord, Thou hast searched me, and known me.

2 Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off.

POINTED QUESTIONS ON THE LESSON

1. Does appreciation for the Lord result in a desire to sing a *new* song? (Ps. 40:3; 98:1; 149:1; Rev. 14:3)
2. Should the Christian always bear a testimony for the Lord? (Ps. 107:2; II Tim. 4:2; I Pet. 3:15)
3. According to Paul, what is the one and only message to be preached? (I Cor. 2:1, 2; 15:3, 4)
4. Is the Lord worthy of praise? (II Sam. 22:4; I Chron. 16:34; Ps. 30:4; 48:1; 68:34; 95:6, 7; 96:8; Rev. 5:9, 10)
5. Should the Lord be praised as the Creator (II Kings 19:15; Neh. 9:6; Job 9:8-10; 26:7; Ps. 33:6-9; 96:5; Jer. 27:5; Rev. 4:11)
6. How does the Scripture set forth the inconsistency of worshipping idols? (I Kings 18:27; Ps. 115:4-7; Isa. 45:20)
7. What passages affirm that the Bible is truly the Word of God? (Exod. 20:1; 32:16; Jer. 30:2; II Tim. 3:16; Heb. 1:1; II Pet. 1:21)
8. How has the Christian gained access to God? (Rom. 5:2; Heb. 4:14; 7:24-27)
9. What offering can the believer of today make to God? (Rom. 12:1, 2)
10. What event can the Christian anticipate previous to the establishment of the righteous Kingdom? (I Cor. 15:51-54; I Thess. 4:15-17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When we learn how to thank and praise our God for all His love and care, then we should invite our little playmates to do the same.

Perhaps you go to Sunday-school every Sunday, and there learn more about your loving Saviour. Some little boy or girl that you play with may not be going to Sunday-school. Why not ask them to go? They can learn how to thank God for His love and care as you did.

When we open our Bibles to the Book of Psalms we read how David praised the Lord for all His wonderful blessings. David says, "Sing unto the Lord." When we are happy we like to sing, and when we sing unto the Lord, we are praising Him with our song. David wanted everyone to know what the Lord was doing for him. He not only sang for joy, but invited others to join him in praising God. David's God was the Creator of the world. David wants to tell others of His wonderful Lord. There are many who do not know the Lord Jesus, and David tells them what a wonderful Saviour Jesus has been to him.

But you have this same wonderful Saviour. I am sure that you want all the boys and girls that you know to find Jesus, too. You can tell them the sweet story of how Jesus died to save them from sin. Ask them to make Him their Saviour too, and join their voices in happy songs of praise -- praises to the One Who loved them and bought them for His very own.

Joy, Joy, Joy,

With joy my heart is ringing

Joy, Joy, Joy,

His love to me is known.

My sins are all forgiven

I'm on my way to heaven

My heart is bubbling over with His

Joy, Joy, Joy.

Let us ever be joyful and sing His praises.

Yours in the Joy of our Lord,

Aunt Anna

SUNDAY, SEPTEMBER 15, 1940

King James Version

Psalm 139:1 O Lord, Thou hast searched me, and known me.

2 Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off.

3 Thou compassest my path and my lying down, and art acquainted with all my ways.

4 For there is not a word in my tongue, but lo, O Lord Thou knowest it altogether.

5 Thou hast beset me behind and before, and laid Thine hand upon me.

6 Such knowledge is too wonderful for me, it is high, I cannot attain unto it.

7 Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?

8 If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea,

10 Even there shall Thy hand lead me, and Thy right hand

shall hold me.

11 If I say, Surely the darkness shall cover me, even the night shall be light about me.

12 Yea, the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if there be any wicked way in me, and lead me in the way everlasting.

LESSON EXPOSITION

The title of this lesson would lead one to believe that we would discuss only the omnipresence of God. However, the material assigned covers more than one of God's attributes. We shall, therefore, discuss three of them, in the following order: I. The Omniscient God (Ps. 139:1-6); II. The Omnipresent God (Ps. 139:7-12); III. The All-Sufficient God (Ps. 139:23, 24).

I. THE OMNISCIENT GOD

Psalm 139:1-6

This Psalm begins and ends with the same general theme. In the opening verse, the Psalmist declares that *God has searched him*. In the two closing verses, he prays *God to continue searching him*, that he might be led in a more perfect path.

That this first division deals with the divine knowledge of God is easily seen in verse six, where the Psalmist exclaims, "Such knowledge is too wonderful for me." It is not hard for us to agree that God is omniscient, that is, possessing unsurpassed knowledge. In Corinthians, the foolishness of God is said to be wiser than men (I Cor. 1:25). Paul, in the Roman letter, asks the question, "Who hath known the mind of the Lord? or who hath been His counsellor?" (Rom. 11:34). Yes, God's knowledge is too wonderful for us too. But while we cannot understand all about God, we do believe what we read in His Word, and take great delight in giving Him all of the praise and credit of which our beings are capable.

In the first verse, God is seen to be an active God. He is not asleep, nor indifferent to the creatures whom He has created. He searched the Psalmist, which means that He had to be where the Psalmist was. Furthermore, He was interested enough to want to know what was in the Psalmist's heart. And if He was that concerned, then we know that He was interested in the remedy for any difficulties which He might find.

The words "downsitting" and "uprising" pertain to movement or action. God knows what we are doing all the time.

David knows that it is impossible to conceal anything from God, especially after his shameful sin with Bathsheba. So he says, "Thou understandest my thoughts afar off." God does not look upon the outward appearance. He is able to see down into the innermost parts of our soul. Moses testified, "Thou God seest me" (Gen. 16:13). Another testimony to this is found in I Samuel 16:7: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

In verse three, the Psalmist admits that God knows all about his ways. God knows his path. The word "compasseth" carries the thought of protection along the pathway of life. Another Psalm—91—deals almost entirely with this one fact. A corroborating passage from Deuteronomy reads: "He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee" (Deut. 2:7).

The Psalmist does not leave that small member (as James calls it—James 3), the tongue, out of his list. God is well acquainted with all of the words that this unruly member forms. The necessity of speaking words honoring to God cannot be overemphasized. It is not an idle prayer that we read in Psalm 19: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer" (Psalm 19:14).

The last thing the Psalmist refers to is that God has laid His hand upon him. There are two ways in which God can lay His hand upon us. One would be benediction; the other chastening. Whichever one it is, they both speak of God's solicitude for our well-being.

"He telleth the number of the stars; He calleth them all

by their names. Great is our Lord, and of great power: His understanding is infinite" (Ps. 147:4). The God of whom these verses speak is the same One of whom it was said: "One of them shall not fall on the ground without your Father" (Matthew 10:29). Nor does the care of God stop with the sparrow. It reaches you and me. "Your Father knoweth what things ye have need of, before ye ask Him ... Your heavenly Father knoweth that ye have need of all these things" (Matt. 6:8, 32).

II. THE OMNIPRESENT GOD

Psalm 139:7-12

We cannot believe that the Psalmist really is trying to get away from God. It would appear that he uses the suggestion of escape by way of illustration.

In both verses eight and nine, he uses the two extremes of height and depth to show the impossibility of getting away from God. In the spiritual sense, he refers to heaven or paradise as "up," and hell, that is, "Sheol," "hades," as "down." It is true that hades is not down anymore since Christ carried captivity captive in His ascension. But during David's time Sheol was in the heart of the earth. David next changes the figure to a physical one, using the expression "wings of the morning" or day-dawn to indicate height, and depth of the sea to indicate depth. According to the Companion Bible, the phrase "wings of the morning" is the same as the superscription of Psalm 22, namely, Aijelesh-shahar. They both mean "day-dawn." This authority takes the position that the above superscription to Psalm 22 as found in the Authorized Version of the Bible is really a subscription of Psalm 21. Thus new light is thrown upon this expression, for the twenty-first Psalm refers to the Messiah's coming glory. We quote from the Companion Bible. "The expression is a figure of speech common in the East, frequently met with in Arabian poetry. It is used of the day-dawn, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears." (App. 65, i) It can easily be seen from this where the Psalmist gets the contrast between the depths of the sea and the wings of the morning. Someone might question God's presence in Hades. There should be no problem here, for if God is omnipresent, then He must of necessity be in every part of the universe at the same time. Why should this not include hades just as much as our own wicked earth?

Next David explains how impossible it is to get away from God by seeking the cover of darkness. He says that the darkness is the same as light as far as God is concerned. There is no darkness where God is, for God is light Himself. Listen to John, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). Yes, God is ubiquitous and it is folly for any man to seek to hide from God. However, if a man is at peace with God, if he has admitted his guilt and asked forgiveness, then he has no reason for fleeing from the Almighty One. It is only those who have not pled the merits of the blood of Jesus Christ, who will call for the rocks and the mountains to fall upon them to hide them from the face of the God of the universe.

III. THE ALL-SUFFICIENT GOD

Psalm 139:23, 24

David appeals to an all-sufficient God. He knows that he is lost and undone, incapable of helping himself out of his present difficulties. We are all poor and needy, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (II Cor. 3:5). In desperation the Psalmist turns to God again, and prays, "Search me, O God, and know my heart." God is a discerning God. He

discerns the thoughts and intents of our hearts (Heb. 4:12). He can search out the hidden things of dishonesty. He can locate the sin which doth so easily beset us. He is able to find and lift the weight which bears down on our soul.

David asks God to try him, and know his thoughts. The thought here is that of testing or probing. "The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts" (Prov. 17:3). A pot of metal is refined in order that the dross may be removed. God has to do this with our lives. He is looking for that wicked way which David refers to in verse twenty-four. And when He finds it, it is like an ulcerated tooth. He will not leave that wicked thing, for it will corrupt the rest of our soul. The resultant extraction is painful, but "whom the Lord loveth, He chasteneth."

First, the Psalmist said, "Search me." Next he said, "Try me." Now, in closing, he pleads, "Lead me." It isn't "push me," or "show me," or "direct me," but "lead me." David feels the need of God's presence. God is the good Shepherd. "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (John 10:4).

Saviour, lead me, lest I stray,
Gently lead me all the way;
I am safe when by Thy side,
I would in Thy love abide.
Saviour, lead me till at last,
When the storm of life is past,
I shall reach the land of day,
Where all tears are wiped away.

ILLUSTRATION ON THE LESSON

A clergyman visiting in the sick wards of a workhouse in a crowded city was asked by one of the nurses to say a word to a sick man whose bed was near the door of the ward. He said: "With pleasure, Nurse, but he is asleep." "No," she said, "he is dying." The clergyman went to the bed and noticed a name-card at the bed-head.

"Robert Browning, aged 71; no friends."

"What does this mean, Nurse?" he asked.

"Just what it says," she answered. "If he dies tonight we do not know any one who knows him. Do speak to him."

The clergyman bent over the bed and quietly said: "How sweet the name of Jesus sounds in a believer's ear."

In a moment the closed eyes opened, and a joyous whisper was heard.

"Yes, Jesus is my Saviour, my Friend."

"No friends," said the card; but the poor man claimed the friendship of the matchless Son of God. In the intercourse that followed, the clergyman was much cheered by the quiet trust and happy confidence of the sick man. It became known in the ward that the sick man with "No friends" was a friend of Jesus. Some of the sick folk who were approaching convalescence drew near his bed and listened to his feeble words as he spoke of the One Who had been his tried and trusted Friend for many a long year. For a day or two this went on and the clergyman went each day to the sick bed in the workhouse ward. And when he went again, the bed was there, the card was there, but Robert was not there. He had gone to be a guest with Him Who is the Saviour of sinners and the Friend of the friendless.

POINTED QUESTIONS ON THE LESSON

1. Can finite man comprehend the knowledge of God? (Ps. 40:5; 139:6; Rom. 11:33-36)

THIRD QUARTER, LESSON 12

THE VOICE OF WISDOM

Devotional Reading: Psalm 15

Lesson Text: Proverbs 4

Printed Text: Proverbs 4:10-27

Golden Text: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

King James Version

Proverbs 4:10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

2. Is it possible to obtain true wisdom from the philosophers of this world? (Prov. 9:10; Jer. 9:23, 24; John 17:3; I Cor. 1:24, 25, 30; Col. 2:2-4)

3. Does the Scripture set forth the omnipresence of God? (I Kings 8:27; Prov. 15:3; Jer. 23:24; Matt. 28:20; Acts 17:24; Heb. 13:5)

4. Is the believer assured that he rests in a love which is as ever-present as God Himself? (Ps. 103:17; Jer. 31:3; Rom. 8:38, 39)

5. Should we seek to know Him Who is "acquainted with all our ways?" (Job 22:21; Phil. 3:10)

6. Is the Lord concerned about our speech? (Ps. 19:14; 139:4; Phil. 1:27; Col. 4:6; I Tim. 4:12)

7. Does the Lord manifest infinite care for His own? (Ps. 55:22; Matt. 6:28-32; 10:29-31; I Pet. 5:7)

8. Should the Christian be willing to be searched by the Lord? (Deut. 8:16; Ps. 26:2; Prov. 17:3; I Pet. 1:6, 7)

9. Dare we depend upon the Lord to lead and guide us aright? (Ps. 32:8; 78:52; 107:7; Isa. 40:11; 48:17; 58:11; John 10:4, 14)

10. Have we an all-sufficient Lord? (II Cor. 9:8; Phil. 4:19; Col. 2:9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

No matter where we are or what we are doing, the Lord knows all about us. The little boys and girls in Africa are safe within the Heavenly Father's care. The people in India are not too far away for the Lord to know all about them. His love reaches the children of China and South America too. No matter by how many miles people are separated, the Lord is near to every one of them.

The Lord not only knows where we are, but what we are doing. He even knows what we are thinking about. He knows the things we need. Jesus provides and cares for us. The little sparrow is safe in His care too. He sees that the little birds have food to eat and a place to stay. Since the Lord takes care of the little birds, He will surely take care of us. Nothing can happen to us that God does not know about.

Sometimes when we do things that are wrong, we try to hide from mother or daddy or even from one another, but we cannot hide from God. He sees us and sees the wrong things we do as well as the good things. The Lord knows we are wicked and sinful, and that is why Jesus came to the world. He died for our sins. Our Heavenly Father wants us to live in heaven with Himself, but we cannot live there until our sins are washed away by Jesus' precious blood.

If we go on a journey, we can be sure that Jesus will go with us, for He says, "Lo, I am with you always." There may be dangers along the way, but the Lord is by our side and will take care of us through every danger.

Knowing that our Saviour is with us each step of the way, we should always do those things that are pleasing to Him. Let us remember that He sees all we do and He hears all we say.

Love in Him,
Aunt Anna

SUNDAY, SEPTEMBER 22, 1940

19 *The way of the wicked is as darkness: they know not at what they stumble.*

20 *My son, attend to my words; incline thine ear unto my sayings.*

21 *Let them not depart from thine eyes; keep them in the midst of thine heart.*

22 *For they are life unto those that find them, and health to all their flesh.*

23 *Keep thy heart with all diligence; for out of it are the*

issues of life.

24 *Put away from thee a froward mouth, and perverse lips put far from thee.*

25 *Let thine eyes look right on, and let thine eyelids look straight before thee.*

26 *Ponder the path of thy feet, and let all thy ways be established.*

27 *Turn not to the right hand nor to the left: remove thy foot from evil.*

LESSON EXPOSITION

The Proverbs are most interesting because they are a collection of sententious sayings current among the people of Solomon's day. They were Solomon's proverbs only in the sense that he compiled them in an orderly arrangement under the guidance of the Holy Spirit. The "wisdom" of the Proverbs is "divine wisdom" applied to the problems of men. Outlining is difficult as many expositors have already discovered because a proverb presents a complete thought in itself. Many times one verse contains a whole proverb. Our outline for this lesson embodies the negative and positive approach to the subject of Christian living. I. Wisdom Produces Separation from Wickedness (Prov. 4:10-19); II. Wisdom Produces Occupation in Righteousness (Prov. 4:20-27).

I. WISDOM PRODUCES SEPARATION FROM WICKEDNESS

Proverbs 4:10-19

There are two appeals to the son to listen to the instruction of wisdom in this portion of chapter four. The first occurs in verse ten and the second in verse twenty. We let them form the basis for our division material.

In verse ten the son is admonished to hear and receive the sayings of wisdom. It is important that we do not stop at merely hearing but that we receive them into our hearts that they might produce results. A further reference to this thought is found in verse thirteen. There we are told to "take fast hold of instruction" and not to let her go. This reminds us of Jacob who would not let the angel go until he had received a blessing. The value of wisdom is clearly seen in the testimony, "for she is thy life." Christ said, "I am the way, the truth, and the life." There is no real life without divine wisdom. Men of the world indulge in what they call "high life" but it gives only temporary pleasure, not real joy.

The writer of Proverbs enlarges upon the promises of earthly reward attendant upon obedience to the voice of wisdom.

1. *Promise of lengthened years (vs. 10b)*

Sin always shortens one's days, and right living increases one's ability to withstand the forces of deterioration in the body. "Whatsoever a man soweth, that shall he also reap."

2. *Promise of unhindered steps (vs. 12a)*

No matter how hedged in our path seems to be, it opens out as we go forward.

3. *Promise that we shall not stumble (vs. 12b)*

Satan places obstacles in our path, but we can make them stepping stones and thus not stumble. A contrast is seen in the use of the word "stumble" here and its use in verse nineteen. There the wicked are said to stumble. We usually associate stumbling with awkwardness or unfamiliarity. The unbeliever does not know where he is going—he is in darkness, we are told, and loves it because his deeds are evil.

Stern warning is given against the wickedness of evil men. Note the verbs used in this admonition, "enter not," "go not," "avoid it," "pass not," "turn from," "pass away." There is enough suggestion here to write a chapter on this alone. Some folk argue that they are strong enough to fellowship with evil people and yet not sin. This is not the advice of the voice of wisdom. We are to avoid evil. We are in the world but we do not have to be of it. We can pass liquor stores, but we do not have to go inside. We can read cigarette advertisements since we are not blind, but we do not have to smoke or even desire to do so. And so on with a host of other possible sins. Equally clear teaching on separation from the world is contained in other passages, such as I John 2:15, I Peter 2:11, Colossians 3:2, 5, Romans 12:2.

An interposition, characteristic of the Proverbs, is seen in verse eighteen. With remarks about the wicked on either side

we find here a beautiful promise and revelation of the spiritual treasures in store for God's people. The path of the just or saved is as the dawning of day; advancing and brightening till noon. The expression "perfect day" refers to the stable part, the meridian when the sun seems stationary. Good illustrations of this are Jacob, (Gen. 49:10, 18); Nathanael, (John 1:46-51); The Eunuch, (Acts 8:27-39); Cornelius, (Acts 10).

II. WISDOM PRODUCES OCCUPATION IN RIGHTEOUSNESS

Proverbs 4:20-27

The Holy Spirit has employed a unique method of presentation in this last portion, using five parts of the body as a medium of teaching.

Ear—vs. 20

Eyes—vss. 21, 25

Heart—vss. 21, 23

Mouth, lips—vs. 24

Feet—vss. 26, 27

We are to use our ears to listen to God's voice. In the days of Samuel, God performed miracles and talked audibly to men. Today, however, He talks to us through His Word, the Bible. Spiritually we still must stop and listen to God's voice. Sometimes we get going so fast, making so much noise and fuss, that we drown out the "still small voice" that would gain our attention. Have not all of us had the experience of talking to someone who had their attention directed elsewhere? There was not much fellowship; in fact, we usually stopped talking. Let us not insult God by closing up our ears.

There must also have been written copies of God's Word in Solomon's day; for the admonition is that Wisdom shall not depart from our eyes. The eye gate is even more important than the ear gate, for the soul retains more of what it sees. In verse twenty-five, the eye is used to illustrate steadfastness of purpose. Looking straight ahead, as Christ "set His face steadfastly to go to Jerusalem," letting nothing deviate us, is the way to complete victory.

The heart, or soul, which is the real meaning in the majority of cases, is used in the sense of being the real seat of knowledge. To keep the heart means to guard the heart as the great citadel, for out of it are the source and outgoings of life. The soul is the seat of the faculties, senses, and impulses of the human life.

The mouth and lips are the physical organs for disseminating our thoughts. "As a man thinketh in his heart, so is he." If a man thinks evil, it is sure to erupt out of his mouth. The mouth can curse, blaspheme, lie, backbite, gossip, and criticize. But it need not do so; for according to James three, the mouth can give forth sweet words as well as bitter. Our prayer should be, "Let the words of my mouth . . . be acceptable in Thy sight."

The last member in the list is the feet. We should "ponder" or carefully consider the path our feet would take. The Word of God is a lamp unto our feet, so we need never stray with such infallible guiding.

We must be occupied wholly with the "wisdom that is from above." God's wisdom is perfect righteousness, and it will increasingly produce righteousness in our lives more and more like His. But we can only do it by attending to His words (verse 20).

ILLUSTRATION ON THE LESSON

It is related that when Mahmoud, the conqueror of India, came to a celebrated temple, he was entreated by the priests to spare the idol that stood in front of the temple, and was offered a large sum of money to buy him off.

He paused a moment, and then replied that he would rather be remembered as the destroyer of idols than as the seller of them. He then lifted his mace, and dealt the image a blow. His example was followed by his retinue; and presently, under pressure of the blows rained upon it, the idol, which was hollow, burst open, and discharged a veritable stream of precious stones, far exceeding in value the amount of the ransom offered by the cunning priests.

For every idol the Christian destroys he gains more than he loses. Some troubles would be avoided if self-denial were practised. Every idol destroyed means fresh strength for the inner life and a greater sense of God's approval.

Real success in the Christian life is sure, provided we are prepared to pay the price. —*The Gospel Message*

POINTED QUESTIONS ON THE LESSON

1. Why is the unbeliever void of true wisdom? (Ps. 111:10; John 14:6; I Cor. 2:14-16)
2. When Israel obeyed God's instructions, what blessings accrued? (Exod. 19:5; Lev. 26:3-12; I Kings 3:14; II Chron. 27:6; Prov. 3:1, 2; 16:7; Isa. 1:19)
3. What is the anticipation of the just, or the believer? (Prov. 4:18; Dan. 12:3; I Cor. 2:9)
4. Should the Christian refrain from having fellowship with sin? (Num. 16:26; Ps. 1:1; 26:4, 5; Prov. 1:10-15; 4:14, 15; II Cor. 6:17; Eph. 5:7, 11)
5. Does the Lord desire that men shall heed His Word? Ps. 78:1; Prov. 5:1)
6. Do the eyes have a part in obedience to the Word? (Ps. 19:8; Prov. 3:21; 4:25)
7. What is the proper receptacle for God's Word? (Ps. 37:31; 40:8; Col. 3:16)
8. When the Word is hidden in the heart, what will issue from the mouth? (Ps. 57:7; 71:15; 111:1; Heb. 13:15; I Pet. 2:5)
9. Has the Lord provided for a righteous walk? (Ps. 37:23; 43:3; 119:105; Prov. 6:23; Col. 2:6, 7)
10. How does the Christian increase in wisdom? (Hosea 6:3; Eph. 1:17, 18; Phil. 3:10; II Pet. 3:18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

We have seen how God watches over us, how He cares for us, and how He yearns that we should obey Him. God loves us so much that He calls us His dear children. God speaks to

us through His Word, and tells us how He wants us to live.

God has given us a mouth with which to speak. He wants us to speak to others about the Saviour, the Lord Jesus Christ. Sometimes our mouths speak bad words, and this makes Jesus very sad. You cannot help that little playmate if you talk about Jesus and then use bad words and do naughty things. The Lord wants you to honor Him in all you say as well as in all you do. Here is one way you can do it. You must *watch* your life. We know God watches you, but you must *watch* something too.

Let us take the letters of the word WATCH and see if they will help us remember what we should do.

W—Let us watch our WORDS. Only speak and say those things that are kind and good. Let us use our mouths to speak of what Jesus has done for us.

A—Then let us watch our ACTIONS. Sometimes we say good things with our mouths, but we do other things that are wrong. The way we act will show our chums that we belong to Jesus.

T—Maybe our words and actions are right, but our THOUGHTS are not what Jesus would have them be. Do you think kind things about your playmates, or do you plan in your thoughts some unkind deed? Let your thoughts be clean and pure.

C—Yes, you must watch your COMPANIONS. Watch that you have chums who are boys and girls that love Jesus and do the right things. Let your life be a blessing to them, and they will be a help to you.

H—We come to the last letter of our word, and here we find that we must watch our HEARTS. Our own heart needs watching lest we stray away from our Saviour. Keep your heart praising Him and thanking Him for the daily blessings He sends your way.

Watch your lives that they may be what He wants them to be:

W-ords
A-ctions
T-houghts
C-ompanions
H-eart

May we all please Him Who loved us and gave Himself for us.

Yours in His love,
Aunt Anna

THIRD QUARTER, LESSON 13

SUNDAY, SEPTEMBER 29, 1940

THE USE AND ABUSE OF WEALTH

Lesson Text: Prov. 11; Luke 16:1-13
Printed Text: Prov. 11:24-31; Luke 16:11-13

Golden Text: "Lay up for yourselves treasures in heaven" (Matt. 6:20).

King James Version

Proverbs 11:24 *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

25 *The liberal soul shall be made fat: and he that watereth shall be watered also himself.*

26 *He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.*

27 *He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him.*

28 *He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.*

29 *He that troubleth his own house shall inherit the wind:*

and the fool shall be servant to the wise of heart.

30 *The fruit of the righteous is a tree of life; and he that winneth souls is wise.*

31 *Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.*

Luke 16:11 *If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?*

12 *And if ye have not been faithful in that which is another man's, who shall give you that which is your own?*

13 *No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

LESSON EXPOSITION

Money has been the cause of many a man's downfall. We have seen Christians, who were apparently spiritual, fall with a crash after receiving an unexpected inheritance. The money went to their head. Before we advance any further in this study we should make a distinction between the "love of

money" and "money" itself. First Timothy 6:10 tells us that the *love of money* is the root of all evil. A man might be poor and yet for the love of money could be wasting his life, dishonoring God, and cheating his brethren by trying to acquire some of it. Money will not hurt anyone if viewed

sensibly. It can be placed back into channels that are pleasing to God. We know of some rich people who are faithful stewards of the Lord's increase and are using it to His glory. The outline of our study will be: I. Generosity Recommended (Prov. 11:24-29); II. The Righteous Recompensed (Prov. 11:30, 31); III. Faithfulness Required (Luke 16:11-13).

I. GENEROSITY RECOMMENDED

Proverbs 11:24-29

We find a paradox in this first verse of this portion. If the righteous scattereth his riches, instead of becoming poor, he will yet increase more. Conversely, if he guards greedily what the Lord has given him, for everything comes primarily from God's hand, he will become poor. This is the identical teaching of another passage where we are told that he who saves his life shall lose it, but he who loses it shall find it. God is keeping the books and He is able to replace the resources given away by a liberal soul. In the next verse we are told that the liberal soul will be made fat. He likewise is able to withhold increase from the selfish and miserly.

There is the hint of a famine in verse twenty-six. Special virtue is attached to the selling of corn. Nothing is said about the amount of profit for that did not enter into this problem. When people are out of food, they have a right to demand that the man who has some should sell it. Everyone has a right to eat. When a merchant under these conditions, with ample supply, refuses to sell, perhaps waiting for higher prices, he is guilty of greed. He will be judged accordingly. We ought to make the spiritual application. We Christians have ample provision for the needs of the whole world. They are starving and we have the provision. The question for us to face is, "Shall we greedily withhold from them the water and bread of life?" If we do, they shall curse us and God shall judge us.

Sad as it may seem, there are many men who have done what is suggested in verse twenty-eight. They are trusting in their riches. Somehow they believe that money will have some weight with the Supreme Judge in the day of reckoning. In the story of the rich fool, we find him wanting to build greater barns in which to store his riches. The question which God asked of him was, "Whose shall all these things be when your soul is called out of this body?" Just the other day a fabulously rich prince in India died. He was reputed to be the richest man in the world. Will he have the audacity to say to God, "I owned more gold than any other man while on earth"? We do not hear the rich man pleading riches in the incident related in Luke sixteen. In the early days of the West, there was a ranch, the largest in the world, down in the Panhandle of Texas, owned by two Chicago contractors. There were 3,000,000 acres in this single property. Will these two men plead the merits of this vast ranch? It is significant to us and would be to men if they would but stop to think that the prince's gold is still here for men to fight over, and the three million acres and the deed to them are still on this planet. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). Had these two men been generous with their stupendous possessions, in addition to trusting Jesus Christ for their salvation, then they would have laid up for themselves a spiritual treasure in heaven where moth and rust do not corrupt and thieves do not break through and steal.

II. THE RIGHTEOUS RECOMPENSED

Proverbs 11:30, 31

A pointed reference to personal evangelism is found in verse thirty: "He that winneth souls is wise." The special thought is that of pleasing God. God places this as even more important than good stewardship of money. One soul is worth more than all the riches of the world (Mark 8:36)—therefore to win one soul for God is the most important thing one can do. That is why the winning of souls is called a wise thing by God.

The promise that is given in verse thirty-one is that the righteous shall be rewarded or recompensed here on earth. This was literally true in the days in which this was written. In that dispensation, God did guarantee earthly gain to those who honored Him. A glance at the thirty-seventh Psalm will reveal one of the passages dealing with these promises. These physical blessings become spiritual when applied to our present dispensation, so that we become fat

spiritually when we meet the conditions. Sometimes there will be a material reward, but not always, as in the days of Solomon. We have known of some cases where a Christian would receive an increase in salary after deciding to tithe. We have known of other cases where God brought prosperity to those who refused to compromise with evil in the world. God will always take care of His own by supplying their needs, but He has not promised material prosperity in this day. This is the day of the apostasy, and sometimes it is God's permissive will that Christians suffer pain and privation for His glory. First Peter, verses 4:12-19, gives us the correct attitude to take on this point. However, the spiritual recompense in each and every case is worth more than all the gold in the world.

III. FAITHFULNESS REQUIRED

Luke 16:11-13

Faithfulness is a principle of life upon which God places a high premium. In itself it will not gain for its possessor eternal life, for that would be human works, but it denotes good character and places the individual, should he become saved, in a position to advance rapidly in the things of the Lord. Two characters in the New Testament stand out in sharp contrast with each other on this point. Demas forsook Paul and the things of Christ because he loved this world. Timothy was such a jewel that Paul spoke of him thus, "I have no man likeminded."

Verses eleven and twelve represent Christ's answer to the injustice and unfaithfulness of the Pharisees. He had just finished teaching them a parable about the unjust steward. He was unfaithful to his trust and so the Lord had to judge him. The expression in verse eight about commendation does not mean that the Lord forgot the servant's sin, but merely that he recognized the cleverness with which the servant feathered his own nest. The servant was dismissed just the same. What the servant did upon learning of his expulsion was to hurry to two of the Lord's debtors and give them a discount (vss. 6,7), so that he would have personal favor with them later (vs. 4). Christ is evidently accusing the Pharisees of dishonesty from the material standpoint. Their reaction is seen in verse fourteen.

In the thirteenth verse Christ warns the Pharisees that they cannot trust in riches, (*mammon* meaning money). They must choose either God or the money. God must have first place or none at all. There is salvation only in Christ, not Christ plus something else.

ILLUSTRATION ON THE LESSON

"Oh, if I was ever lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "And then? Why, then I'd pull down the old house and build a palace, have lots of prime fellows around me, keep the best wines and the finest horses and dogs in the country." "And then?" "Why then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose, like other people, I should grow old and not care so much for these things." "And then?" "Why, then, I suppose, in the course of nature I should leave all these pleasant things and—well, yes—die!" "And then?" "Oh, bother your 'thens'; I must be off." Many years after, the friend was accosted with, "God bless you; I owe my happiness to you!" "How?" "By two words spoken in season long ago—"and then?" "

—Platform Echoes

POINTED QUESTIONS ON THE LESSON

1. Should generosity characterize the Christian? (Deut. 15:7, 11; Prov. 14:21; 21:26; Rom. 12:13; II Cor. 8:7-14; I John 3:17)
2. Does the Scripture teach liberal giving to God in every realm of life? (Prov. 3:9, 10; Mal. 3:10, 11; Rom. 6:13; 12:1)
3. In connection with giving, does the law of sowing and reaping operate? (Prov. 11:24, 25; 13:7; 14:22; Luke 6:38; II Cor. 9:6)
4. Does the Christian have a responsibility in giving out the Word? (Eccles. 11:1; Ezek. 33:8; II Cor. 5:18-20)
5. Does the Scripture set forth the folly of trusting in riches? (Ps. 62:10; Prov. 11:28; Jer. 9:23, 24; Luke 12:15-21; I Tim. 6:17)
6. What is the promise given to the righteous? (Ps. 1:3; 92:12-14; Jer. 17:8)

7. Is soul-winning a special privilege? (Prov. 11:30; Dan. 12:3; John 4:36; I Cor. 9:19-23; James 5:20)
8. Does God reward faithfulness in stewardship? (Matt. 25:19-23; I Cor. 3:14; Rev. 22:12)
9. Where should the Christian's treasure be located? (Matt. 6:20; Heb. 10:34; I Pet. 1:3, 4)
10. Should the Christian make a definite choice to serve the Lord? (Matt. 22:37; Luke 16:13; I Cor. 10:31)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

As long as we are in the world, we need money to buy food and clothing. God gave us money to use for such things, but sometimes we think of holding on to our money to see how much we can get. It is then that we begin to think more of money than of God.

When we go to the store, we spend our money for things we need and want. When we go to church and Sunday-school, we take the smallest amount possible for the Lord and for His work. This should not be; for the church and Sunday-school use the money in getting Bibles and in telling other people about the Saviour. Some of the money they send out to the missionaries who are in Africa and China, India and South America, so they can help those poor people find the Saviour. The Lord blesses us when we give to others, and blesses the gift to others.

No matter how much we save, we can never take it with us when we die. When we give our money to those who need it, God will have blessing for us now, and reward for us in heaven for giving to others. There may be some little boy or girl in heaven because we gave our money to a missionary, and that missionary brought boys and girls to know Jesus as their Saviour.

The Lord Jesus gave His own precious life on the cross of Calvary to die for our sins. He gave all He had for us. Surely we can give our money to help others that they might come to know the Saviour. But above that, we can give ourselves to Jesus to tell the glad story of His love. Jesus wants us more than anything else. He loves us and wants to love other boys and girls through us. Let us be willing workers for Jesus, telling others of His wonderful love.

Yours in His love,

Aunt Anna

GOD'S ATTITUDE TOWARD WAR

(CONTINUED FROM PAGE 248)

gave the following command:

Scatter thou the people that delight in war
(Ps. 68:30).

This represents God's attitude toward war.

God's reaction to private strife is equally vigorous, and, as explained above, private altercations are as serious as national quarrels, except that less people are involved. The divine preference is quickly and beautifully seen in the case of Peter versus the high priest's servant. Peter cut off the servant's ear, but Jesus restored it after rebuking Peter.

It is noteworthy that ten New Testament books warn against strife in the church and everyday life. (Luke 22:24; Rom. 13:13; I Cor. 3:3; II Cor. 12:20; Gal. 5:20; Phil. 2:3; I Tim. 6:4; II Tim. 2:23; Heb. 6:16; James 3:14). Virtually every church we have ever known has had strife in it. As one man said, "Six women tried to sit on the piano stool, so they had a church fight." This strife is Satan-inspired, and grievous to God.

That God's hate for war might be even further emphasized, let it be remembered that peace is always associated with our God. Christ is the Prince of peace (Isa. 9:6), and He offered "peace on earth, goodwill to men" in His incarnation. The peace on earth came to men's hearts, but not in a revolutionary, public, political way. That day is yet future, though none the less real. When that day comes, war will cease, but not until then.

He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire (Ps. 46:9).

Then will Isaiah 2:4 come to pass.

And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

The pacifist has peace all wrapped up in a package, ready to be opened any moment. Significant, is it not, that with peace palaces, world courts, League of Nations, disarmament conferences, etc., we have less peace today, or prospect of peace, than ever before in the world's bloody history. Christ was the world's best Pacifist. Only He has the ability to clean up the mess, and establish peace.

III. GOD HAS PERMITTED AND ENDORSED WAR

Someone is perhaps already asking what we are going to do about Old Testament wars, which God unquestionably endorsed and aided. God has always met sword with sword in self-defense. Take the case of Lot who was carried away captive from Sodom, by five kings. It was good enough for him, to be thus taken, for he had no business being in Sodom at all. Abraham, his uncle, heard about the kidnapping, and with the aid of God was able, with a smaller untrained force, to rescue the nephew (Genesis 14:14). God won that battle for Abraham.

The drowning of Pharaoh's army in the Red Sea was a one-sided affair, to be sure; but God again was defending the poor Israelites (Exod. 15:3, 4).

After the Israelites were settled in Canaan land, God instructed them to smite the Amalekites, because Amalek refused to let the peaceable Israelites pass through his country after the exodus. The same instruction indicated that the Kenites were to be spared, because they had been kind to Israel.

It is a military miracle that Israel, with her untrained and unequipped men, was able to vanquish her war-like neighbors. Of course, it is not hard for us to understand, for we know that God made up the difference in her lack of power. For instance, when Gideon was told to fight his oppressor, God kept trimming his army down, until there were but three hundred warriors left. Conservative estimates place the number of the opposing side at one hundred fifty thousand. We are all familiar with the marvelous, God-wrought victory that day.

The wars of the Old Testament were fought by men who were miraculously aided by God, when they were obedient to Him. There is coming a day—yet in the future—when God will fight His battle alone. That day will be the occasion of the Second Coming to this old earth at the end of the seven years' tribulation. Here is a little photograph of that day:

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war (Rev. 19:11).

God is the only one who can stop wars and bring peace. At the present moment, war seems to be quite in style, and may be so for several years. Since we cannot escape these wars, there are several pertinent questions which keep coming to our minds. The first one is, *How should one pray in regard to war?* Since God promises wars and rumors of wars in the last days, certainly it would be foolish to ask God to stop the wars. The best that we can do is to ask God to hasten the day of universal peace, in other words, "Lord Jesus, come quickly."

Another question which many are asking is, *How should one act if called to war?* The answer to this can be found in Romans, the thirteenth chapter. In our state we are to obey the civil authorities. Our standing, however, is in Christ Jesus; we are hid with Christ in God; and in that sense, our conversation, or citizenship, is in heaven. The false cult, known as Russellism or Jehovah's Witnesses, has made a serious mistake here in failing to differentiate between standing and state. They have gotten in serious difficulty with the government, and our sympathies on this point are with the law rather than with the Russellites.

Still another question which we ought to answer is, *What should our attitude be in the present conflict?* There is no advantage in being sentimental. We must admit that both sides of the present conflict have made mistakes. Being a

democratic nation, it is not to be wondered at that our sympathies would be with the side that is still democratic. There is no use in becoming hysterical. All things work together for good to those who love God (Romans 8:28). Nor should we be pessimistic about the future outlook. A Christian should be the world's greatest optimist. The war has caused many men to search God's Word for a solution to the present crisis. This makes them more open to the gospel. Why not take advantage of it, and do more personal work? Even newspapers are printing Scripture verses taken from the Book of the Revelation. This occurred in Miami, not very many months ago.

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WILL THE EUROPEAN CRISIS RESULT IN THE END OF THE AGE?

(CONTINUED FROM PAGE 246)

He really came again in the person of His Spirit." Or, "He had in mind the destruction of Jerusalem in the year 70 A. D. and He came in judgment." Or, "He had before Him the spiritual experience of believers, and Jesus is always coming to us." That is the sentimental rubbish which you hear from some pulpits. "Jesus is always coming. He comes in sorrow. He comes in trial. He comes in death and takes

the believer to be with Himself." But I am simple enough to believe that when Jesus said "I" that He meant Himself. "I will come again." Language has no meaning if Jesus Christ is not coming again as He said He would.

The character of a person has a great deal to do with the fulfilment of any promise he may make. We have friends who make promises, but we happen to know them. If their promises are realized, we are agreeably surprised. We say that their promises are like pie crust—made to be broken.

Who made this promise? The Son of God, the One Who is very God of very God. Because it is impossible for God to lie, He must come even as He said. "I will come again." If Jesus Christ is not coming, He is a liar and the Bible is not reliable.

Then you have the testimony of Heaven. That brings us to Acts 1:10, 11. You know the circumstances. Our Lord went out as far as Bethany. While there, something happened. The disciples were so glad to see the Master. Surrounding Him, they drank in His blessed words. Suddenly He disappeared. He vanished out of their sight. "And while they looked stedfastly toward heaven as He went up, behold, two *men* stood by them in white apparel." It does not say two angels. When the Bible speaks about men, it means *men*. I read a book on prophecy in which the writer, orthodox, had a great deal to say about the two angels, but the Bible does not say two angels. It says two men. I believe that these two men were the same two that appeared in the seventeenth of Matthew on the Mount of Transfiguration—Moses and Elijah. They came down to the Mount of Transfiguration to remind us that heaven believed in the death of Jesus, for they "spake of His decease which He should accomplish at Jerusalem" (Luke 9:30, 31). And now it may be the same two who came down from heaven to tell us that heaven believed in the return of Christ.

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts 1:11).

Surely they are not in the habit of telling lies in heaven! Here are two men coming all the way from heaven adding their testimony to that of the Lord Jesus Christ.

Then you have the testimony of the Holy Spirit through the church. And that brings us to the bulk of the revelation as you have it in the Epistles, Pauline and General, and in the last book of the Bible. What is the constant refrain of the last book of the Bible? "The Spirit saith unto the churches." What is the unvarying message of The Revelation? "Surely, I come quickly." The voice of the Spirit, then, in these last days is that the Lord is not very far away. The Spirit and

the Bride are saying to Jesus, "Come," and ere long He will appear.

Can you tell me the last word that Jesus uttered from the glory? We will never have another message from Him until we see Him face to face. You be careful of those people who tell you that the Lord spoke to them and gave them a revelation. The Lord has no revelation to add to this final revelation contained in His infallible Word. The last word which Jesus uttered from the glory is found in Revelation 22:20, "Surely I come quickly." That is His last message from heaven. Then you have the reply of John, echoing the prayer of the church all down through the ages, "Even so, come, Lord Jesus." And the volume closes with the benediction.

This is the truth of the hour. My great concern is about the readiness of God's people in the light of this all-important event. What I live, pray, and work for is the sanctification of God's people and the salvation of lost souls in the light of our Lord's return.

Christians, if we are on the edge of this wonderful event, if it be true that our Lord may be here at any moment, do you not think that this all-important truth ought to have some bearing upon our lives? God help us if we are trying to study this truth with our minds, merely understanding some of these things I have referred to, and yet not knowing the practical import of this truth. There is nothing so tragic as the deadening influence of familiarity. The question is, Am I ready? If my Lord should come tonight, would I rise to meet Him with a face unashamed? Are you ready?

I am not asking you if you go to church, whether you are a member of a church, an office-bearer, a deacon, a singer in the choir, or a Sunday-school teacher. You might be any of these and yet not saved nor ready for the return of the Lord Jesus. Oh, the horror of being associated with religious work and yet left behind to unparalleled remorse! One shall be taken and another left. The Lord is at hand! What are you going to do? Have you within your heart the witness that His coming draweth nigh? Can you say, "Yes, my past has been dealt with. I know I am blood-washed, and I shall hear the trump of God and rise to meet the Saviour in the air." If you are not ready, my unsaved friend, all you can do is receive Jesus as your personal Saviour. Open your heart to Him and say, "Son of God, I do not want to be left behind. Save me now ere it is too late that I might share in the Rapture of the saints."

We may know that we are His. We can read our title clear to mansions in the skies. Are we ready? Are we as separated from the world

and unto God as we ought to be?

Dear Dr. Horatius Bonar, that remarkable Scottish Presbyterian minister, who with his brother, Andrew Bonar, exercised a gracious influence in Scotland years ago, loved the truth of our Lord's return. Both of them loved the truth and preached it, but Horatius was the poet of the two. Many of the hymns which we sing came from the gifted pen of Horatius Bonar. He had a very lovely way of keeping himself in the attitude of constant readiness for His Lord's return. At night when he went to his room, before retiring he would go to the window, and raising the blind a little, would look out upon the starry night and would say to his adoring heart, "Perhaps tonight, Lord. Perhaps tonight!" Then he went to bed and slept. In the morning when he arose, he would go to the window. Instinctively he would raise the blind and look out upon the dawning day, and again say to a heart that truly loved his Lord, "Perhaps today, Lord!" And so he lived as one ready to hail his Redeemer.

There is a man in yonder glory
I have loved for many years.
He has cleared my guilty conscience,
And has banished all my fears.
He is coming in a moment,
In the twinkling of an eye,
And no time will be allotted
Just to utter one goodbye.
No time to kiss the husband
Or embrace the loving wife,
If they are but united
In the bonds of holy life.
Are you ready, Christian, ready
For the shout, and tramp, and voice?
Will His coming make you tremble,
Or cause you to rejoice?
Are you walking, talking with Him,
Daily making Him your care?
Do you live so close to heaven
That a breath would waft you there?

HOW SHOULD THE CHRISTIAN PRAY IN THIS TIME OF STRIFE AND WAR?

(CONTINUED FROM PAGE 249)

certain things be done and that certain conditions be brought about. While the Scripture bids the believer to "come boldly," to "pray without ceasing" and "fervently," we are reminded throughout that we are to come submissively, and that our prayers should always be subject and subservient to the will of God. How prone we are to feel that, after having met the conditions and qualifications pertaining to some problem in our lives, we feel justified in approaching God, demanding recognition and action immediately. In this spirit some actually rebuke God in their prayers because He seemingly fails to do something about the present conflict. They would approach God as though He were some drowsy ogre, able and capable of undertaking in world affairs, yet apparently oblivious to the plight of thousands of homeless and destitute. Surely the God

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of grace and compassion as revealed in the Word of God, Who marks even the sparrow's fall and Who concerns Himself even to the number of the very hairs of our heads, is infinitely mindful of and concerned with the chaotic conditions among mankind today. Until we come to see that God's Word is final and that His will is sovereign, even though they appear contradictory to our conception of things as we see them, we will continue to chide ourselves with meaningless questions. The Christian should pray with the consciousness that God has a will and purpose; and that will is "good and acceptable and perfect" (Rom. 12:2); and that in due time it will be carried out.

FURTHERMORE we affirm that the Christian's petition at the Throne of Grace should always be *to God's glory and for man's good*. If we would approach the Throne of Grace, permitting this thought to dominate our prayers, we would have more answered prayer to our credit. With this desire uppermost we can pray, even in this day of conflict, that God's Word shall be realized and that God's will shall be fulfilled, thus bringing glory to His matchless Name and good to each and every individual. Since the host of mankind has rejected God's proffer as the only way out of sin and its dilemma and devastating consequences; man has only one way to travel, and that is the hard way, his self-imposed way, the way that leadeth to death and destruction. God permits him to travel this route and to suffer the consequences since he will not accept God's provision. In the end God's will will triumph. God's Word, God's will, and God's way cannot be frustrated by man's sinfulness. To those who accept this threefold fact God offers salvation, satisfaction, and security even in the midst of today's unrest and turmoil. To those who reject God's program there is only one course open—the hard, bitter way, "the way that leadeth to destruction." Let us pray that many hard-hearted sinners shall turn to the Lord ere it is too late, and that God shall somehow use the present unrest and uncertainty to awaken them to their need of a Saviour. (*Cont. next column.*)

IN THIS brief discussion we have sought to outline the place of prayer as it is related to the upheaval of the present day. We have found that the believer should pray intelligently, or understand God's plan and program, knowing "the times and the seasons" (I Thess. 5:1). It is obvious to note that the present conflict among the European nations is not primarily over political differences, nor merely conquest and suppression. To be sure, these form a part, but the real issue is the rejection and expulsion of Christianity. In view of this fact, it is interesting that in recent months Fascism, Communism, and Nazism, erstwhile bitterly opposed to each other, have now combined their forces and pooled their interests for one common cause, namely to drive from the earth, not democracy as they claim, but to exterminate the nations who still profess to have a semblance of Christianity left. This, in the light of Scripture, is significant. We can only pray that out of this "burning, some souls may be snatched."

Secondly, the Christian should pray—submitting to God's will. Believing that God's will must be wrought out and complied with, we continue in earnest intercession to this end, even though accomplished in the midst of strife and bloodshed. God may permit war to continue in order that His matchless will shall be done. Let us not lose heart, but let us continue steadfast in our prayers to the end that glory shall be brought to the blessed Name of Christ our Saviour and that ultimately mankind shall be blessed.

IN CONCLUSION may we offer these items for prayer and consideration. Specifically we should "pray for the peace of Jerusalem" (Ps. 122:6)—Israel, that despised and rejected nation among nations, yet beloved and cared for by the God of Jacob. Today the world suffers because this ancient people rejected the Messiah of old, and today they continue walking in rejection. There is a day coming, however, when people shall become willing (Ps. 110:3). Let us pray to this end, that they might be restored to their place in God's plan and that they might inherit that national blessing that God has in store for them. Then, too, let us pray for the Church, the Body of Christ, composed of all believers of this present age. Surely this standard-bearer of Truth needs to be revived, and to be freed from all schism, factions, and friction which control and dominate it today, and which continue to frustrate its usefulness and testimony. Then as we see the storm clouds lowering, we need to pray for one another, that we "may stand fast in the faith." Our missionaries, our pastors, our institutions of learning—these one and all the focal point of attack of the adversary, need the support and undergirding of fervent and persistent intercession. Truly, if ever this old world with its teeming millions needed intercession, it is today. Attempting to avert annihilation by vast appropriations for armaments, the nations today are vying with one another for power. What the final outcome of this program of force will be, no one can tell at this juncture. But to those of us who have named the name of Christ as our Saviour, we have this definite promise and admonition from the eternal Word of God:

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (II Cor. 10:4-5).

Let us continue steadfast in prayer, confident that "if God be for us, who can be against us?"

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 253)

Hess ('38), and Violet Anderson ('39) of Denver.

Missionary visitors were Mr. and Mrs. J. T. Litherland of the China Inland Mission; Miss Ellen Burk of the E. S. A. M. in the Belgian Congo; Mr. and Mrs. Ray Edwards of the Alaska Evangelization Society. (Mrs. Edwards, nee Marguerite Meyer, is a former student.)

IS THIS THE LAST WAR?

(CONTINUED FROM PAGE 251)

ever, for we read in Revelation 20:10,

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day

and night for ever and ever.

With this one, who seeks to stir up strife between man and man, and between man and God, out of the way, a great contributing cause of war will be removed.

Second, death will be vanquished and shall no more lay its grim hand upon the sons of men. This blessed fact we discover in Revelation 21:4:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Pain, death, and sorrow are the sure sequence of war, hence, when there is no pain, death, or sorrow, there can be no war. This vanquishing of death and Satan is, of course, the work of our blessed Lord Jesus Christ (I Cor. 15:20-26).

Third, God shall be all in all, when Christ has put down all enemies, and has delivered the kingdom to the Father. This happy truth we find in Paul's inspired words to the Corinthians:

Then cometh the end, when He (Christ) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

For He must reign, till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death.

And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all (I Cor. 15:24-26, 28).

When God is all in all and dwells with man as his God, and men are all His people, there shall be no room for wars. The last war will have been fought.

The present conflict cannot, therefore, be the last war. It will only serve to hasten us onward toward those "wars and rumors of wars" which herald the soon return of our blessed Lord. Whatever the things which shall intervene between our day and the last war, the outcome is certain: God and His Christ will be the Victors. The important thing is to be on the Lord's side, and to war a good warfare in the good fight of faith.

INSURRECTION OR RESURRECTION

(CONTINUED FROM PAGE 247)

The famous Russian novelist, Dostoevsky, had a keen understanding of the Bolshevik mentality. In his novel, *Possessed*, he shows how revolutionary movements converge in a creed and program which, in the ultimate form, expresses itself in a system of socialist slavery where "all are slaves, and equal in slavery."

Under collectivist equalitarianism, men who have property are robbed of it, in order that they may be made "equal" with the propertyless. Men who have had jobs are robbed of them, in order that they may be made "equal" with the jobless. Those who have homes are stripped of them, in order that they may be made "equal" with the homeless.

The "leveling," "equalizing" process is extended beyond the economic, to encompass the ethical, intellectual, spiritual, and cultural realms. Men who have faith in God are robbed of that faith, in order that they may be made "equal" with the faithless. Men who have moral ideals are deprived of them, in order that they may be made "equal" with the immoral. Those who cherish chastity are robbed of it, in order that they may be made "equal" with those who live on the lust-level of the barnyard and the pigsty. Those who have in their characters love and beauty and reverence and joy and nobility are left ethically naked, in order that they may be made "equal" with the characterless and conscienceless, the ugly, the sordid, the mean, the hateful, and the degenerate.

Collectivist insurrection achieves "unity"—yes, but at a dreadful price. It achieves unity in hatred, unity in violence, unity in destruction, unity in bondage. It achieves the "fraternity" of the wolf pack. It creates the "cooperation" that is found in the chain gang. It establishes the "solidarity" that prevails among prisoners. It achieves the "equality" of the inmates of a poor farm.

A collectivist country is, in the first place, a country made into an all-embracing poorhouse, from the economic standpoint; and, in the second place, it is a country made into an all-embracing prison from all standpoints! Everybody is a

ward of the government! Everybody is "kept" by the government—in more ways than one! And everybody is, in effect, in jail—in spirit as well as in body! Nobody may eat without the "permission" of the government, without the equivalent of a bread card. Everyone is a prisoner, a "captive," of the state.

The details of his private life are regulated for him by the dictator, the "warden," of the soul-prison in which he must live. He works, eats, speaks, sleeps, and "enjoys" leisure time, recreation, and reward for his labor, as he is ordered by his guards, his nurses, his taskmasters, his guardians, his lords—the bureaucrats. Everybody keeps in step—lock-step—under the lash.

Unity and harmony and fraternity are *made* to prevail—after a fashion. Harmony is achieved through fear, backed up by force. Fraternity is attained through suppression of individualism and free speech. Unity is achieved through a community of hatred. All men are tied together by a hatred of a common class: the Jews, a racial class, in Germany; the bourgeoisie, an economic class, in Russia.

There is nothing new about the program of revolution and regimentation. Men had suffered ages in anguish under its ancient abuses, when the Lord Jesus Christ came to earth and walked and taught among them and died on the Cross that they might be saved through His shed blood. Christ gave to men the gospel of a new unity, a new order, a new kingdom, to reign in the hearts of human beings. He stressed the word *up*—not *down*. "And I, if I be lifted up from the earth, will draw all men unto Me."

Christ's outlook was an *uplook*. He lifted *up*; He did not cast *down*. He *lifted*; He did not *level*. He taught men that nothing can be built *down*. Nothing can be built by destruction. Nothing can be accomplished by insurrection—by hatred, by violence. Men must look *up*—up to God—and must build *up*, up toward heaven. As Dr. Sheen has said, it was Christ's teaching: "Let there be another order, constructed upon the word *up*. Up from class-struggle! Up from hate! Up from revolution! Up from the material! Up from the dust! Up beyond the earth, beyond the stars, up to the 'hid battlements of eternity'—up—up to God!"

Yes, up from insurrection—up to God. Let men not tear down their fellow beings; let them rise upward with them. Let not the highest be cast down to the level of the lowliest; let the lowliest be lifted to a plane with the highest—and then let all move upward—heavenward. Alexander Dumas wrote, "If we are to submit absolutely to the level of equality, we had better choose the level of nobility. I like equality that elevates, and not that which lowers mankind."

Let men be leveled *up*—up to heaven, not down to earth. Let them be leveled up to spiritual heights—not down to materialistic depths. Let us have men equal—equal not as degraded proletarians, not as hate-crazed beasts: let them be equal as Sons of God, equal as "joint heirs with Christ."

How?—the skeptic asks. Christ gave the promise and pointed the way: "And I, if I be lifted up from the earth, will draw all men unto Me." Reaching down from heaven is the power of the risen Lord to lift up men to a common level in His kingdom. He said, "all men." No classes are outcast, no races are ruled out. The door is open to all. The Lord Jesus said He is the Way, the Door. "Whosoever will" may come. The Lord bids all men—and any man—to come unto Him.

The ground is level at Calvary. But it is high—as high as heaven. Men are equal there. But it is an immeasurably lofty equality to which men can be elevated only by the lifting power of the resurrected Christ.

In the lifting power of the resurrected Christ men can find access to that sublime equality which elevates and ennobles. The dreamers and utopians may continue to seek it through the process of subversive revolution. But they will never find it until they stand beneath the Cross of Calvary, and yield themselves to the resurrectionary power of the risen Lord.

Insurrectionary revolution can wreck and ruin. Only regeneration through the blood of Christ can heal and save, can lift and elevate.

BOOK REVIEWS

(CONTINUED FROM PAGE 256)

place a copy in the hands of every young man and woman that they might have a clear conception of the subject of

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matrimony. This treatise on marriage is divided into seven parts, namely: 1. The Code of Christian Marriage Ethics; 2. Pathways to Purity; 3. The Offensive Against Christian Morality; 4. Criteria of Happy Choice; 5. Courtship, Engagement, and Marriage; 6. Twin Menaces to Wedded Happiness; 7. Elements of Wedded Happiness.

For Better Not for Worse, by Dr. Walter A. Maier. Publishers, Concordia Publishing House, 3558 S. Jefferson, St. Louis, Missouri. 598 pages. Price, \$2.50, cloth.

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 254)

is our 'Penalty Payer.' It is a real joy when one gets a word like that which makes the Gospel more clear to our natives."

In another letter, written a week later, Mrs. Amie says, "I have just finished a forty-five lesson First Reader. I made twenty-four copies, typing three at a time, twelve for Musuku and twelve for us here at Ikozi. We will try the Reader out for some time; then, if we are satisfied with its grammatical correctness and the spelling, we will have you print them. There is an urgent need for Kilega literature. They have

nothing but the Kinguana. Now Kinguana is what we call the trade language, and the women scarcely understand it, so that you cannot bring help to the women and girls. I have insisted on our missionaries using the Kilega and the natives are getting a real pride in their mother tongue. Mrs. Jansen has the Kilega fine. Mr. Jansen and Mr. Lindquist are doing well, and I am teaching Miss Johnson.

DAYS OF YOUTH

(CONTINUED FROM PAGE 257)

magnificent and beautiful beyond his power to describe. "And the city had no need of sun, neither of the moon to shine upon it for the glory of God did lighten it, and the Lamb is the light thereof." And these words became riveted in Ramiz' soul, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."

Ramiz rose from his mat, stepped to his tent door and gazed out upon the landscape. The spring bubbled and murmured beside his tent. The sheltering palms waved their giant arms heavenward frantically, hopefully beckoning. The mountain stood in solitary aloofness in the moonlight, and Ramiz' heart sank when his eyes caught the gleam of the white desert sands in the glow of the silver moon. The gaunt, ugly camels lay waiting to receive their burdens. All was as before he had slept.

"My God," he cried, prostrating himself upon the earth, "my Lord, my Christ—Thy Kingdom come, Thy will be done." 'How long, oh Lord, how long' ere 'thy light shall rise upon us' for 'darkness covers the earth and gross darkness the people.' Oh wondrous Christ come—"Thy Kingdom come!"

Ramiz rose from the ground, stepped within the flaps of his tent and awakened his sleeping loved ones.

"Come, my dears," he said courageously, "let us be on the journey while it is yet cool. Only this day more and we shall reach our father's house. The Heavenly One will guide us on our way—"Till He shall come."

Be Sure to get the Water Jugs Filled

Doubtless most people at one time or another have experienced the inconvenience of the kind of "running water" that one runs for with a bucket. The Denver Bible Institute is experiencing the same inconvenience, only on a larger scale, in providing healthful drinking water for the twenty-five or thirty folks remaining here during the summer months. The Campus water is not palatable, and with the disintegration of the well casing permitting surface water containing impurities and alkali to seep into the main supply, it has necessitated our carrying water eight miles in jugs for drinking purposes. Consequently, anyone making a trip in a car is quite apt to be admonished, "Be sure to get the water jugs filled!"

This inconvenience will be greatly increased when school opens in September and drinking water will be needed for seventy-five to eighty people.

Many friends, realizing the urgency of this need, have contributed \$71.00 toward the need of approximately \$1,200.00 for the drilling of a well which will insure an artesian flow.

Put this need on your prayer list, and as the Lord prospers you, put "feet" on your prayers by sending your contribution to the Institute for this most urgent need.



Come to cool Colorado. Clear Creek, not far from Denver.

A
Month from Now
Will Be . . .

Too Late!

For you to send in your reservation for the Fifth Annual Summer Bible Conference of the Denver Bible Institute which convenes at the D. B. I. Campus August 14—25.

Rooms will be available in Brookes Hall dormitory. Appetizing meals will be served in the Institute dining hall. And the rates for board and room are surprisingly low—only \$1.00 per person per day.

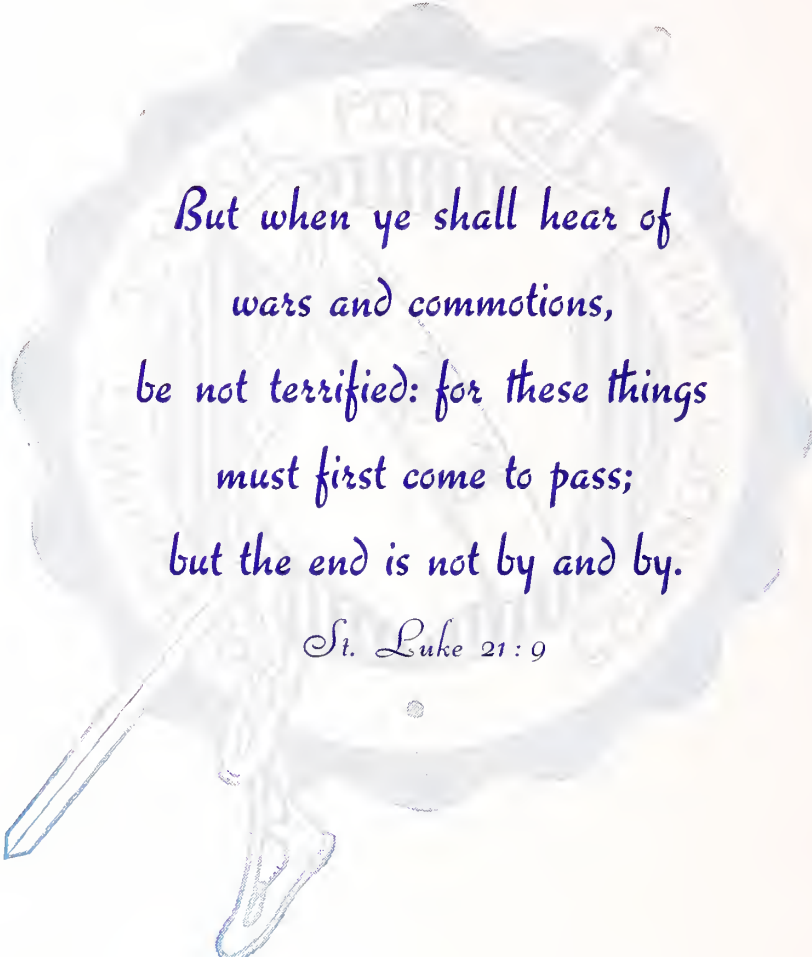
Why not plan, therefore, to “take a vacation with your Bible” and enjoy a rich spiritual feast in the study of God’s Word at the Conference in August? You will be immeasurably blessed and benefited by the Spirit-filled messages of Rev. John Linton.

Insure for yourself a blessing-filled and Christ-honoring vacation by sending your reservation NOW to

C. Reuben Lindquist, Director of Publicity
Denver Bible Institute, Denver, Colorado

FIFTH ANNUAL BIBLE CONFERENCE

Denver Bible Institute



*But when ye shall hear of
wars and commotions,
be not terrified: for these things
must first come to pass;
but the end is not by and by.*

St. Luke 21:9



Backsliding Number

GRACE and TRUTH

CLIFTON L. FOWLER · EDITOR

September

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1940

Another School Year Opens...

September 18



The Denver Bible Institute, a quarter of a century in the training of consecrated youth for Christian service, will open its doors on September 18 for the 1940-41 term.

In appreciation to the Lord for blessing received during the Fifth Annual Bible Conference sponsored by the Institute, over fifty guests from twelve states pledged and contributed a total of \$1143.30 toward \$2500.00 required to meet the expenses involved in the opening of school. These expenses include repairs which recently have been made on the well amounting to around \$300.00, the repairing of the sewerage system, and the provision of adequate housing facilities for the incoming students.

The balance of the \$2500.00 will be needed by the opening of school. Will you help? We are constrained of the Lord to ask you to share with us the burden of this work of faith, knowing that in so doing, you will likewise share the blessing.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver (II Corinthians 9:7).

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"The Bible Training Center of the Rocky Mountain Region"
BOX 1617, DENVER, COLORADO

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SEPTEMBER, 1940

No. 9

Official Organ of
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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16,17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6,7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-Chief*

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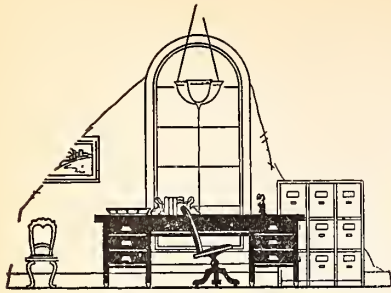
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AS THE EDITOR SEES IT

BACKSLIDING

A GOOD question to be raised after a title like this is: "What is backsliding and what does the Holy Spirit have to say about it?" The Holy Spirit uses the term exclusively with the nation Israel and it refers to their sins and shortcomings. An example or two are: "Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return . . . no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle" (Jer. 8:5, 6); "For Israel slideth back as a backsliding heifer" (Hosea 4:16). The Holy Spirit does not use this term in the New Testament, but He does something else that is just as potent. In First Corinthians the tenth chapter, He uses this same nation to be a photograph of the individual believing soul. Therefore, the exhortation of the Apostle Paul to the Corinthians is that they be not like *backslidden* Israel.

Since backsliding is a term which refers to a condition of sin and disobedience to God, we must now answer another question: "How much sin does it take to make a backslider?" This is tantamount to asking, "How much sin does it take to make a sinner?" There are many Christians who believe that a major sin must be committed before fellowship with God is lost. They have in mind the moral sin of David or the blasphemy of Peter, at the same time forgetting the doubts of Thomas, the faithlessness of all the disciples, and the self-seeking of James and John. One sin, no matter how large or small, is sufficient to offend God and rob oneself of His fellowship. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). "The little foxes, that spoil the vines" (Cant. 2:15).

The remedy for the backslider, no matter how serious his sin, is always the same: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

—E. E. L.

WE REGRET that on the article by Dan Gilbert on page 247 of the August issue entitled "Insurrection or Resurrection" the line which should have read, "Continued on page 271" was omitted by mistake. Our sincere apologies to Rev. Gilbert and the readers of *Grace and Truth*.

FIFTH ANNUAL BIBLE CONFERENCE COMMENTS

"IF I HAD all America from which to choose, I'd still pick D. B. I. for spiritual and physical refreshment. Mr. Linton's inspiring messages on an effective prayer life and household salvation will never leave me. I go to put them in practice."

"There is a deep feeling in my heart for D. B. I. Tired and perplexed with the problems of city life, I found a haven of spiritual blessings and rich fellowship with faithful Christians who love my Saviour."

"Words fail to express my gratitude, and eternity alone will reveal the blessings I have received in attending the Bible Conference. I feel better equipped to go back to my problems and face them in new light of God's revealed Word and the Holy Spirit's power."

Such were the enthusiastic testimonies of three of the ninety-eight dormitory guests coming from eleven states and China, registered at the fifth Annual Bible Conference of the Denver Bible Institute, August 14 to 25. Truly, the blessing of God upon every phase of the Conference far exceeded all expectations, and these testimonies were echoed upon the lips of all who gathered from far and near to hear the Spirit-filled messages of the Rev. John Linton, of Montreal, Canada, as well as of the other conference speakers: Rev. John Bailey ('26), pastor of the Fruitdale Baptist Church of Denver; Rev. J. W. Berg, Ohio Ave. Congregational Church of Denver; Rev. Warren Allen, Grace Church Unaffiliated, Albuquerque, New Mexico; Rev. Thomas Murray, First Presbyterian Church of Denver; Rev. C. O. Clark, Mt. View Missionary Baptist Church of Denver; Rev. Wade K. Ramsey ('20), Dean of the Kansas City Bible College of Kansas City, Missouri; Rev. Clarence Van Der Veen, Presbyterian Church of Brighton, Colorado; Rev. Joshua Gravett, Galilee Baptist Church of Denver.

Every day was planned to bring blessing to those who had come apart from the work-a-day world for physical relaxation and spiritual refreshment. Comfortable accommodations were prepared for the guests in the Institute dormitories by Mrs. Ernest E. Lott ('34), Conference Hostess, with the aid of Mrs. Ada Hess; and

appetizing meals were served in the Dining Hall by Miss Neita Smith ('30), Dining Room Matron, assisted by Misses Fay and Fern Arbuthnot ('39) and Miss Martha Witt.

Following each morning meal, Mr. Linton brought an inspiring message from the Word. Upwards of fifty guests attended the morning Bible classes taught by Rev. C. Reuben Lindquist ('27); Rev. Ernest E. Lott ('33); Rev. Joseph G. Wright ('28), pastor of the Edgemont Bible Church of East St. Louis, Illinois; Rev. Wade K. Ramsey ('20); and Rev. John Linton. The D. V. B. S. for children, under the direction of Rev. A. H. Yetter ('28) who was assisted by Mrs. A. H. Yetter ('28), Mr. Leland McClellan ('39), Miss Alma Waespi ('29), Miss Freda Cassens ('39), Miss Hope Stewart ('40), and Miss Grace Crooks ('33), was instrumental in bringing about 100 children daily under the sound of the Gospel, resulting in a number of conversions. The afternoons were devoted to sight-seeing trips in Denver, Red Rocks Park, Echo Lake and Mt. Evans, Grand Lake and the Trail Ridge Road. The attendance in the evening services was never below 175 and reached to around 400 on two evenings. The two services each evening were opened with inspiring song services conducted by Mr. Lott with Mrs. C. Reuben Lindquist ('27) at the piano.

So rich was the fellowship enjoyed by all throughout the conference that many an eye was moist when goodbyes were said at the close of the twelve days of spiritual feasting. The parting testimony of one of the guests was, "We shall never forget this Bible Conference—its teachers, wonderful; its hospitality, beautiful; and its recreational program, thrilling," to which he added this rhyme:

Are you weak and heavy laden,
Cumbered with a load of care?
Spend your vacation at D. B. I.

And you will find refreshment there.

—C. R. L.

THE SECOND CHRISTIAN CONQUERORS YOUTH CONFERENCE

THE second Youth Conference sponsored by the Denver Bible Institute at Institute Park August 5 to 11 has passed into history, but the work wrought in the hearts of young people during these few days by the Spirit of God will go on. In order that our readers might rejoice with us in God's blessing and ask Him for greater things in the years to come, we mention a few of the evidences of God's favor.

Twenty-seven fine young people registered and remained for the entire Conference, while fifty-two remained overnight or longer. The daily attendance was considerably augmented by visitors who drove up for the day or evening services. On the closing Sunday afternoon, when the new dining room was dedicated, the attendance reached the two-hundred mark.

The new stone dining room, which is thirty by sixty feet with a large fireplace in one end, was erected in the almost unbelievably short time of four weeks by four Institute men and the volunteer labor of some interested friends. Here the conference meals were served and the meetings held. This splendid building was built for the remarkably low price of approximately \$400.00. This, of course, only represents the price of material as the labor was all donated. In fact, the doors and windows, completely framed, were also donated by one of God's devoted stewards. We are happy to report that this building expense and the conference expense were fully underwritten by the generous gifts and pledges of God's people on the closing day of the conference, coupled with previous designated gifts for the same purpose. As we review God's blessing in giving us this building, our hearts go out in praise to Him, and in gratitude to all who helped to make it a possibility. Today it stands dedicated to the Lord Jesus Christ for the salvation and instruction of young people.

This brings us to the point of commenting on the spiritual blessings of the Conference—these

*Second
Annual
Christian
Conquerors
Youth
Conference
at
Institute
Park*



*View of the
Closing
Sunday
Afternoon
Session taken
in front
of
the New
Dining Hall*

even overshadowed the material blessings. The unsaved found the Saviour. The uncertain found assurance of salvation. The backsliders were restored to fellowship with their Lord. Christians who had been living defeated lives heard the way of victory, and we believe many of them will experience that victory in their daily lives. Some set their faces toward full-time Christian service. All who came were blessed and helped. The spirit-filled messages of Rev. W. P. Whittemore, pastor of the First Baptist Church of Ogden, Utah, and of Rev. C. Reuben Lindquist, President of the Denver Bible Institute, and of Rev. Ernest E. Lott, Instructor at the Denver Bible Institute and Editor of *Grace and Truth*, found a ready response in the hearts of the young people. Only eternity will reveal the full extent of the work done by the Spirit of God in young lives during the second Christian Conquerors Youth Conference. That it was worthwhile, we are sure, for we have His assurance that "He that winneth souls is wise," and that our "labour is not in vain in the Lord."

As we look forward to the Youth Conference of 1941, we are asking the Lord to send us more young people, and even greater spiritual results. This will mean that we must have added accommodations to care for these young people. Our dining room is adequate, but we need two dormitories, one for girls, and one for boys. The cost of these two buildings, which would house some sixty young people, would be \$300.00.

We earnestly solicit your prayers for this worthwhile and growing Youth Conference that it may be increasingly useful to our Lord and a greater blessing to young people.

—Archie H. Yetter,
Director, Christian Conquerors
Youth Conference

THE RECURRING NEED

AS THE Institute opens for another school year, we are again brought face to face with the recurring need of more and adequate dormitory space, especially for our men students. Each year the need becomes increasingly acute. Last season we were forced to rent an additional building in order to care for every one. This year, in an endeavor to reduce expenses and eliminate this additional overhead, further remodeling of buildings already on the campus is even now under way. This arrangement will make it possible for us to at least provide temporary housing facilities for the young people who come to us for training.

But the crying need is a men's dormitory. Surely God must undertake in providing for this ever present need. Perhaps we have not been as faithful in claiming His promises as we should in behalf of this critical situation. Would that each one of our friends and *Grace and Truth* readers might visit the campus for just a day. I am sure that each one would go away thankful for the privilege which is afforded young people with limited means of securing training at the Denver Bible Institute, but also definitely burdened that adequate and permanent housing accommodations might be established even before this school season draws to a close. To this end we earnestly bespeak a place in your trysting times at the Throne of Grace. God is able and willing. Let us continue to remind Him daily of this great need.

—C. R. L.

"SEPARATION FROM MODERNISM"

A correction to the article bearing the above title and appearing in the May issue of *Grace and Truth* by A. H. Yetter.

In the closing part of my article, "Separation from Modernism" which appeared in the May, 1940 issue of *Grace and Truth*, I quoted a resolution adopted by some of the leading officers of the First Presbyterian Church of Tacoma, Washington, in connection with their withdrawal from the Presbyterian Church in the U. S. A. Further investigation has convinced me that the following statements are extreme and unfair:

"Whereas the General Assembly of the Presbyterian Church in the U. S. A. is dominated by Modernists and middle-of-the-roads and is becoming increasingly communistic, and . . .

"Whereas the fundamental work of evangelizing and edifying to which we are called cannot be done under the present circumstances . . ."

I am convinced that Modernism does exist in the Presbyterian Church in the U. S. A., but not in the degree indicated by the resolution which I quoted. I do not believe that it makes evangelizing and edifying impossible. I thank God for the many true-to-the-Bible ministers and missionaries in the Presbyterian Church in the U. S. A. I only wish, as I know every Bible-believing Presbyterian does, that the Presbyterian Church in the U. S. A. were one hundred per cent Fundamental.

For the unfairness done by my using the quotation mentioned above in an approving manner, I am sincerely sorry. I should not have used it without more careful investigation, and shall exercise greater care in the future.

—Archie H. Yetter

CHLOROFORMED CHRISTIANS



By Rev. John Linton

Mr. Linton, formerly a pastor in Toronto, Canada, with headquarters now in Philadelphia, was the main speaker at the Fifth Annual Summer Bible Conference held on the D. B. I. Campus. His unique message will surely inspire our readers.

Text: *Woe to them that are at ease in Zion . . . they are not grieved for the affliction of Joseph (Amos 6:1 and 6).*

WHEN this doom was pronounced, Israel was enjoying a period of national prosperity. But while outwardly the nation was rich and flourishing, God's eye detected the spiritual poverty. He had warned the nation of the declension of faith, but they had added sin to sin by refusing to be concerned.

The peculiar nature of this judgment was that it was pronounced against Israel, not for something they had done, but for something they had not done. It was pronounced against the sin of omission or neglect. It did not say, "Woe unto those who have followed after idols," or "Woe unto those who have killed God's prophets," but "Woe unto those who are doing nothing," "Woe unto them that are at ease in Zion." The crowning sin against which this woe is hurled, is that although the judgment of God was hanging over the nation, there were some who showed no concern, no sense of responsibility. They were not grieved for the affliction of Joseph.

Those who are active in soul-winning are sometimes compelled to stand in amazement at the fearful unconcern of the unconverted. They have some paltry and foolish excuse for not

being saved, and, so utterly inadequate are some of the excuses, and so perfectly satisfied and unconcerned are they, that the only conclusion one can come to is that they are under the spell of the devil. But I stand here to tell you, my friends, that multitudes of church members, many of them God's own people, are under the spell of Satan regarding responsibility for soul-winning, and are so destitute of vital concern for the lost, that the only possible interpretation of their being at ease is that they are drugged by the devil.

All of us recognize that as long as a Christian is in this world, he has ranged against him in continual warfare, the world, the flesh, and the devil. Now Satan's attack will be in one or other of two directions; either to stimulate us to do evil, or to deaden our desire to do good. If he cannot prevent us from becoming Christians, he will try to hinder us from becoming fruitful Christians. And since the supreme task of the Church and the Christian is the winning of souls for Christ, Satan's strategy will be to hinder us from that particular work. This he can best do by deadening our sense of responsibility for winning souls. Soul-winning is such hard work, it requires so much sacrifice of one's personal comfort and feelings, it demands so much real agonizing prayer, that unless a Christian clearly sees and deeply feels his responsibility for doing such work, he will never attempt it. And right here is Satan's opportunity. If he can get us to feel that we are not personally responsible for the salvation of our neighbors; that our silence before the unsaved is not a criminal silence; that the unsaved whom we might have won are not to rise up in judgment against us; if Satan can get us to believe that, then we can be at ease in Zion. Then we shall not grieve for the affliction of Joseph. Then we are drugged by the devil.

How, can we tell a man under the influence of chloroform if we see him. A policeman said in the police court the other day that he could always tell a dope-fiend by his peculiar shambling gait. I have seen, in the operating-room of our hospitals, people under chloroform, and the strange odor of the drug, the peculiar breathing, the strange phenomena of motionless life and suspended animation, all told me that a drugged man is a marked man.

And a drugged Christian is a marked Christian. There are certain definite marks by which we may know whether or not we have been drugged by the devil. The great mark is the one spoken of by God in our text, easing ourselves of responsibility. "Woe unto them that are at ease in Zion. They are not grieved for the affliction of Joseph." This operates along two lines, with which I shall deal in this message.

(CONTINUED ON NEXT PAGE)

I. THE MARKS OF A DRUGGED CHRISTIAN

1. *A Drugged Christian Eases Himself of Responsibility for the Salvation of the Lost by Personal Work.*

THERE are many Christians who are firmly convinced that the work of winning souls is the exclusive work of the pastor. If the church has a little handful of members who are also soul-winners, it is because they are gifted in that direction, but that they, the rank and file of the membership, are personally responsible for leading lost men to Jesus Christ, well, the thought never comes within a thousand miles of their heads. If anyone suggests this responsibility to them, they will ask what the pastor entered the ministry for if it was not to give his life to soul-winning. Why does the church employ him and pay him a salary if he is not to proclaim the Gospel and to win souls and to bring them into church membership while the church supports and encourages him in this work? But, as Dr. J. C. Conant has pointed out in a sermon on this subject, the pastor is not employed by the church, he is employed by Christ, the Head of the church. The pastor is not paid a salary out of the pockets of the people. He is given support out of the treasury of the Lord while he gives his whole time to the work for which the risen Lord gave him to the church. What this work is, we are told in Ephesians four. Pastors are given to churches "for the perfecting of the saints for the doing of service," and the one supreme service that should engage the interest and labor of the church, the highest business of every Christian man and woman, is the winning of souls, one by one, to Jesus Christ.

Did the members of the early church so understand this responsibility? Most assuredly they did. Turn to the eighth chapter of Acts, and you will find almost the entire chapter given to describe the efforts of a godly deacon to win souls, publicly and privately to Jesus Christ. As for the rank and file of the church members in Jerusalem, when they were scattered abroad, they went everywhere, women as well as men, telling about Jesus. Do some Christians today so understand this responsibility? Most certainly they do, and I will venture this statement, that the nearer a man comes to Jesus Christ, and the more he becomes filled with the Spirit of God, the greater is his passion for souls and the more deeply he feels his responsibility for soul-winning. In the face of all I have said, what conclusion can we come to but that the Christian inactive in this blessed work of leading individuals to Christ and free from any sense of responsibility in the matter, must necessarily be under the spell of Satan. In other words, the unconcerned Christian has been drugged by the devil.

2. *The Drugged Christian Eases Himself of Responsibility with Regard to Prevailing Prayer.*

Mark you, I am not saying he does not pray. Being a Christian he must pray, and a man could live without breathing sooner than one could be a Christian without praying. But he knows nothing of the prayer that prevails, and, what is worse, he does not feel responsible for such praying.

What is prevailing prayer? It is the effectual fervent prayer of a child of God who claims from God something which is in accord with God's will, and who continues in earnest believing prayer until *God gives the answer*. In other words, prevailing prayer is the prayer that prays through until the answer is received or the assurance comes that it will be given. This wonder-working prayer is the privilege and the duty of God's children. We know that the salvation of souls is God's will. That is why God sent His Son to earth, and He has said it is not His will that any should perish. We know further that whatsoever we ask of God in Jesus' name and according to His will, He will do it. And when a child of God has upon his heart the burden of an unsaved soul, and cries earnestly and continually to God for that soul's salvation, that prayer will prevail with God and God will give the answer.

But there are multitudes of God's children who know nothing of such praying, who are not grieved for the affliction of Joseph. Think of it, friends! Thousands of people around us living and dying without God and without hope, some of them in our own homes, and in the hands of God's people is the power of effectual prevailing prayer by which these could be won for Christ. And yet, in the Church of the Living God, there are multitudes of Christians who know nothing of such praying and who are destitute of any sense of responsibility. Will you tell me what other interpretation to make of this unconcern than that such a Christian is drugged by the devil.

Now I want you to consider

II. THE WOE PRONOUNCED UPON THOSE AT EASE

1. *The First Woe Upon Those at Ease is a Limitation of Capacity.*

If the devil can deaden the sense of responsibility in some Christians, so that, having no concern or anxiety for lost souls they do nothing to save them, what is the inevitable result of such inactivity? Simply what is taking place in the natural world before our eyes every day we live? For it is a natural and a spiritual law that the neglect of a capacity, results in the partial or complete loss of that capacity; and the punish-

(CONTINUED ON PAGE 299)

God's Photograph of a Backslider



BY ERNEST E. LOTT



Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

But with many of them God was not well pleased: for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come (1 Cor. 10:1, 5-11).

WHILE we have chosen to review the sad part of Israel's wilderness experience, yet it should be remembered that a far deeper truth is taught in the above verses than our title admits. Every preacher, teacher, and layman should recognize that the foundational truth of First Corinthians ten, verses one to eleven is, "Israel is God's photograph of the individual believing soul." This is crystal clear as we meditate on Paul's use of the pronouns "ye" and "us." Paul could not possibly mean that the Body of Christ or church as a whole was to be analagous with Israel since he used those personal pronouns. He is referring to the individual members of the Body to be sure.

A possible analogy would be something like this: Israel saved from the world, likewise the believing soul; Israel goes down into the Red Sea, the believing soul goes down in death with Christ; Israel comes out safe on the other side, the believing soul is resurrected with Christ; Israel leaves Pharoah dead in the sea, the believing soul in his standing likewise leaves his old nature dead; Israel arrives at a Kadesh-Barnea decision in two years, the believing soul must decide for or against Christ early in his experience; Israel goes up and down finally crossing the Jordan, the believing soul may fluctuate until steadied by a yielded life Jordan victory.

The first four verses of our text, three of which we did not quote, deal with the obedient side of Israel's experience while those we quoted deal with the other side concerning which Paul said "with many of them God was not well pleased." This is God's photograph of a Christ-

ian not well pleasing to God, in other words, a backslider.

Paul does not attempt to list all of the shortcomings of Israel in this tenth chapter. What he does try to do is to select some outstanding examples of carnality which parallel similar circumstances familiar to the Corinthians. He selects four cases as illustrations but the order in which they occur is not necessarily the order or intensity with which they will occur in every backslider's experience.

If we were to outline Paul's words, they would look something like this:

I. The Holy Spirit's Analysis of a Backslider (vss. 5, 6a)

A. A backslider begins with "lust after evil things" (vs. 6b)

He continues with

1. Idolatry (vs. 7)
2. Immortality (vs. 8)
3. Testing of God (vs. 9)
4. Murmuring (vs. 10)

B. A backslider can be cured by accepting the "admonition" (vs. 11)

Note the five admonitions (vss. 6-10)

AN accepted principle of life is that deeds are first thoughts, then actions. So-called unpremeditated action is a joke. Only insane people act without thinking. As a man "thinketh in his heart, so is he." With this in mind it is interesting to note the Holy Spirit's warning concerning backsliding. The Israelites were not pleasing to God (vs. 5) because they lusted after or desired evil things. They were not satisfied with the spiritual Rock, Christ Jesus (vs. 4). A popular proverb of the day is, "There is no hope for the satisfied man." Applied to the secular world this may have its value but not with a Christian. It is bad philosophy, for as a believer

I am satisfied with Jesus,
I am satisfied with Him.
Ever keeps me singing,
Keeps the joybells ringing,
I am satisfied with Him.

It must be remembered that a child of God backslides in his heart first, then the result shows up in his life later.

Some of the results in the Israelites' experiences were idolatry, immorality, testing of

God, and murmuring.

Since they were not satisfied with Christ and desired the leak and garlic of Egypt, they logically had to worship some other gods. This they did. While Moses was on Mount Sinai they persuaded Aaron to make a golden calf which they worshipped and to which they made offerings (Exod. 32:5, 6). They broke the first commandment (Exod. 20:4). When a child of God gets dissatisfied with Christ he must set up an idol. It may be money, education, pleasure, or self that takes the place of God, but whatever it is, it is idolatry.

The Israelites had now cut the strings of communion with God, so they went the limit. Their men committed fornication with the heathen women. They knew God would be displeased but did not care, for they had taken to themselves new gods. Christians do not hold the title to their bodies anymore, for a legal transaction has taken place and the bill of sale is recorded in heaven.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19, 20).

Immorality is a sin against God because it is an abuse of the body which belongs to God. Smoking, drinking, and dope are also in this classification.

The next two sins of the Israelites which are listed are related to each other. The one is that of chiding God because of their thirst, and the other is complaint to God because of their weakness in the face of the enemies' strength. It is the same old story of their forgetting past deliverances. They were brought through the Red Sea dry-shod only two years before, but that is a forgotten thing now. They wanted to see God's deliverance before believing in him. God's way is for them to believe first, then see (John 11:40). "Without faith it is impossible to please God." The backslider will complain to God because of no joy, reverses in business, family trouble, sorrow, short finances, etc. May we ask, What else can he expect if he does not honor God? God is not an unrighteous God. He never lets a trial come but what there is a reason and always strength to bear it (I Cor. 10:13).

Thus far we have skipped over the punishment of Israel by God because of their sin. However, we shall look at it for a moment. Proportionate to the sin, God smote the people for every disobedience. In the case of the national unbelief at Kadesh-Barnea, all adults died in the wilderness and only their children entered the land (Num. 14:22, 23). Likewise carnal Christians today are chastened by God (Hebrews 12:5-11). As naughty children they are spanked here

in this life; to say nothing about their wood, hay, and stubble bid for heavenly rewards in the other life (I Cor. 3:11-15).

Another excellent setting forth of this same photograph will be found in Acts, chapter seven, verses thirty-nine to forty-three, where Stephen paints a true picture of a backslider. May we take heed and follow the spiritual Rock instead of Moloch and Remphan.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord (Joshua 24:15).

Christian Experience

"Religion is the possibility of the removal of every ground of confidence except confidence in God alone"—Karl Barth in *The Romans* (page 88).

*O Thou blest living God! tear from my breast
All ground of confidence save in Thyself!
If blindly, foolishly, I sought to find
In my past life or present character
A seeming foot of ground on which to build
My hope for favor with Thee in this life
Or for the life to come; I now resign
Such worthless confidence, and pardon ask.
Henceforth, O Thou blest God! I know no hope
To nourish in my soul but that which Thou
Dost grant me in the Truth Thou hast revealed.
I lie in penitence before Thy throne.
I trust Thy favour, gracious Sovereign!
Thou hast provided in the Cross of Christ
Redemption e'en for crimes as great as mine.
Thou askest that into my otherwise
Helpless and hopeless soul I do receive
That death, and find my plea for mercy there.
My soul consents, through grace, I lean upon
Thy faithfulness to carry out Thy Word.
Sooner the universe dissolve than Thou
Be found unfaithful to Thy promises.*

*On them, on Thee, my confidence I place;
I know I am—and shall be—saved by grace!*
—William Olney

CAN THE BACKSLIDER GO TO HELL?



By - - -
E. Glen
Lindquist

the lost sheep to the unbeliever, yet if we remember the meaning of the symbol "sheep" throughout Scripture, we see that by *interpretation* this is not a picture of the unbeliever at all, but the picture of a backslidden Christian. The symbol "sheep" without exception always refers to a believer—either to the nation which is God's photograph of the individual believer, or to the individual believer himself (see Ps. 23:1; 79:13; 95:7; 100:3; John 10:27, 28). Nowhere in the Bible is an unbeliever referred to as a sheep—always some other animal is used to symbolize the lost, such as the goat, the hog, the dog, or the wolf.

So in this parable we have a picture of a Christian who has wandered away from the fold, i. e., a backslidden Christian. This is not the only place in the Scripture where lost or strayed sheep are mentioned. Look at David's confession in Psalm 119:176: "I have gone astray like a *lost sheep*; seek Thy servant; for I do not forget Thy commandments." Isaiah used the same figure when he said, "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). By the "we" Isaiah is referring to the nation Israel, which had strayed from the Lord.

This parable is of supreme importance to the answer of our question, for we have in this story Christ's own answer to the question of whether or not a backslider can be lost. In telling the story, our blessed Lord raises the question, "What human shepherd, who has ninety-nine sheep safe in the fold, but one that is strayed and lost, will not go after the lost sheep *until he find it*." Surely He is inferring, without a question, that if this be true of a human shepherd's love and care of his sheep, just as certainly will the Lord, the Divine Shepherd, whose loving care is infinitely greater than any human being's, go after the straying believer *until He find him*. Our Saviour answers the question we have raised in a most satisfying manner in this parable. The backslider *cannot* be lost, for we have Christ's own guarantee of the absolutely certain restoration of every backslider—He will go after every lost sheep *until He find it*. We have His divine guarantee of it.

THERE are those who would tell us that a backslider can go so far that he can be lost and be in need of being saved all over again. Is this what the Bible teaches? We believe not. To prove our position, we will select two parables of our Saviour, and two examples, from the many we could choose, of men in the Scriptures who drifted from the Lord. We believe they satisfactorily answer our question.

The first parable we consider is

THE NINETY AND NINE

ONE of the most beautiful parables ever uttered by our blessed Saviour was the Parable of the Ninety and Nine: "And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance (Luke 15:3-7).

Many have been the evangelistic sermons preached on this wonderful story and many have been the lost won to Christ through its message; but though it is not wrong to *apply* the story of

But let us consider additional scriptural examples to support the answer we have found in the above parable. In this same chapter of Luke (chapter 15), is another parable which is a favorite with evangelists. It is the parable of

THE PRODIGAL SON

EVERYONE is familiar with this story of the ungrateful son who asked his father to give him his inheritance and then went forth and wasted it in a far country in riotous living. But it did not last. A famine arose in the land, and he came to the end of his resources and began to be in want. Rather than starve to death, he took a job feeding pigs (an awful come-down for a Jew!). It was there he came to himself. He decided to go back to his father—not to be reinstated as a son, but—let us see what he planned to say to the father whose home he had deserted: “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants” (Luke 15:18). So he arose and started homeward. But oh, what a glorious revelation of God’s grace is here—his father was waiting and watching for his return all of those years of straying, and he saw him while he was yet a long way off and ran to meet him. God always meets us more than half way. If we draw nigh to God, He will draw nigh to us (James 4:8). The prodigal had his speech carefully rehearsed: “Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son—” But he got no farther. It was his purpose to add, “Make me as one of thy hired servants,” but the rest of his sentence was smothered in the kisses of his loving and forgiving father, who welcomed him home that day as though he had never brought anything but honor to his father all the time he had been gone, when in reality he had brought only shame and tears. What a marvelous restoration was the lot of that repentant son that day.

Like the parable of the Lost Sheep, this parable of the Prodigal Son is not the picture of the salvation of an unsaved man, but the restoration of a wandering son—the restoration of a backslider. Let us not lose sight of the fact that all the time that the prodigal was down there in the far country, living in sin and bringing sorrow upon his loving father, *he was still his father’s son*. So it is with the Christian who is born from above. One cannot be unborn physically—why should one be so illogical as to think that a person could be unborn spiritually? If physical birth is a permanent thing and cannot be undone, is it logical to suppose that the spiritual new birth is less permanent? No. Though the Christian may drift far from God and grieve Him more than tongue could tell, he never ceases

to be the son of his Heavenly Father, and, do not forget it, God will always take that prodigal back to Himself. Furthermore, as we found in the other parable, He will go after him until He brings him back.

But we do not have to take these parables alone as our proof that the backslider cannot be lost. Let us consider the cases of some actual backsliders in the Scripture and what God has to say about them. First let us note

PETER

EVERYONE will readily admit that Peter backslid at the time of the trial of his Lord. The beginning of his backsliding was the moment he became self-confident, arrogantly boasting that though all men forsook Him, he would not. Next we note failure to pray when Christ went to Gethsemane to pray, leaving Peter, James, and John outside the garden to pray also. He returned to find them sleeping and said to Peter, “What, could ye not watch with Me one hour?” (Matt. 26:40). As Peter continues to drift from the Lord, we find him trying to do good in a carnal way when he, in seeking to defend his master, cuts off the servant’s ear. Our next glimpse of Peter shows him following the Lord afar off as Christ is led to the judgment hall. Poor Peter. Now we see him warming himself by the enemy’s fire. Now it is just a step to the denial of his Lord. What a tremendous lesson God would have us learn from Peter’s backsliding. It is this: All backsliding, no matter how great, has a small beginning. Peter never dreamed, a few hours before, that he would ever deny his Lord; but he did. Peter had been sincere, but he had failed to recognize how weak is the arm of the flesh and to realize that without the strength of the Lord, he could but fail. But the Saviour knew beforehand that Peter would fail; however, He was just as certain of Peter’s restoration. This is revealed in a conversation Jesus had with Peter before this all came about. “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke 22:31, 32). When Christ said, “When thou art converted,” He was not speaking of Peter’s salvation, but of his restoration, for Peter was already a saved man. Else he could not have given such a ringing testimony as he gave in Matthew 16:16: “Thou art the Christ, the Son of the living God.” “Conversion” means a change of mind and is not limited to mean salvation alone.

Jesus was certain of Peter’s restoration. He does not say, “If thou art converted, strengthen thy brethren,” but “When thou art converted.”

We consider next an Old Testament example:
(CONTINUED ON PAGE 300)



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Harvey and Georgiena Hammond, former students, who hope to leave Colombia, South America, D. V., in September on their furlough, are the happy parents of a lovely baby boy, Paul Leslie, born on June 19, weighing $7\frac{1}{2}$ pounds.

CHRISTIAN CONQUERORS YOUTH CONFERENCE

A thirty by sixty foot rock dining hall was constructed at Institute Park adjoining the rock kitchen for the C. C. Y. C. by Mr. Charles Johnson ('35) and Mr. J. M. McKown of the Institute, assisted by Mr. E. Myers of Idaho Springs, Colorado, and Mr. John McHenry, student. Native rock and sand were used in the construction work. The windows, frames, and doors were generously donated by Mr. J. O. Record, a Christian contractor in Denver who drew the plans for the building and rendered invaluable assistance in the actual work. Several skilled laborers—stone masons, painters, carpenters, etc.—also donated their services on several occasions. At the dedicatory service on the closing day of the conference, August 4, around \$200.00 was contributed by the two hundred visitors to clear all outstanding obligations on the building which is now completed except for the floor which will be installed later.

In addition to the Staff, there were twenty-seven young people from seven states registered at the Camp for the entire week of August 5 to 11. There were also a number who registered for one night or for the week-end, bringing the total registration to fifty-two. All were blessed and enriched spiritually by the messages brought by Rev. A. H. Yetter ('28), Director of the Camp, at the devotional hour each morning, as well as by the three Bible study classes. The first class was taught by Dean C. Reuben Lindquist ('27) on "How To Study Your Bible"; the second, by Rev. Ernest E. Lott ('33) on "Personal Evangelism"; and the third, by Rev. W. P. Whittemore, pastor of the First Baptist Church of Ogden, Utah, on "The Victorious Life." The afternoons were given over to hiking, horseback riding, archery, boating, ball games, etc. In the evening service, the "Singspiration" was led by Mr. Lott, the message was brought by Mr. Whittemore, and the Surprise Hour was in charge of Mr. Yetter. Mrs. A. H. Yetter ('28) and Mrs. Ernest E. Lott ('34) were in charge of the Camp Office, Misses Harriet McKown (student) and Martha Witt (former student) prepared the appetizing meals, and Miss Hazel Leigh Whitney ('36) rendered efficient service as nurse. There was a deep spiritual tone throughout all the camp activities resulting in many decisions—one conversion and a number of consecrations. All the young people left with a song in their hearts and a renewed zeal to live for and serve the conquering Christ in their home churches and young peoples societies.

CAMPUS NEWS FLASHES

The message on "Will the European Crisis Result in the End of the Age?" by Dr. Herbert Lockyer, D. D., which appeared in the last issue of *Grace and Truth*, was given at the First Baptist Church of Fort Collins, Colorado, of which

the Rev. R. L. Decker is the pastor. The message was stenographically reported by Miss Grace Crooks ('33) who attended the service in company with Dean and Mrs. C. Reuben Lindquist ('27), Mr. and Mrs. Leland McClellan ('39), and Miss Anna Benthien ('29). The courtesy extended by Mr. Decker in making special arrangement for the reporting of the message was deeply appreciated.

Rev. Clifton L. Fowler, President Emeritus of the Institute, at the advice of his physicians, left Denver on July 24 for Florida to take up his residence there. On the previous evening, a farewell service was held for him at 2017 Glenarm Place by the Berean Fundamental Church of which he has been pastor since its organization. A love-gift was presented to him as well as to Miss Anna Olthuis, R. N., who graciously volunteered her services as housekeeper, in which capacity she has rendered faithful service for several years. During Brother Fowler's stay in Denver, he suffered severe altitude reactions, but writes from Florida that he is being greatly benefited by the lower altitude.

Rev. Archie H. Yetter ('28), Pastor of the Berean Fundamental Church and Instructor at the Institute, conducted a Girl's Camp at Institute Park from July 8 to 13 and a Boy's Camp from July 15 to 20, for those between the ages of eight and fourteen. He was assisted in the work by Mrs. Yetter ('28), and Miss Martha Witt of Denver.

Through the gracious influence of Mr. J. O. Record, Christian contractor, sufficient paint has been donated for the roofs of Chapman and Brookes Halls, as well as shingles for the roof of Torrey Hall. The painting of the roof of Chapman Hall has been completed.

Mrs. Florence Taft Fowler ('26), the author of the stories which appear on the Days of Youth Page, left the Campus on August 9 for Michigan, where she is visiting relatives. Mrs. Fowler has been in ill health for some time, and is seeking rest and recuperation in the lower altitude. On June 20, sixteen members of the faculty and staff drove to Filius Park in the mountains for a fellowship supper at the Shelter House. Following the picnic meal, all gathered around the campfire for a time of fellowship in testimony and song. At that time a Bible was presented to Mrs. Fowler as a love-gift.

During the summer months, D. B. I. students are scattered in many directions. Isabelle Roberts and Blanche Hawes have enjoyed D. V. B. S. work in neglected districts in Montana; likewise Alice Leonard and Virginia Strouse, in Colorado, and Adelle Cruikshank, in Illinois. Mr. and Mrs. Angus Sweet returned to Canada, where they are engaged in the work of the Canadian Pioneer Mission in Saskatchewan under the direction of Rev. Paul Gelatt with whom they were associated before entering school. Splendid reports have been received of the Lord's blessing upon the church in Kansas which has been pastored by Albert Ostrander. Pioneer missionary experience is being gained by Donald Virts ('40) and LeRoy Selby as they witness for Christ in Wyoming, Montana, and North Dakota towns where there has been no Gospel testimony. Edith Cook has been seeking to organize a Prayer Band for young people in her home town in Indiana. Ruth Abrahamsen has found numerous opportunities for testimony in her home church in Wisconsin, as well as Eleanor Lieb in Illinois. Thanksgiving for employment provided in answer to prayer is voiced by six students in Colorado, three in Michigan, and two in Indiana. Twelve students have been employed at the Institute during the summer months. We are assured that the rest of the students who are not mentioned above have been busy for the Lord as well and that all will have much to tell about at the annual Fellowship Supper on September 17.

Vern Mitchell of Denver and Adella Spees of Ponca City, Oklahoma, both former students, were married on July 16 in Denver. Rev. A. H. Yetter ('28) performed the ceremony. The bride was attended by Hope Stewart ('40). The wedding march was played on the organ by John Keyes, student, accompanied by Aletha Neal ('40) on the violin. Mr. and Mrs. J. C. Holloway of Ponca City, Oklahoma, the parents of the bride, and a number of other guests, were present.



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



AN APPEAL FROM OUR MISSIONARY BOARD

The regular monthly meeting of the Board of Directors of Berean African Missionary Society was held last evening, September 9, after the summer vacation. It was a most important meeting, for the following reasons: For many months, because of war conditions in Europe, and especially results in Belgium, our officers and our missionaries have found it increasingly hard to carry on. It is difficult to obtain food for our mission stations. On April 1, at the earnest request of Rev. Lindquist, at the head of our work in the Congo, the officers had a shipment of food sent for which we paid \$511.57 to Legett and Company in New York, on which we have also paid \$191.54 for transportation across the Atlantic to Matadi, and yesterday, bills were received for total charges on this shipment, freight and customs from Matadi to Kindu in Africa in the further sum of \$269.69, being a total of \$972.80 paid and to be paid on these food-stuffs, the price of the goods paid April 15. The worst feature of this case is the *delay in delivery*. They had not been delivered when Mr. Lindquist sent the last letter received from him, and for several months he was compelled to do the best he could to buy in the Congo at exorbitant prices, partly on credit. Mail, like merchandise, has been badly delayed, our remittances have not been received with any regularity, and great inconvenience has been caused our missionaries. With the funds of our Society tied up in delayed foods and other necessary merchandise shipped from the United States, and further funds tied up in the mails, after a long, careful consideration at our meeting last night, we were brought to a full realization of the fact that we must receive further prompt financial support. We waited upon the Lord in a long season of prayer and we are all conscious that we were directed to state the conditions to the friends, the constituency, and the supporters of our missionaries and our Society, and to appeal for the largest, most worthy and generous contributions. We assure you that we *need* your assistance and that it is fully justified by the noble, successful work done by our missionaries, the increased and increasing number of converts, the crowded schools at both stations as reported monthly in *Grace and Truth* by Miss Encinas, and lastly the recent organization of the church at Ikozi, with a pastor installed, a board of deacons, and a communion service. It is marvelous how fine work is being done at both stations and we are most grateful and appreciative at the Home Office for the numerous friendships formed by our workers in the Congo. We thank God fervently, and ask you to support us and help us take courage and carry on.

Gratefully yours,

(Signed) H. A. Davis
President

September 10, 1940.

For several weeks, we at the Home Base had been much concerned because of our failure to receive mail from the field. On July 20, a letter came which was dated May 20. From that time until the 20th of August no more word was received, but we were delighted to receive several letters that had been on the way since June 10 and July 11. According to these letters, they too, have had a difficult time receiving our mail.

PROBLEM REGARDING REMITTANCES

The monthly remittances to our missionaries have been sent via Air-mail throughout the past year, and since there has been some irregularity in that respect, we have sent their remittances by the Clipper. But in spite of all these precautions, remittances have been terribly slow in reaching them and they have suffered inconvenience. We bespeak the prayers of our friends that a way shall be found whereby the remittances will get to our missionaries promptly.

REUNION

As our readers already know, our new station, Ikozi, was opened in February of this year, and three of our missionaries, Mrs. Amie, Miss Johnson, and Rev. Irving Lindquist, moved from Musuku to Ikozi. This left Mr. and Mrs. Albert Jansen alone at Musuku. Mr. Jansen was out of Musuku on business last December, but we understand that Mrs. Jansen had not been out of the bush for a year. When our missionaries wrote on June 10 they were making preparations for a visit from the Jansens and were anticipating a real time of fellowship together. Mr. Lindquist said,

"We are building an extra little house of leaves next to mine here in Ikozi for the Jansens to stay in while they are here and afterward we will use it for a guest house as we are hard put whenever we have company overnight as we have had on three occasions already. Two of the visitors were miners and the others were the State doctor and his wife. I had to move out of my house and sleep on a cot in the 'parlor' of the main house. Tomorrow we will go after leaves for this guest house and also for repairs on our houses as we had a terrific windstorm last Tuesday night which did considerable damage to our buildings."

On July 11, Mr. Lindquist wrote concerning the visit of the Jansens to Ikozi: "The Jansens enjoyed their week's stay with us very much and we certainly did also. Mrs. Amie and Mrs. Jansen spent much profitable time together on language study and on various problems connected with translations of study materials for the school and hymns for the church. Mrs. Amie has now corrected her Kilega Primer so that I intend to run off about a hundred copies on the Mimeotype and after we have used them a while and ferreted out most of its errors, we want to send the material home to the printshop for printing in a permanent form. I also want to run off a few hymn books for the church."

FIRST NATIVE CHURCH ORGANIZED

In his letter of July 11, Mr. Lindquist also said, "While the Jansens were here we had a very impressive service in the church. We organized our church under the rules of the Congo Protestant Council. We ordained Kitele as pastor of the church and installed the deacons. Mr. Jansen preached the sermon in Kilega and I conducted the communion service. We had about twenty-five eligible for charter membership."

MORE SCHOOLS NEEDED

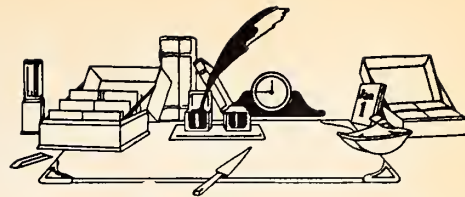
Miss Johnson has charge of the regular school in the afternoons with sixty-three children in the classes. Mrs. Amie conducts her Bible classes in the mornings and has thirty-three in her classes. Mr. Lindquist says there is a tremendous need for more schools in that vast region. He writes, "There are four large centers to the north of us which should have schools in each one of them, and there are two more to the south with a large population of children. If we only had the finished teachers to send to these places! The best we can do now is to send some of the schoolboys to the villages over the week-end because the boys go to school all week and all these villages are too far to walk to in one day. Each week the boys are going to around ten different villages of which the farthest is twenty miles away, making a walk of forty miles each week-end to teach on Sunday. Last week there were seventeen boys in the villages teaching the Word."

AGRICULTURAL HELP RECEIVED

The State agricultural man stopped by today on his return from a trip into the bush to the east of us. He was here for dinner and he went with us to inspect our preparations for rice and peanut fields and showed us how to plant and arrange the fields to better advantage. He is also going to send us some better seed for peanuts, rice, and corn.

"This afternoon we are having a very nice rain and we were
(CONTINUED ON PAGE 299)

THE EDITOR'S MAIL BAG



Conducted by the Editor

Last month's issue, the War Number, was even a greater blessing to our readers than we had dared to anticipate. We are therefore grateful to God for making that issue a special blessing to many hearts.

A TIMELY ISSUE

The following excerpts from a few of our letters demonstrate the need met by the War Number.

I have just finished the current issue of *Grace and Truth* . . . The articles are exceptionally timely . . . This issue should prove of inestimable worth to all who receive it.

—An Arizona Pastor

I feel that this issue of *Grace and Truth* is outstanding in its sensible and inspiring answers to our present needs.

—A Montana reader

We always print extras of any issue (the price is small—15c per copy) and can readily accommodate requests such as the following:

Your August (War) number is splendid and I enclose one dollar currency for which please send to me as many numbers as I am entitled to so I can forward to friends.

—A New Mexico reader

Yesterday I received the August number of the *Grace and Truth* magazine "War Number" and was delighted with the articles contained and especially with the one by Herbert Lockyer which made some things so plain concerning the end of this age which many Christians, and even ministers, do not seem to grasp, that I desire you to send this "War Number" to each of the names given on the following list. Find \$9.00 enclosed to pay for same.

—An Iowa reader

Have just received the August "War Number" of *Grace and Truth* and am finding it extremely interesting throughout, and especially Dr. Lockyer's contribution, "Will the European Crisis Result in the End of the Age?" I would like very much to have six copies of the August "War Number" to pass on to friends whom I think would be very much interested in them.

You will find \$1.00 enclosed to cover cost of above mentioned copies of *Grace and Truth*.

—A Texas reader

SUNDAY-SCHOOL QUARTERLY

While our Sunday-school expositions are not graded, yet enough suggestions are made for an alert teacher to teach most any age of class. The Aunt Anna's Talks and Pointed Questions are very helpful in this regard. Note this request:

What is your rate for eight copies each month to a Sunday-school? We wish to use the Sunday-school

Lesson Expositions as a teachers' quarterly.

—A Colorado reader

It is a wonderful periodical and is such a help to me in studying my Sunday-school lessons. I hope I will never have to be without it.

—A Mississippi reader

RETURNING TO THE FAMILY

Renewals are always the problem of any regular publication. It is true with us. How we wish that all our subscribers could renew each year. Then it would be easy to increase our Family to the desired five thousand, for enough new ones are added each year to make this a possibility in three years.

If you are still publishing *Grace and Truth* magazine I want to subscribe for a year beginning with your June 1940 issue if you still have one. We used to take *Grace and Truth* and think it is the best Christian magazine published. We have missed it so much but have been unable to take it. May God bless your work. We have often prayed for your school and work.

—An Oregon friend

ENCOURAGEMENT

We who work here at home in the office would never know how God is using our ministry if it were not for the letters written by our subscribers. We might become weary in our labors if we thought no one was being blessed. But letters of encouragement, such as the following, constrain us to work all the harder for His glory:

I don't think I can get along without *Grace and Truth*. It is a wonderful blessing to me and others.

—A Missouri reader

Your magazine is an excellent production.

—A British Bible Teacher from Pennsylvania

This is the best paper (religious) I have ever bought. I read it from cover to cover.

—A Pennsylvania reader

A Wyoming friend attended a Bible conference in Montana and got converted to *Grace and Truth*.

Last week at the Bible Conference at Livingstone, Montana, I heard so many praise *Grace and Truth* that I determined to send for it at once.

A California reader makes a good suggestion in her letter, but forgets to help us carry it out. We would like to ask, "What subjects?"

I greatly enjoy *Grace and Truth* and keep hoping to see certain subjects discussed.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE ASCENSION OF CHRIST

Mark 16:19

- I. IT WAS A VINDICATION OF CHRIST'S CLAIM TO DEITY
John 3:13
- II. IT MEANT THE INAUGURATION OF HIS HEAVENLY PRIESTHOOD
Heb. 9:24
- III. IT MADE POSSIBLE THE ADVENT OF THE HOLY SPIRIT
John 16:7
- IV. IT WAS CHRIST'S GUARANTEE OF A HEAVENLY HOME
John 17:24
John 14:2
- V. IT IS THE PLEDGE OF CHRIST'S RETURN
John 14:3
Acts 1:11
- VI. IT MEANT THE GLORIFICATION OF THE SON OF MAN
Matt. 24:30
- VII. IT MEANS THE EXALTATION OF THE REDEEMED SONS OF GOD
Rom. 8:29b
Rev. 3:21

—J. L.

WALKING WITH GOD

- I. ENOCH WALKED WITH GOD
The path of fellowship
Gen. 5:24
- II. ABRAHAM WALKED BEFORE GOD
The path of holiness
Gen. 17:1
- III. THE PEOPLE WERE COMMANDED TO WALK AFTER GOD
The path of obedience
Deut. 13:4

—D. L. M.

IS THERE A HELL?

I Peter 4:17; Rev. 20:15

- I. THE CERTAINTY OF HELL
Matt. 10:28; 23:33; 25:30, 41, 46
Luke 9:43-48; 16:23
II Thess. 1:8, 9
Rev. 14:11; 21:8
- II. THE NATURE OF HELL
Ghenna
Rev. 20
- III. THE DURATION OF HELL
Everlasting
Daniel 12:2
Matt. 25:46
- IV. THE JUSTICE OF HELL
Deut. 32:4

—J. L.

VICTORY

Joshua 3

- I. THE COST OF VICTORY
"Sanctify yourselves"
Josh 3:5
- II. THE CONDITION OF VICTORY
An act of faith
Josh. 3:14, 15
- III. THE CONTENT OF VICTORY
They stood on firm ground
Josh. 3:17a
- IV. THE CHARACTER OF VICTORY
All the people passed clean over Jordan
Josh. 3:17b

—W. P. W.

SUCCESS

- I. FAITH DOES NOT FAIL
Luke 22:32
- II. GOD'S PROVISION DOES NOT FAIL
I Kings 17:14
- III. GOD'S TREASURES DO NOT FAIL
Luke 12:33
- IV. GOD'S PROMISES DO NOT FAIL
Josh. 23:14
- V. GOD'S LOVE NEVER FAILETH
I Cor. 13:8

—A. MacF.

A DUET AND ITS CONSEQUENCES

Acts 16:27-34

- I. A SINNER AWAKENED
"Awaking out of his sleep"
vs. 27
- II. A SINNER CONVICTED
"Drew out his sword"
vs. 27
- III. A SINNER ARRESTED
"Paul cried . . . Do thyself no harm"
vs. 28
- IV. A SINNER HUMBLLED
"Fell down"
vs. 29
- V. A SINNER ENQUIRED
"What must I do?"
vs. 30
- VI. A SINNER DIRECTED
"Believe on the Lord"
vs. 31
- VII. A SINNER SAVED
"Rejoiced, believing"
vs. 34

—A. MacF.

BOOK REVIEWS



Conducted by the Editor

Any book favorably mentioned in this department may be secured from Institute Book Nook, Box 1617, Denver, Colo.

THE SLAUGHTER OF INNOCENCE

The Slaughter of Innocence, by Dan Gilbert, is a startling and much-needed expose of the unspeakable vile immoral teaching which is being presented to young people in our high schools and colleges under the guise of "psychology." Dr. Gilbert handles his subject with ungloved hands. The results are shocking and should stir every reader to earnest prayer and definite action to combat this satanic attack upon the youth of our land.

In unveiling the teaching of our schools, Dr. Gilbert calls attention to the vileness of certain books in the school libraries; to the fact that there are not only gutter-produced criminals, but also college-produced criminals; to the belittling of chastity and the exaltation of sexual indulgence, free love, and sex-perversion; to the claims that neurosis and insanity result from sex-repression, while the perfect and complete safeguard is immorality; to the blasphemous assertions that the great hymns of Christianity were prompted by sex-perversion; to the unfairness which imprisons an underworld character who seduces a girl but does not ever "fire" the college professor who sows the seed of immoral ideals in the co-ed's mind with its likely fruitage of sin and shame; to the 36,000 young girls who lose their virginity in our colleges every year; to the cloak which justifies these hellish and bestial teachings of these "professors of immorality" under the name of "science" and "academic freedom"; to the liberal education aim "to impose a Stalinistic system of regimentation and dictatorship over the free educational institutions of our nation . . . to rule and ruin both students and professors who adhere to sound principles of morality and Americanism"; and finally to the place to attack immorality on the campus—"at its source—immorality in the lecture-room!"

This book should be given a wide circulation.

The Slaughter of Innocence, by Dan Gilbert. Publishers, The Danielle Publishers, 5472 Gilbert Drive, San Diego, California. 124 pages. Price, \$1.00, cloth.

DEATH VANQUISHED

This is a very interesting and helpful exposition of First Corinthians Fifteen, dealing with the entire chapter and discussing the resurrection of the believer. It divides the chapter into four divisions; Many Infalible Proofs, Raised for Our Justification, Christ the Firstfruits, Fashioned After His Body and We Shall Be Changed. The American Standard Version of the Scriptures is employed. The book is clear, helpful, and scriptural.

Death Vanquished by Norman F. Douty. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 73 pages. Price, 35c, paper.

GOD'S WORLD OF TOMORROW

This is a very spiritual and scriptural meditation on God's world and God's man of tomorrow as revealed in the Bible and as set over against man's world of tomorrow. Most of the illustrations are taken from the displays and exhibits at the World's Fair at New York.

It is scriptural, illuminating, and readable.

God's World of Tomorrow by Wm. Ward Ayer, D. D., Calvary Baptist Church, New York City. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 59 pages. Price, 25c, paper.

THE GOD WHO MATTERS

This is a very splendid little book filled with devotional gem meditations on various passages. It presents a very spiritual study and provides rich food for thought.

The God Who Matters by A London Journalist. Publishers, Pickering and Inglis Ltd., 14 Paternoster Row, London E. C. 4. 120 pages. Price, 35c, paper.

VICTORY ALL THE WAY

This is a very helpful and scriptural book containing eight chapters which deal with the Victorious Christian Life. It touches the vital points on the subject and shows God's abounding provision which has been made to meet our weaknesses and powerlessness. This should prove a great blessing to many struggling, half-defeated Christians. The great truth, death to self must precede victorious living, is stressed throughout.

Victory All the Way by Clark Forcey. Publishers, Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago, Illinois. 111 pages. Price, 50c, paper.

REVIVAL MESSAGES

This is an outstanding volume of sermons. So many such books may be said to be just another group of sermons. Not so of this volume. Here are sixteen of the most scriptural and spiritual sermons to be found anywhere. The author has presented a coupling of deep spirituality with scholarliness plus simplicity. No one should find any disappointment in this book. Every message is vital and deeply evangelistic.

Revival Messages by B. H. Carroll, D. D., LL. D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 203 pages. Price, \$1.50, cloth.

TIMELY TIDINGS FOR TRYING TIMES

A group of five thought-provoking, Christ-magnifying sermons, thoroughly scriptural and to the point. The reader is not only drawn closer to the Lord by a perusal of these sixty-five pages but is spurred to greater faithfulness to the Christ of Calvary.

Timely Tidings for Trying Times by William E. Troup. Publishers, Fundamental Truth Publishers, P. O. Box 388, Findlay, Ohio. 65 pages. Price, 25c, paper.

OUT OF THE WILDERNESS

This is a book of eight great sermons, seven of which are distinctly evangelistic in their appeal. The first sermon which covers about half of the book deals with the church. This is very profitable, clear, and simple. It shows what the church is, distinguishes it from the kingdom and then takes up a definite expose of the Roman Catholic system. Since the author came out of this system, the information is first-hand. A list of the system's practices are given, the date and manner of their origin, etc. and the whole theory of this being the true church is exploded.

Out of the Wilderness by Evangelist John Carrara. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 151 pages. Price, \$1.00, cloth.

EXPOSITORY PREACHING

This book should be a blessing to every preacher and to every student preparing for the ministry. It should be used extensively in classes of Homiletics. It shows the lack of and the necessity of expository preaching. It takes up the advantages of this type of preaching. It treats of the varieties of this type of preaching and shows how it can be used most effectively without becoming dry and uninteresting. The dangers and pitfalls of this ministry are discussed and means are presented to avoid such. Last, but not least, the author discusses the value of public reading of the Scripture in which he shows how much violence is done to the Word by careless pulpit reading. The book is written by a man of many years' experience as professor of Homiletics and for this reason it should have a hearing. This volume will be an asset to any who are interested in improving their preaching.

Expository Preaching by Jeff D. Ray. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 123 pages. Price, \$1.00, cloth.



THE DAYS OF YOUTH

The Rock Eternal

By Florence Taft Fowler

(A picturization of the Second Christian Conquerors Youth Conference, August, 1940)

"Isn't that grand? What a marvellous view!" The speaker and a companion stood within the confines of the massive rock walls of the building under construction and gazed upon the scene through the opening, forming the main entrance to the sixty by thirty enclosure, where within a few days a company of eager young people would congregate for bodily and spiritual sustenance and thrilling inspiration.

But the view! It was framed by the open doorway and the outlook was directly westward. God had set the picture. It was His own handiwork.

The verdant landscape waited under a canopy of deep blue for the silent tread of the evening. The sun dropping toward the horizon silhouetted the peaks of the Continental Divide in the distance and cast each succeeding terrace of mountains in deepening shades of purple and blue. Irregular patches of snow, resisting the August sun, were still visible in the deep recesses and clefts of the Arapahoes and Ogallalas. The nearer forest-clad ridges ascending the canon in varying tones of green were a foreground of restful beauty.

But we stepped outside for a broader vision. The sky was clear after a heavy shower, and the air, bracingly cool. All about us in the forest's edge, millions of tiny raindrops on the needles of the spruces caught the light of the sinking sun and clung like diamond lace-work in the quiet atmosphere. The slopes above us were thickly studded with pine and spruce trees which sheltered several tents waiting for their occupants.

A few yards below us, the ravine trickled with crystal-clear flow from its five springs—a never-failing supply which spoke of living streams of satisfying, eternal, life-giving fountains outflowing from the grace provision of Calvary's crimson wounds of long ago. Clumps of willows and quaking aspens brooded along the ravine, and rustic foot-bridges led the way out to an open meadow and to the principal roadway.

And, above it all, in rugged majesty, towered great Sentinel Rock, overshadowing as a giant protector and holding sway as a mighty monarch over the quiet valley, over Faith Cottage resting peacefully at its base, and over the immediate surroundings of the Conference building and grounds being put in readiness for the Second Christian Conquerors Youth Conference.

What a setting! What pristine beauty!

We stood in wonder and in worship of the One Who had created all this, for the blessing of the creatures. Then we turned again to enter the open door-space of the rock structure nearing completion. In a few short weeks these buildings would be ready for use!

How had it all come about—this sudden phenomenal development of this beautiful site for the Youth Conference?

God works through time. God works by waiting.

.....

Years before, a group of consecrated young people on a summer's evening sat beneath Sentinel Rock on the slope beside Faith Cottage and sang hymns of praise and worshipped under the starry heavens. Their voices resounded through the quiet valley below them, and the great rock, acting as a giant sounding-board, caught their tones of melody and re-echoed them into the silent night.

Then someone exclaimed as a happy idea took form, "Wouldn't this make an ideal situation for a young peoples'

summer conference?"

"Wonderful! It would indeed. Look, across there on that hillside is a natural amphitheatre for outdoor sessions, too," a young woman responded, pointing across the ravine opposite Sentinel Rock.

"Let's pray for the Lord to make this idea a reality," another exclaimed. And they prayed.

And through the years others had caught a like vision of a great need, a great opportunity, and an ideal situation; and they had prayed, and they prayed. And God waited—and waited. For years He waited.

Then God worked. He constrained hearts to give generously; to labor arduously; to "spend and be spent" for the blessing of the youth who should come and partake and live and rejoice.

.....

God has brought wonderful reality out of vision, and here before our very eyes on this August evening the practical demonstration stood in the form of a sturdy stone structure—a combined meeting hall and dining room, and a spacious kitchen. A huge fireplace of quartz rock at one end of the larger room spelled warmth and cheer for cool evenings. On the westward side, paneled windows below stained glass panes permitted the outlook upon the scene already pictured.

Situated across the drive, a small rustic cabin for office use, and at the rear of the large stone building, a shower house—these completed the ideal setting for all that should follow. And who can conceive of all that should follow in the coming days and in the coming years, should the Saviour tarry?

And other days did follow.

The Christian Conquerors Youth Conference was in progress. The afternoon recreation period was beginning. The place vibrated with the life and vigor of youth.

One group tried its skill at archery; a frolicsome sextette of young people with a chaperon was leaving for a hike up Mount Thorodin; two girls with kodaks were catching the scenes of action and of nature's beauty spots about them; and another happy party was headed for Carter Lake for an afternoon of boating and horsback riding.

But when the supper hour arrived, everyone was on hand, hungry but anticipative, for delectable odors floated out the open door of the busy kitchen, where maids and matrons finished the preparation of a wholesome meal. Soon, at the summons of a bell, a lively, happy company were filing into the great dining hall, singing as they went,

Everything's all right in my Father's house,

In my Father's house, in my Father's house;

Everything's all right in my Father's house,

Where there's joy, joy, joy!

But clean wholesome sports and good things to satisfy the physical appetite thrice every day were a very small part of all that filled that one supreme and glorious week for the youth who registered on that August day in the rustic office set among the pines and spruces.

The devotional period following breakfast; the Bible study classes under efficient teachers throughout the morning hours; the evening "singspiration" and inspiration under consecrated young men; the personal contacts and conferences with Spirit-taught leaders—these were laying deep and lasting foundations in the hearts of many. Souls were being stirred to conviction and action in spiritual verities.

*Tom Silsby—born to lead others, a favorite with his school companions—entered into the conference life with freedom and zest. Here was something worthwhile. He was looking for truth and reality and things that counted; but he was only a lad. He had not known before what real Christian living and fellowship were. Here he was in the midst of reality. Having been elected at his home school as president of the Youth Club—communistic in plan and design—Tom was in line to develop into a real communist. But a few days in this new and unforgettable atmosphere brought an uninstructed lad into the light of things eternal.

"How do you like it, Tom? Havin' a good time?" a visiting friend had asked him on the third day of the camp.

"Boy! it's great," Tom responded.

Then, when opportunity was afforded, in an evening testimony service around the huge fireplace blazing out its warmth and hospitality, Tom had testified of his faith in the living Saviour.

Sally Jo Davis rose to her feet in the same session and declared, "If I never was converted before, I surely was last night." It was Saturday and she was talking about the thrilling Friday night meeting. And another life was started on her pathway rejoicing, her manner and demeanor testifying that God had wrought a change and heaven's blessing had come in when the Saviour was enthroned in the heart.

So the testimonies continued on and on until the hour was late. They told of the blessing of those days and of Christ made real; and interspersed and intermingled with the testimonies were choruses of worship and praise. As they spoke of Him, "He drew near and walked with them in the way and their hearts burned within them," as of old on the Jericho Road, and they sang out the story again in the fullness of their hearts,

On the Jericho road
There's room for just two;
No more and no less—
Just Jesus and you.
Each burden He'll bear,
Each sorrow He'll share;
There's never a care
Since Jesus is there.

It was even so—"just Jesus and you," for the eternal Lord had reached into individual hearts, and individuals had fought real battles with satanic powers in these few days, but Christ had conquered.

Dick Bennett knew that Christ had conquered, for Dick had fought and fought hard. In those hours after he had heard that searching Wednesday night message on grieving the Holy Spirit, and thereby shutting out God's power and His purpose for Christians to live righteous, Christ-like lives, Dick had battled with the Lord. But Dick's was not the only battle. The Saviour was searching all hearts. Pride, ambition, and worldly desires surged and countered for ascendancy. Some of Christ and some of self, a little of the world, and pride enthroned, with Christ a mere servant in the heart and a needed convenience in times of trial—such a position could not silence the accusing voice of conscience nor still the wooing of the loving Holy Spirit Who yearned to speak peace and joy to youthful hearts.

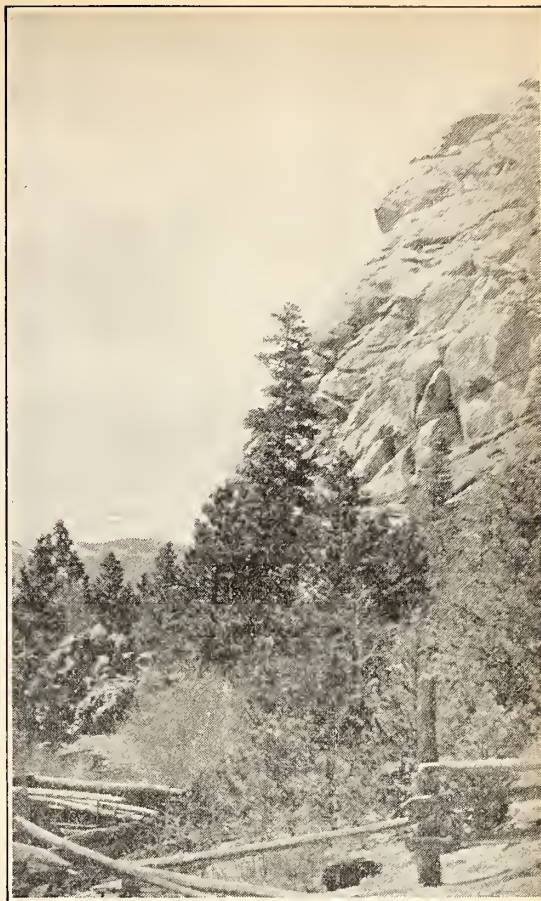
So Dick and others fought on. Dick was perceptibly riled and upset about things in general for two days. Then that memorable Friday night came. The special speaker for the conference presented on that evening the claims of Christ upon the lives of believers in a definite appealing consecration message.

"I had not planned to give an invitation," he said as he told the story, "but as I came to the close of the message I felt impelled to do so. Four girls stood, desiring to yield all to the Saviour."

This was the beginning of a real victory, for many were touched deeply. God was finding response in young hearts, and there was much breaking to the Spirit of the Lord and an indication of hunger to know Christ in an intimate way. Among these four girls who responded publicly was Mary Billings.

And the next day what a change there was in the whole camp. The spirit of joy and rejoicing was spontaneous.

* All names of persons are fictitious, but the characters described in these pictures are real.



Sentinel Rock at Institute Park

The change in Mary was particularly evident, and even Dick, with all the personal warfare inside himself, could not help but notice the Christ-likeness in her, the liberty and joy, and the changed atmosphere of the whole camp.

"Of all things," thought Dick. "This is reality. The Lord has done something here. If he can do that for Mary—well—"

So Dick saw God perform a miracle in other lives, and surrendered—his will, his plans, his very life to the Saviour because the word of Christ had done its work. Christ's claim upon Dick's soul sent him home to tell his church of his call to the ministry, and with the purpose to organize (with the cooperation of three young women who had also spent that glorious week at camp) a visitation program to win the lost to the Saviour.

Changed lives? Victories? There can be no question as to that. Martha Jones' mother and Sarah Lou Carson's mother can see a marked difference in their lives at home. Billie Dean, too, goes to prayer meeting now. She never had before in the history of her youthful life. Enjoyment of such "old foggy" ideas? Pooh—prayer meetings are for old people and preachers and sanctimonious people. Like as not that is what she thought, or else she didn't even think on such subjects. But now her appetite has been changed and she sees the reality of eternal things a bit more clearly.

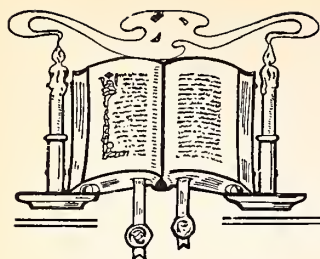
Yes, and Harry Smalley, the youngest boy in the conference, went home with a new vision and aspiration; and showed more patience in the home because he had an understanding of spiritual verities he had not known before.

"Did you have a really enjoyable time up there in the hills?" his mother asked him.

"Oh boy, Mom!" he replied with enthusiasm, "I'd trade ten weeks any time for just that one!"

Yes, Christ had conquered. In many lives He had won the battle over Satan, the world, and the self-life. And, in His victory, liberty, and freedom, dressed in garments of joy, He rode gloriously in His chariot of grace. For the heart

(CONTINUED ON PAGE 298)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

FOURTH QUARTER, LESSON 1

SUNDAY, OCTOBER 6, 1940

LUKE AND HIS GOSPEL

Lesson Text: Luke 1; Acts 1:1-5; 16:9-15; Colossians 4:14; II Timothy 4:11a

Printed Text: Luke 1:1-4; Acts 1:1; Col. 4:14; II Tim. 4:11a

Devotional Reading: Colossians 1:9-13

Golden Text: "It seemed good to me . . . to write unto thee in order . . . that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:3, 4).

King James Version

Luke 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the Word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee

in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Colossians 4:14 Luke, the beloved physician, and Demas, greet you.

II Timothy 4:11a Only Luke is with me.

LESSON EXPOSITION

Today we begin a six months' course in the gospel according to Luke. We are anticipating rich blessing as we shall study together the life of the Lord Jesus written by the beloved physician. Today's lesson is an introductory study about Luke, the man himself. There is no question but that God's people can understand a given book better by knowing its author. In every instance, the sacred canon of sixty-six books was written by men whose personality could not help but be seen in their writings. This by no means is an implication that their personalities interfered with the inspiration of the Holy Spirit. Nay, rather that the Holy Spirit employed their personalities, temporarily overruling their human bent to make mistakes. Thus a study of the author of the third book of the New Testament will help us to better understand his historic utterances concerning Jesus Christ our Lord.

The outline is a very simple one. I. Luke, the Historian (Luke 1:1-4; Acts 1:1); II. Luke, the Physician (Colossians 4:14); III. Luke, the Friend (II Timothy 4:11a).

I. LUKE, THE HISTORIAN

Luke 1:1-4; Acts 1:1

It is generally agreed that Luke was a Syrian, born and raised in Antioch. Thus we would refer to him as Luke of Antioch, even as Saul was of Tarsus. It is a bit difficult in 1940 to arrive at the nationality of a man who lived nineteen hundred years ago and especially since the Scripture does not have one direct statement on which to base a conclusion. Students are divided into two camps over the question. The one group, looking at Luke's pure Greek, believe him to have been a Gentile convert to Judaism, later converted to Christianity. The other group believe him to have been a Jew. There are three reasons why we believe the latter conclusion to be correct.

First, because a specific verse in God's Word declares that all Scripture was given through the Jewish nation. "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Romans 3:1-2). This is a very important point, for if we concede that Luke was a Gentile, then two books of the sixty-six, namely Luke and the Acts, will not qualify as part of the sacred canon, and therefore must be relegated to the plane of ordinary writing, Spirit-led but not Spirit-inspired.

The second reason why we believe Luke to be of Jewish ancestry is the presence of Hebrew and Syriac idioms in his writings.

The third reason why we believe this conclusion to be accurate is that two of the church fathers, Origen and Epiphanius by name, believed this to be true. As Matthew Henry, the great commentator puts it, "I see nothing to object to it, but some uncertain traditions of the ancients." This much is true, that neither side can absolutely prove their point, but we personally would rather be found with the group that stood by the nearest Scripture on the subject, Romans 3:1, 2.

The tradition is quite strong that the Apostle Paul had great influence in the writing of the Luke Gospel. It is a well-known fact that the two men were companions on many occasions. It is thought by some that Paul refers to Luke in II Corinthians 8:18 when he speaks of the brother who received praise or commendation from all the churches, because he had written this helpful gospel. In Romans 2:16 Paul speaks of "his gospel" which may be a reference to the part which Paul had in helping Luke compile the events and write the narrative.

At first blush, one might think that the four gospels, Matthew, Mark, Luke, and John, were parallel accounts of our Lord's life and that one would have been sufficient for our edification. For one thing, these accounts are not strictly parallel. The language of Luke himself in the opening verses of his gospel indicates that he was seeking to add details hitherto omitted by the other evangelists and that in an orderly fashion. A study of the harmony of the gospels will reveal that Luke added parables, discourses, miracles, and events highly important not contained in the other gospels. Whether Luke saw these things or not, we are not certain. Perhaps like Paul, he was not an eyewitness. Dr. C. I. Scofield says concerning this, "The use by Luke of *anōthen* (translated "from the very first," literally "from above") is an affirmation that his knowledge of these things, derived from those who had been eyewitnesses from the beginning (Luke 1:2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord's Supper, but he also had it by revelation from the Lord (I Corinthians 11:23), and his writing, like Luke's *anōthen* knowledge, thus became first-hand, not traditional, merely."

There is another reason why the Holy Spirit inspired Luke to write a fourth gospel. Matthew presents the Lord as King; Mark, as servant; John, as God; but none of them present Jesus strictly in His humanity. This task was left for Luke. The key phrase of his gospel is, "Son of man." And the key verse is in chapter nineteen, verse ten, "For the Son of man

is come to seek and to save that which was lost." In harmony with this purpose, Luke relates those things concerning Jesus which demonstrate how entirely human He was. This becomes another convincing reason why four gospels were necessary.

The book of Acts, also written by Luke, is a highly important part of the sacred canon, because it is the only book in the Word of God which deals with the transition period of the Body Age. Without it, we would have been in a hopeless muddle concerning the explanation of the early part of the Body Dispensation. It is in this book that we find the revelation of Luke's association with Paul in his labors and sufferings (Acts 16:10; 20:1-6; 27:1, 2; 28:13-16). The book concludes with a brief account of St. Paul's imprisonment at Rome.

II. LUKE, THE PHYSICIAN

Colossians 4:14

It is interesting to recall that a physician in the Roman empire was a man of culture. The practice of medicine is generally thought of as being the most lucrative of all the professions of that day, and if so, then Luke was a man of means. His culture shows up in the style of Greek used in the writing of his narrative. The high esteem in which Luke's Greek is held can be seen in the contention of some, that as a writer he was capable of standing the competition with the most celebrated historians of Greece itself.

Luke's profession shows up in a marked way in his writings. It has been said that even if Paul had not referred to Luke as the beloved physician, we could have guessed it anyhow by the internal evidence of his gospel. Luke is the only evangelist who records the Good Samaritan parable. In it, the expressions "bound up" and "pouring on" are found which are Greek medical terms. The detail and precision with which Luke records miracles of healing throughout his gospel are epitomized in this Good Samaritan parable. In speaking of a leprosy man, he describes him as being full of leprosy (Luke 5:12). Note his professional accuracy. Three evangelists, Matthew, Mark, and Luke, record the severing of Malchus' ear by Peter, but it is Luke alone who gives us the miracle of the restoration of the ear. It is easy to understand that a doctor would be interested in that point. In the Garden of Gethsemane our Lord prayed and sweat blood. The blood sweating was an unnatural thing indicating a physiological phenomenon. Luke is the only one of the writers to record the sweating of blood. Another detail peculiar to Luke's gospel is the offering of vinegar to our Lord as He hung upon the cross. A physician would know the torture of such an act to a thirsty, dying man.

We believe the Holy Spirit definitely used this physician to record incidents and details which men of different training would overlook.

III. LUKE, THE FRIEND

II Timothy 4:11a

It is interesting indeed that Demas and Luke should be mentioned together in the Colossians passage and again in the Timothy passage. The striking but tragic thing about it is that in Colossians Demas and Luke both shared positions of trust and confidence by the Apostle Paul. According to Usher, only two years intervened between the two books, and in that time Demas backslid into the world, so that now Paul must write to Timothy telling the sad truth, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Then the next verse reads, "Only Luke is with me." This character contrast makes Demas' act all the more reprehensible, and Luke's faithfulness all the more magnificent. If it were not for life's many contrasts, our appreciation of virtue would not be nearly as keen.

While it is true that Demas forsook Paul, we are not to assume that the expression "only Luke" is an inference that all of Paul's other friends had forsaken him like Demas. Men like Timothy, Titus, Crescens, Tychicus, Trophimus, Epaphroditus, and others were still faithful as far as we know to the great apostle. Their duties demanded their presence elsewhere. However, this does not rob Luke of the commendation due him for remaining faithful to Paul and ministering to his physical needs. Can we not imagine that Luke, the beloved physician, ministered to Paul's physical ailments as a layman could not have hoped to do? No wonder Paul called him "beloved." Luke's friendship with Paul reminds us of two expressions in Proverbs. "A friend loveth at all times" (Proverbs 17:17a). "There is a friend that sticketh closer than a brother" (Proverbs 18:24b).

ILLUSTRATION ON THE LESSON

When tea was introduced into Germany, a gentleman received a pound as a gift from a friend. Sometime after the latter inquired, "Have you tried the tea?" "Yes, but we did not like it!" "How is that, everyone else is delighted with it?" "We cooked it, poured off the brown liquid, and served the leaves, which were tough and bitter."

We are not surprised that many people find the gospel so little palatable. They make wrong use of it. They take certain outward forms and ceremonies and are astonished to find so little strength in them. In spite of Christ's warning, they patch old garments with new patches, and have as a result only rags. If their hearts should be cleansed by the blood of Christ and renewed by the Holy Spirit, they would soon have another story to tell!

POINTED QUESTIONS ON THE LESSON

1. Is the Bible mere tradition, or is it the Word of God? (2 Tim. 3:16; 2 Pet. 1:20, 21)
2. Why do we believe that every writer whom God used, including Luke, was a Jew? (Rom. 3:1, 2)
3. What two passages show that Luke was the writer of the book of Acts? (Luke 1:3; Acts 1:1)
4. Do the Old Testament prophecies indicate that the Branch (Christ) was to be a King, a Servant, a Man, and God, as He is portrayed in the four Gospels? (Jer. 23:5; Zech. 3:8; 6:12; Isa. 4:2)
5. According to Luke, what was the purpose of Christ's coming as man? (Luke 19:10)
6. Does Luke set forth the humanity of Christ? (Luke 2:52; 4:1, 2; 24:13-18)
7. Was Luke associated with Paul? (Acts 16:10; 20:6; 27:1-7; 28:12-16)
8. What careful details, omitted by the other writers, were reported by the physician, Luke? (Luke 22:44; 22:50, 51; 23:36)
9. Was Luke faithful to Paul? (2 Tim. 4:11a)
10. Should our friendship be characterized by faithfulness? (Ruth 1:16; I Sam. 20:17; Prov. 17:17a; John 15:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Have you memorized the books of the Bible? If not, why not begin today to memorize them? Shall we begin with the New Testament, since our Sunday-school lessons are in the New Testament? First of all, it starts with the four Gospels—Matthew, Mark, Luke, and John; then Acts. Keep in mind, that there are four Gospels—the first four books of the New Testament. You will notice that the first four books are named after their writers. All of these men wrote the Gospel of the Lord Jesus. Each one has his own particular description of the Lord Jesus, yet each writer tells the Gospel story and each writer has written his book in agreement with the others. That is one thing that makes us see that the Bible is the Word of God.

I am sure that if I should pick four boys or girls to come with me and look at a very large building that was being built, and then asked you to sit down and write what you saw, that each one would see the building in a different light. Some would speak of the kind of brick of which the building was built, while another might be especially drawn to the beautiful window panes that were used. But in describing the building, it would be the same building, but each one would describe it differently, for each would look at it in a different way. That is what happens as the Gospel writers tell us of the Lord Jesus Christ. They are describing the same incidents, but each one sees the Lord Jesus in a different way. Matthew speaks of Jesus as the coming King that the Jewish people are looking for; while Mark speaks of the works of the Saviour as the Servant of men. Then the Gospel writer, Luke, is a doctor, and in writing his book, he sees how Jesus is concerned about the physical needs of the people as well as the spiritual needs. He speaks of Jesus as the Son of Man Who came to seek and save the lost. Then as we read the account written by John, he tells

us of the One Who is the Son of God. All the writers give us the Gospel story of our Saviour, and each account agrees.

Now we want to see just what Luke has to say. Luke was a doctor, and his business was to minister to the needs of people. Many were sick, and Luke would care for their weakened bodies, and help them to recover. As he writes his book, he knows whereof he speaks. In the opening chapter of the book of Luke we read, "That thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:4). Luke does not want us to guess about the things that took place, but to know the facts. After this remark he begins to tell the story of the birth of our Saviour, and how Herod the king sought in every way to get rid of Him. The coming of the baby Jesus was "good tidings" to the earth, and God's great love for those in the world was shown to the

world when Jesus went to the cross of Calvary to die there in the place of the sinner.

How the story of the cross blesses our hearts as we read it. We cannot understand why God should love us, but we know that He does. Not only does our Lord love the world, but He loves us as individuals. Each boy and girl is precious in His sight, and He wants to save you from your sin. Is He your Saviour? If so, you can say, "We love Him because He first loved us," but if you have never let the Lord Jesus become your Saviour, then you need to see that God loves you, but hates sin. He wants to save you from your sin. Won't you let Him be your Saviour?

Yours in the love of Christ Jesus the Lord,

Aunt Anna

FOURTH QUARTER, LESSON 2

SUNDAY, OCTOBER 13, 1940

THE BOYHOOD OF JESUS

Lesson Text: Luke 2:39-52

Golden Text: "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

King James Version

Luke 2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

41 Now His parents went to Jerusalem every year at the feast of the passover.

42 And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

44 But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance.

45 And when they found Him not, they turned back again to Jerusalem, seeking Him.

46 And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard Him were astonished at His understanding and answers.

48 And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing.

49 And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?

50 And they understood not the saying which He spake unto them.

51 And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

LESSON EXPOSITION

These years between the return from Egypt and His public ministry (approximately thirty years), are sometimes called the silent years, for there is very little direct Scripture on the subject. Luke, dealing with Christ's humanity, gives the most space of any of the evangelists to this phase of His incarnation. Our three-point outline is as follows: I. Jesus, the Boy (Luke 2:39, 40); II. Jesus, the Christ (Luke 2:41-50); III. Jesus, the Son (Luke 2:51, 52).

I. JESUS, THE BOY

Luke 2:39, 40

Nazareth was the home of Joseph and Mary, although that was not the place of Jesus' birth. Bethlehem was the prophetic location of His birth, and God caused circumstances to force Mary to be in Bethlehem at the time of her deliverance. After the temple presentation and safety flight into Egypt, the parents with their first child returned to Nazareth. Again they were guided by God, for a prophet had said that Christ was to be a Nazarene (Matt. 2:23). It was in this Galilean town that Jesus grew up as a boy and young man.

Jesus was as fully human as though He were not God, and as completely God as though He were not man. While He was incarnate, He was no less God; and at the right hand of God, He is no less man. We are unable to explain this duality of personality, but neither are we going to stop believing it or proclaiming it. As a human being He was subject to physical and soul development like all normal children. We are told (vs. 40) that He grew in stature, developed in strength, and learned how to talk, reason, and understand. All of these abbreviated glimpses into the first twelve years prove to us that He was a normal child. He played, ate, and slept like any boy. He never got into mischief. How do we know this? Mischief is disobedience, and that is sin. Being the Son of God He knew no sin, so therefore He could not have sinned at any time during His incarnation. We believe that the little expression, "the grace of God was upon

Him" (vs. 40), is intended by the Holy Spirit to convey this perfection of boyhood life to our minds.

We have often wondered how Jesus' boyhood appeared to the neighbors, His playmates, and relatives. Could they see the divinity mingled with humanity? Evidently all were blinded to this unique fact, as we shall see in our third point. Not that they did not love Him and admire His exemplary life—their failure was in seeing His divinity in His sinlessness.

II. JESUS, THE CHRIST

Luke 2:41-50

The spiritual life of Jesus' parents is beautifully illustrated by their devotion to the national feasts. They were not occasional worshippers, for the Word says that they went up every year (vs. 41). One can be a Christian without going to church, but one can be a better Christian by attending systematically and regularly. "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

Jesus evidently stayed at home all those years until He was twelve years old. This was the age at which Jewish boys became "sons of the law," and they too could hereafter participate in the Passover Feast. We can imagine the emotions of Jesus as He watched the slaying of thousands of lambs in the temple, as He partook of the roast lamb and bitter herbs emblematic of the deliverance of the Jewish forefathers from Egypt. As a human He must have been thrilled beyond words, for this was His first view of these things, although He had a hearsay knowledge as did all Jewish boys. But as God, He probably prayed for these multitudes who had a form of godliness but not the power. He knew that at His death, they would, in the majority of cases, reject Him. It must have been a sad hour for Him.

The hour came for starting home. The Jews usually traveled in caravans with the children playing and traveling together. His absence was not detected for a whole day, and then imagine the concern. Hurrying back to Jerusalem, the

anxious parents searched another three days before finding Him. All memory of her virgin-born child gone, Mary reproves Jesus for staying behind. At first blush many readers of this account are inclined to blame Jesus even as did Mary. Was not she the parent and should not Jesus have obeyed her? But here is where we forget that Jesus was no ordinary child. Mary knew that He had no human father—a most unusual thing. She likewise knew that all of her other children were fathered by Joseph. It was her mistake in not remembering that, since Jesus was divine, most anything might happen, and especially so on this His first Passover.

Jesus answered her reproof with words that should have awakened her dull mind: "Wist ye not that I must be about My Father's business?" But according to verse fifty, both Joseph and Mary still remained in the grip of their perplexity. They were nice folks, loving, tenderhearted, and spiritual, but they failed to make the connection between Jesus' fatherless conception and this "Father's business." May we say that this incident was a burst of revelation of Jesus' deity—similar to the transfiguration which was a preview of the Kingdom. The doctors in the temple also missed its true meaning, although they were amazed at His wisdom and understanding.

This is a picture of how close men can be to accepting Christ as Saviour, Lord, and Master, and yet miss the mark. They can respect His healing powers, benevolence, brotherly love, unselfishness, and even sinlessness, but continue on their way to hell. He is the real Passover Lamb and without the blood thereof, the death angel *will not pass over*.

III. JESUS, THE SON

Luke 2:51, 52

Jesus was the Son of God, but we refer to His earthly sonship here. He was the Son of Mary by flesh and of Joseph by law. After this burst of revelation of His deity, Jesus "went down with them, and came to Nazareth, and was subject to them" (vs. 51). His obedience became an example for all children of how they should respect their parents. "Children obey your parents in the Lord." It is worthy of special note that the phrase concerning obedience is not given until *after* Jesus became of age. Some young upstarts think that becoming of age releases them from such obligation.

Mary was at fault as explained above, but we like the reference to her in verse fifty-one: "His mother kept all these sayings in her heart." At least she was an intelligent woman and she did some thinking. She harbored these secrets in her heart and doubtless tried to reconcile them to each other. Evidently she halfway believed in her son's divinity, for at the Cana wedding some years later, she believed her Son could perform the miracle of making wine out of water.

The last verse of this chapter reveals Jesus continuing to develop into physical manhood. He had both God's and man's favor, we are told. However, the favor of men was only ordinary, such as they accorded other amiable fellow-men. Years later when He returned to Nazareth to preach, these same "playmates" and neighbors derided Him, showing their failure to recognize His true mission (Matt. 13:54-58; Mark 6:1-5). Perhaps the saddest part is that even His own brothers and sisters "missed the mark" in recognizing His divine connection (John 7:5).

ILLUSTRATION ON THE LESSON

A story is told of a street-boy in London who had both his legs broken by a dray passing over them. He was laid away in one of the beds in the hospital to die, and another creature of the same class was allowed to lie down by the side of the little crushed boy. He crept up to him and said: "Bobby, did you never hear about Jesus?" "No, I never heard of Him." "Bobby, I went to a mission-school once, and they told us that Jesus would take you to heaven when you die, and you'd never hunger anymore, and have no more pain, if you axed Him." "I couldn't ax such a big gentleman as He is to do anything for me. He wouldn't stop to speak to a boy like me." "But He'll do all that if you ax Him." "How can I ax Him if I don't know where He lives, and how can I get there when both my legs are broken?" "Bobby, they told me at the mission-school as how Jesus passes by. Teacher says as how He goes around. How do you know but what He might come around to this hospital to-night? You'd know Him if you was to see Him." "But I can't keep

my eyes open. My legs hurt so awfully bad. Doctor says I'll die." "Bobby, hold up your hand, and He'll know what you want when He passes by." They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears he said: "I give it up." "Bobby, lend me yer hand; put yer elbow on my pillar; I can do without it." So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world over, and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission-school but once.

POINTED QUESTIONS ON THE LESSON

1. In contrast to the myths which later appeared concerning the childhood of Jesus, what *one* incident does the Scripture relate? (Luke 2:41-49)
2. Was the development of the Lord Jesus that of a normal child? (Luke 2:40)
3. In what respect did Jesus differ from other children? (II Cor. 5:21a; Heb. 4:15; I Pet. 2:22; I John 3:5b)
4. What is the scriptural injunction concerning the obedience of children? (Prov. 1:8; 6:20; 23:22; Eph. 6:1, 2; Col. 3:20)
5. What was the Lord's attitude toward his earthly work? (Luke 2:49; John 4:34; Heb. 10:9)
6. Did the Lord Jesus complete the work which He came to do? (John 17:4; 19:30)
7. Was Jesus truly divine? (John 8:58; 10:30; I Tim. 3:16; I John 5:20)
8. During the earthly ministry of Christ was skepticism concerning His deity prevalent? (Matt. 13:54-58; Mark 6:1-5; John 7:5)
9. Does the Word indicate that the physical and mental development of a life should be balanced by an increase "in favor with God and man"? (Jer. 9:23, 24; I Tim. 4:8)
10. Does growth in true wisdom imply growth in the knowledge of the Lord? (Psa. 107:43; 111:10; Prov. 2:6; Col. 2:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

It was a Jewish custom that once a year the people were to go to Jerusalem to the Temple at the time of the Passover. Every Jew was present at this feast. It was kept to remind them of the time when God delivered His people, and to cause them to remember that salvation was to come to them through the Messiah. No matter where the people lived, they would come from far and near to attend this solemn feast.

In the Gospel of Luke, chapter two and verses forty to fifty-two, we read the account of the time when Mary and Joseph with the boy Jesus went to Jerusalem at the time of the feast of the Passover. After the feast days were over, they started on their journey home. Crowds of people were traveling toward their homes. After a day's journey, Mary and Joseph realized that Jesus was not with them. Of course their hearts were anxious about the boy, so they started back toward the city of Jerusalem to find Him. Now Jesus was not a disobedient boy, but He had now come to the age when He was beginning to prepare for the work which His Heavenly Father had for Him to do. Jesus was now twelve years of age. Arriving at the Temple, they found Jesus in the midst of the teachers.

Mary comes to Jesus saying, "Thy father and I have sought Thee." Jesus replies very graciously, and for the first time tells them that God is His Father, for He says, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" The Lord Jesus enjoyed staying in the Temple, because here He was in His Father's house, and doing His Father's business. Jesus did not disown His earthly parents, but only reminded them that God was His Father.

Mary and Joseph were astonished when Jesus thus spoke, but they realized that He was growing in wisdom as well as in stature. The moment they spoke to Jesus, we find that Jesus obeyed them and returned with them to their home. From this place on, we find that the Bible tells us very little of the boyhood of Jesus. It is not until He becomes a man, that we again hear of the things which He does.

During the time when Jesus was in the Temple, the teachers and doctors were speaking to Him, while Jesus was listening and asking questions. Although Jesus was very God, yet He learned from these teachers the things that He needed to learn. This incident in the Temple is the beginning of wonderment to those around Him. The teachers realize that He is an unusual scholar, and that His wisdom is deeper than theirs. Although He asks questions, His knowledge of God is greater than anything they ever knew. Even His parents are beginning to see that He is more than a mere child.

Truly, the only answer we can give to this particular scene is that Jesus is the Son of God and not the son of

Joseph. He is truly God. Throughout His childhood days, He is obedient to all the desires of His earthly parents, but now He must come to that place in life when He must obey God His Father, rather than to please men.

When Jesus became a man, He sought only to please His Heavenly Father. His one desire was that men and women might come to know God. All were sinful, and He gladly laid down His life on the cross of Calvary to die for their sins, that they might find their peace with God. Jesus is the Saviour of the world. Is He your Saviour?

Yours in His love,
Aunt Anna

FOURTH QUARTER, LESSON 3

SUNDAY, OCTOBER 20, 1940

THE MESSAGE OF JOHN THE BAPTIST

Lesson Text: Luke 3

Printed Text: Luke 3:3, 8:17; 21, 22

Devotional Reading: Isaiah 40:1-5

Golden Text: "Bring forth therefore fruits worthy of repentance" (Luke 3:8).

King James Version

Luke 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in His hand, and He will thoroughly purge His floor, and will gather His wheat into His garner; but the chaff He will burn with fire unquenchable.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, Which said, Thou art My beloved Son; in Thee I am well pleased.

LESSON EXPOSITION

John the Baptist is a delightful character and his life affords the teacher ample illustrative material for teaching purposes. A glance at Luke 7:24-29 will reveal what our Lord thought of John as a man. Jesus referred to him as being more than a prophet, in fact, the greatest prophet that ever lived, save the Lord Jesus Himself. This covers a lot of ground when we consider men like Isaiah, Jeremiah, and Daniel. But our Lord said it and He makes no mistakes. We like, also, His reference to John's solidity and steadfastness. In verse twenty-four, He asked a question which received no answer and needed none: "What went ye out into the wilderness for to see? a reed shaken with the wind?" (vs. 24). The reed or grass is emblematic of men shaken by the wind; a reed signifies a man who is unstable, vacillating, and weak. Not so with this man John. He did not hesitate to call the multitude "vipers" when God told him to call sin—sin. We can have the same virtue that John had. We can be "stedfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). Our lesson, however, is not so much about the man, but his message. Our outline, therefore, is I. The Call to Repentance (Luke 3:3); II. The Fruits of Repentance (Luke 3:8-14); III. The Evidence of Repentance (Luke 3:15-17; 21, 22).

I. THE CALL TO REPENTANCE

Luke 3:3

In this verse we are told that John preached the baptism of repentance for the remission of sin, therefore his message was a call to repentance. Repentance is the translation of a Greek word *metanoeo* meaning "to have another mind," "to change the mind," and is used in the New Testament to indicate a change of mind in respect of sin, of God, and of self. Much confusion has resulted over the meaning of this word.

Let us observe how the Holy Spirit uses the word "repent." When Paul uses it, it is in respect to Christians changing their

minds about their backsliding. Note Paul's word to the Corinthians: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance" (II Cor. 7:9). However, when the Holy Spirit in Luke uses the expression "baptism of repentance" it has an entirely different meaning. The "baptism of repentance" is directly connected with the preaching of the Gospel of the Kingdom. The Kingdom atmosphere is not given so clearly in the Luke account, but turn for a moment to Matthew three: "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the Kingdom of heaven is at hand" (Matt. 1, 2). For further demonstration of this point, note Peter's message on the Day of Pentecost: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). If there be any doubt about the Kingdom offer in Peter's message, note his second sermon: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). The phrase, "times of refreshing," is explained in verse twenty-one as the "restitution of all things" which, every Bible student knows, refers to the thousand year Millennium.

Our message in this age is not one of a call to baptism for repentance for entrance into the Kingdom, but the message of Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved." There is a sense in which repentance must precede salvation, and this is what we mean—certainly a man cannot accept God's provision if he does not believe that he is a sinner. Romans three, verses ten to nineteen, is enough to convince any man of his unworthiness in the sight of God and his deserving of punishment in hell—in other words, the admission that he is a sinner. If personal workers cannot get a man to see that he is a sinner, they certainly cannot get him to see that belief in Jesus Christ is necessary for entrance into heaven. The Holy Spirit is the only agent that can bring

about this conviction of sin (John 16:8).

II. THE FRUIT OF REPENTANCE

Luke 3:8-14

Salvation is always by faith whether it be entrance into the Body of Christ (I Cor. 1:2; Eph. 3:4-6), or into the Kingdom which was the essence of John's message (Acts 19:4). From the Godward viewpoint of a man's salvation, no fruit is necessary. By fruit we mean, works pleasing to God. In other words, God does not need proof in order to convince Him of man's sincerity. He looks on the heart and knows at once whether we are sincere or not. Fruitbearing is for the benefit of one's fellowman, who, unlike God, must look on the outward appearance. "By their fruits ye shall know them." John the Baptist brought this message to the multitude that came out to see him at the fords of Jordan.

John exhorted them, first of all, to repent (Luke 3:3) and believe on Jesus Christ for the remission of sins (Acts 19:4); then he said, "Bring forth therefore fruits worthy of repentance" (vs. 8). As we would say in the Yankee vernacular, "Prove it."

John, being a Jew, knew the self-righteousness of his own people. He knew that they would say in response to his appeal: "We are Jews. We don't need to listen to your message. We are all right, because Abraham is our father." This racial arrogance is seen even to the present hour. Note in verse eight what John tells them in reply: "God is able of these stones to raise up children unto Abraham." This is the same as telling the Jews that they were not so important, in fact, that they were so unessential in God's program that He could raise up people from the very stones on which they were standing, to serve His purposes. God does not have to depend upon any one man. He is not willing that any should perish, neither is He compelling any to accept Him. There is a lesson here for all of us to take our proper place in humility before God.

John, in verse nine, accompanies his appeal with a warning, "But every tree which brings not forth good fruit will be cut down." This is the principle of divine chastisement for fruitlessness.

There were three groups of people who seemed to respond to John's appeal: the multitude, the publicans, and the soldiers. Each of them asked him what they should do. The answer to the multitude could be summed up in the words, "Love thy neighbor as thyself." This brotherly love would not assure them a place in the Kingdom, but it would be an evidence of their faith in Christ (Acts 19:4). His message to the publicans was an appeal for honesty in the collection of taxes, and to the soldiers it was an admonition to be fair, just, and satisfied with their pay. It is highly significant in these troublous times of war that Jesus Christ did not tell the soldiers to resign and become conscientious objectors. In other words, soldiering is an admirable occupation (Rom. 13:1).

III. THE EVIDENCE OF REPENTANCE

Luke 3:15-17, 21, 22

We never like to leave the subject of John's life without observing his humility in the face of unprecedented popularity. John at first seemed to have had the animosity of certain of the people, but that animosity turned to respect, to the extent that the people asked him what to do. So powerful an influence was John that even the Sanhedrin felt it necessary to send a committee to interview him concerning his identity (John 1:19-23). John did not let the matter go to his head like one in these days named "Father Divine" of New York City, a negro, who claims never to have said that he was God. However, his followers call him "God" and he does not deny it, which to us makes him completely responsible for the blasphemy. John the Baptist denied that he was Jesus Christ, even going so far as to say that he was not worthy to unlatch the shoe laces of the One Whom he heralded.

The evidence of the repentance of the Jews under John's Kingdom ministry was water baptism. The water baptism did not add to the salvation of the people. It was merely an evidence or testimony of their faith. It is not hard to see the picture in baptism, for whether in the Old Testament or the New, it is a picture of death with Jesus Christ, going down into water, and resurrection from death with our risen Lord. Christ did not baptize with water, and herein lies the prophecy, that His baptism would be different from that of John (vs. 16). His baptism with the Holy Ghost and fire occurred on the

Day of Pentecost. But, because Christ did not baptize with water is no sign, as some would have us believe, that water baptism belongs only to a Jewish age or the Kingdom, and that we, of the Body, are unscriptural if we practise such. As late as 55 A. D. Paul was in Ephesus and met some of John's disciples who had been baptized with John's baptism. Upon hearing that the Christ of Whom John spoke was already come, they decided to be baptized again, not looking forward this time, but looking backward to an event which was completed (Acts 19:1-5). Later than this, Paul admitted in the Corinthian letter that he had baptized the household of Stephanas, also Crispus and Gaius (I Cor. 1:14-16). For those who would eliminate baptism from this dispensation, we would like to ask that they read verse fourteen, "I thank God that I baptized none of you, but Crispus and Gaius." Paul does not say that he is sorry that he baptized *any*, or that he will *never* baptize anymore. It was purely a local condition because of the sinfulness of the Corinthian brethren that he made such a statement. It has a local meaning, not general. For those who would take baptism to the extreme in this age, we would ask to read verse seventeen, "Christ sent me not to baptize, but to preach the Gospel." Again, the inference is not that baptism is unscriptural, but that it should not be placed in a primary place in one's ministry. It is a testimony, and a testimony only, if God's Word can be trusted. Nor do we find authority in God's Word for making it compulsory for earthly fellowship. Faith in Christ should stand in that position alone.

Christ's baptism, of course, was not an evidence of His salvation, for He was not a man as are we. The reason for His baptism is given in Matthew 3:15. Just as the transfiguration was a picture of the coming Kingdom (Mark 9:1, 2), so was His baptism a picture of His death and resurrection.

ILLUSTRATION ON THE LESSON

A strong Christian is like an iceberg in a swelling sea. The iceberg remains unmoved by the breakers and angry waves. Its bulk is bedded in the calm waters beneath the raging surface. The Christian is "hid with Christ in God," and bears the strain of the storm.

When that noble monk, Martin Luther, was making his last great stand for God and an open Bible—and I tell you, friends, Protestants must have a very short memory if they can forget the history of our Protestant faith, and the seas of blood through which our fathers waded to bring us the rights we have this morning; if it were not for them, not one of us would dare to have a Bible in our home—when Martin Luther was making his great fight for this liberty and privilege, the Church of Rome sent him an emissary to try to terrify him. He painted a very vivid picture of the church, and of the nobles and kings of that day who belonged to it; and after picturing all that prestige and power and wealth he said to Martin Luther, "And now, little monk, where will you be in the face of all this?" And Luther straightened himself up and replied, "I will be just where I am now—in the hands of the Almighty God."

POINTED QUESTIONS ON THE LESSON

1. Was John the Baptist a worthy herald for the King? (Matt. 11:7-11; Luke 7:24-28)
2. What message was delivered by both Jesus and John the Baptist? (Matt. 3:2; 4:23; 9:35; Mark 1:14)
3. Was the preaching of repentance connected with Kingdom teaching? (Matt. 3:2; 4:17; Mark 1:14, 15; Acts 3:19)
4. In this present dispensation what message should be emphasized? (Acts 16:31; I Cor. 2:2; I Cor. 15:2, 3)
5. What is the *one* method of salvation required in every dispensation? (Acts 15:10, 11; 13:39; Rom. 4:3-5; 5:1; Gal. 3:11)
6. How does the Word of God depict man's need for salvation? (Isa. 1:6; Rom. 3:10-18)
7. Does his lineage vest the Israelite with the right to boast? (Matt. 3:9; Luke 3:8; Phil. 3:4-9)
8. What was the evidence of sincere repentance? (Matt. 3:8; Luke 3:8, 11-14)
9. Is it important that we maintain good works for the sake of our testimony before men? (James 2:17, 18)

10. Is humility, as exemplified by John the Baptist, a quality which is pleasing to the Lord? (Matt. 3:11 and Luke 3:16 with James 4:6, 10 and I Pet. 5:5, 6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Jewish people had been persecuted for many years, receiving very little love from the people. No matter where they went, they were not wanted. How their hearts yearned for the Messiah to come to bring deliverance to them. But when Jesus came, they refused to believe that He was the promised Deliverer.

Just as Jesus entered into His earthly ministry among men, God sent a man before Him to prepare the hearts of the people for His coming. This man whom God sent was John the Baptist. For a long time there had been no message given to the people, but as John tells them God's plan and purpose, multitudes follow him. In their hearts they think that John the Baptist is the promised Messiah. John does not let them go on thinking that, for he tells them that he is not the Messiah, but that One shall come after him Who is very God.

The Jewish people had drifted far from the Lord. Many of them were hopeless, thinking that their God had forgotten them. The message that John the Baptist brought to them began to stir their hearts to repent of their wrong. John believed that there would be a judgment on sin, and pleaded

with the people to turn to God. He sought to show them that it was more than just saying they had done wrong, but that by the way they lived from then on, they would prove whether they were really in earnest or not. The thing John wanted to see was a change of heart and life as well.

Although John was given a task which placed him high in the eyes of the people, he did not let it make him proud. He kept his place as a servant of the Most High. Notice what he says about the Lord and about Himself: "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." John did not think himself worthy to tie or untie the shoes of the Master. He believed that the coming One was God's own Son, the Lord Jesus Christ, and that He would be the Saviour of the world. His one desire was that all should find Him as their Lord and Saviour. When Jesus did come into His public ministry, the account written in the book of John tells us that John the Baptist steps aside and says, "Behold the Lamb of God, Which taketh away the sin of the world" (John 1:29). He points others to the Lord and not to himself. Then in his parting word he says, "He must increase, but I must decrease" (John 3:30).

Although we have the privilege of telling others of our wonderful Saviour, may we never become big in our own eyes or allow ourselves to be big in the eyes of others; but may we, like John the Baptist, always say, "He must increase, but I must decrease."

Yours in Him,
Aunt Anna

FOURTH QUARTER, LESSON 4

SUNDAY, OCTOBER 27, 1940

CHRISTIAN MOTIVES FOR ABSTINENCE

(DIVINE STANDARDS FOR CLEAN LIVING)

Printed Text: Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45
Devotional Reading: John 16:7-11

Golden Text: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

King James Version

Luke 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

4:4 And Jesus answered him, saying, It is written, That

man shall not live by bread alone, but by every word of God.

6:21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

LESSON EXPOSITION

Another suggestion for a memory verse based on today's lesson would be Romans 12:2. Still another good portion to memorize would be Titus 2:11, 12.

The lesson today is one that can be taken to heart by teachers and scholars alike. It deals with the personal Christian life and points out the responsibilities of one who bears the name of Christ. The outline is as follows: I. Getting the Right Start in Life (Luke 1:13-16; 2:40); II. Eating the Right Food in Life (Luke 4:4; 6:21, 25); III. Yielding the Right Fruit in Life (Luke 6:43-45).

I. GETTING THE RIGHT START IN LIFE

Luke 1:13-16; 2:40

Every child has the right to a fair chance in this world, and that fair chance must begin with the right start. A child cannot be left to its own whims and desires, for it does not know the difference between right and wrong. The parental responsibility of training children correctly is taught in many passages in both the Old and New Testaments.

In the Scriptures relating on this point, we find two children—John the Baptist and Jesus the Christ. One of these was entirely human; the other was both human and divine.

God chose the parents of these two boys because of their acceptable record. In the case of Zacharias and Elizabeth, this testimony is given: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). Mary, the parent of Jesus, heard these words from the angel, "Fear not, Mary: for thou hast found favor with God" (Luke 1:30). These three people by the testimony of God's Word were both eligible and capable of rearing children in a manner honoring to God. It behooves us to be in the center of God's will, for it is people who are doing His will whom He chooses to carry out His purposes. To Zacharias, the angel laid down a program of clean living for the son that would be born. He was to have no strong drink, and was to be filled with the Holy Ghost. We cannot see anything in this requirement that would be unreasonable for any man or woman. The admonition concerning the strong drink takes care of the physical side of the boy's life, and the one concerning the Holy Ghost pertains to the spiritual side. The Christian parent has the responsibility in both directions.

A few responsibilities can be seen quickly through a glance at four or five verses of Scripture. Both parents have

their duties in the family, but we shall outline the duties of the husband or father, since God holds him responsible as the head of the house.

The father should put God first. "He that loveth son or daughter more than Me is not worthy of Me" (Matt. 10:37b).

The father should teach God's will to his children. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons" (Deut. 4:9). "The father to the children shall make known Thy truth" (Isa. 38:19b).

The father is to rule his own household. "... One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:4, 5).

The father is to admonish lovingly. "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

The father is to provide the bread and the necessities of life. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" (Luke 11:11, 12).

No parent can force his children to accept Jesus Christ as their personal Saviour, but no parent is absolved of the responsibility of teaching his children the way of eternal life and keeping on the job through prayer, the family altar, and instruction, and by good example until God brings about the salvation of his entire household (Acts 18:8; 16:31; I Corinthians 1:16).

II. EATING THE RIGHT FOOD IN LIFE

Luke 4:4; 6:21, 25

Luke 4:4 is taken from the account of the temptation of Jesus in the wilderness. By application, it has a vital message for men in the present hour. "Man shall not live by bread alone, but by every word of God." Man today is going contrary to the admonition of the Lord of glory. He is living by bread alone. It is the material versus the spiritual. It is the temporal versus the eternal. It is the transient versus the permanent. It is the "here and now" versus the "then and there." It is sin versus righteousness. It is Satan versus God. Material bread is necessary for sustenance of the physical body. When we weigh the physical side against the spiritual, in other words, our bodies against our souls, there is no question about which is the more important. Jesus Himself said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Spiritual things are infinitely more important than temporal.

In regard to material bread, Jesus said to the poor, "Blessed are ye that hunger now: for ye shall be filled" (vs. 21). One may be poor in this world's goods, but rich on the other side. Poverty is not sin. It is simply inconvenient. There is enough bread in the world to feed every man. The fact that millions are dying from famine is proof that sin is rampant in this old world. Let us pray for the poor that their very destitution will turn them to Almighty God. He that has plenty is more likely to forget God than he that wants (vs. 25).

There are many passages in God's Word which teach us the value of feeding on the living Bread. The Psalmist said, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psalm 19:10). The Apostle John seemed more impressed than the other evangelists concerning Jesus as the bread, for he speaks of it at length in the sixth chapter of his gospel. "And Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; he that believeth on Me shall never thirst. The Jews then murmured at Him, because He said, I am the bread which came down from heaven. I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John 6:35, 41, 48, 50, 51).

III. YIELDING THE RIGHT FRUIT IN LIFE

Luke 6:43-45

Fruit-bearing does not guarantee for any man a place in heaven, for salvation is not by works. "The gift of God is eternal life" (Romans 6:23b). However, for Christians only,

there is a much needed emphasis scripturally on the subject of bearing fruit. Jesus Himself said, "By their fruits ye shall know them" (Matt. 7:20). Usually a man's Christianity is revealed through his life. Please note that we said "usually," for this is not an absolute indicator. We are admonished by the Holy Spirit, "Judge not lest ye be judged." If we say positively and finally that a certain fruitless man is unsaved although he has given his testimony of faith in Christ, we are usurping God's judgeship and will be dealt with by God accordingly. We can say without apology that a Christian ought to bear fruit. If he does not, he is dishonoring the Christ Who bought him on Calvary.

Fruit-bearing is not a superficial thing either. Verse forty-five says, "A good man out of the good treasure of his heart bringeth forth that which is good." As a man thinketh in his heart, so is he. If a man is really saved, then the normal thing is that he will bear fruit. By fruit we mean living soberly, righteously, and godly in this present world, manifesting the fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22, 23). Still another kind of fruit is producing one after his kind. A Christian should do personal evangelism, seeking to convert all of his friends and relatives to Christianity. Mendel's law, "after his kind," can easily be given a spiritual application here. Jesus Himself drew a parallel between physical generation and spiritual generation (John 3).

ILLUSTRATION ON THE LESSON

The only way to make thorough and good soldiers is to take men completely out of "this life," or the home associations. In other words, the country mortgages the men in body and life, for their country. Then they are shut in by drill for future service. The affairs of this life may entangle them by weakness of judgment or inordinate affections, or rebellion of will, hence they are urged and disciplined to avoid all danger of worldly entanglements. Some one says, "Those who regard relationship are not fit for military service." Do you see the point? *Separation* is even required in order to make successful worldly soldiers.

How about the soldiers of the Lord Jesus Christ? Is it permissible for them to allow home ties or worldly entanglements to disrupt their attention from the Divine Service? Indeed not! Those who do, never amount to anything for the Lord Jesus Christ; in fact, they are a hindrance, if not a menace in the camp of His followers.

The Christian soldier is called to endure hardness upon the battle-field. It means to suffer and to endure for Christ's sake. With this thought in view, the hardships of the battle-field may be fearful, but never unendurable. The Divine discipline may be strict, but never too strict. The good soldier has only one aim in view, and that is, how he may please Him Who has chosen him to be a soldier. He wants to be trained to flinch at nothing and suffer anything, only so He is pleased Who has chosen him. Those who live to please self will never amount to anything in service for their King. Carnal ease and worldly wisdom are unbecoming to Christian soldiers. Heart devotion to Christ is what is needed above all to be successful Christian soldiers. "That I may please Him," should be the keynote of their lives—then all else will be easy in comparison to what He endured and suffered for them.

The greatest victories are secured by the most implicit obedience to orders. "My son, be strong . . . endure hardness . . . that (you) may please Him."

POINTED QUESTIONS ON THE LESSON

1. Was God careful to provide a good heritage for John the Baptist? (Luke 1:5, 6)
2. Are parents enjoined to teach and discipline their children? (Deut. 4:9; 6:6, 7; Prov. 29:17; Isa. 38:19; Eph. 6:4)
3. In family relationships, as in all other things, should the Lord be accorded first place? (Matt. 10:37; Col. 1:16-18)
4. While not neglecting the physical life, should we place the emphasis upon the spiritual? (Deut. 8:3; Matt. 16:26; Luke 4:4)
5. Upon what Bread should we feed? (John 6:35, 50, 51)
6. Can man attain salvation by fruit-bearing (good works)? (Rom. 3:20, 28; 11:6; Gal. 2:16; Eph. 2:8, 9; II Tim. 1:9; Titus 3:5)

7. Does the Scripture teach that although the Lord looks upon the heart, men judge by our deeds? (1 Sam. 16:7; James 2:18)

8. What fruit does the Lord desire in the life of the believer? (Gal. 5:22, 23; Eph. 5:9, 10; Heb. 13:15; II Pet. 1:5-9)

9. Should the Christian bear fruit in the realm of soul-winning? (Prov. 11:30; Dan. 12:3; James 5:20)

10. Why should the believer seek to live a clean life? (Rom. 12:1, 2; 2 Cor. 5:14, 15; Phil. 2:15, 16; Titus 2:11-14; Heb. 12:1, 2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

A good verse for us to learn today is found in Luke 6:45. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh."

In this verse God is telling us that all the things which we do and say come from what we think in our hearts. If we do good things it is because in our heart we are thinking good things; likewise if we do evil deeds it is because we are thinking evil things. Our lives are just like trees. We bear fruit according to what is in us. God tells us that what is in us, will come out into actions.

Let us see how this works out in our lives. If I were to ask you if you were a Christian, you would readily say, "Yes." Our Bible tells us that a Christian has the Lord Jesus in his heart, and everything that he says should be to His glory. God knows our hearts and knows that we are Christians, but does everything we say show others that we are Christians? Can you say that everything that comes from your mouth is Christ-like? I am afraid that sometimes we say things that are anything but Christ-like.

How the devil delights to get a Christian off his guard. Perhaps your playmate says an unkind word to you, and instead of remembering you are a Christian, you answer back quickly, and usually it is not a kind remark that you make. If your Saviour were here, and someone spoke to Him that way, how do you think He would answer? He would give a kind answer, wouldn't He? How often while He was here on earth, people said unkind things to Him, yet not once did He answer an unkind word. We are His children, and represent Him here on earth. No matter how we are treated, let us always remember that our answer should be what Jesus' answer would be. Let us remember His word to us in Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is the attitude that our Saviour would have us take. It is then that we will display His love to those about us. He forgave us fully, and therefore we should forgive those with whom we come in contact.

Our lesson deals with motives. We have a motive or purpose for everything that we do. If we are kind and gracious to all, then our motive for being that way, is because Christ was gracious to us, and we want to show that same graciousness to others. If we are unkind to someone, it is because our motive is selfish. We are thinking of ourselves and not of our Saviour.

May others see in us the Christ of Calvary. May our lives be lived for others, and show forth His love in all that we say and do.

Yours in the love of the Saviour,
Aunt Anna

DAYS OF YOUTH

(CONTINUED FROM PAGE 289)

of youth unshackled from the fetters of self and sin which had bound them, burst forth in jubilant songs of praise. The very rocks and hills about them on the two last days of the Conference caught their joyous and harmonious notes and shall re-echo them to other hearts of other eager youth who shall tarry in that hallowed spot in coming days.

Henceforth, year by year, should Christ's appearing wait, they shall, like these, sing their consecration in tongues of praise:

Take the world, but give me Jesus
All its joys are but a name.
Take the world, but give me Jesus,
Through eternal years the same.

And old rugged Sentinel Rock, so long as the age shall last, shall overshadow and guard as it towers upward, a mighty sentinel heavenward, to point to the "Great Rock" Whose sheltering, guarding, protecting majesty pours forth "in a weary land" unfailing streams of eternal refreshing to all who will come and drink and live.

No, never thirst again,
No, never thirst again!
Whoso drinketh, Jesus says,
Shall never, never thirst again!

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CHLOROFORMED CHRISTIANS

(CONTINUED FROM PAGE 278)

ment upon those at ease is the punishment that lies in the very nature of the sin of inactivity or neglect.

There are certain burrowing animals, the mole, for instance, which have taken to spending their lives beneath the surface of the ground. And Nature has taken revenge upon them in a thoroughly natural way. *She has closed up their eyes!* If they mean to live in darkness, eyes are obviously superfluous. By neglecting them, these animals make it clear that they do not want them, and as one of Nature's fixed laws is that nothing shall exist in vain, these eyes are taken away or reduced to a rudimentary state. The same thing is true of certain fish in the dark waters of the mammoth cave of Kentucky. Because they have chosen to live in that region of everlasting night, Nature has taken from them the capacity for seeing. The physical organs remain, they look like eyes, but the optic nerve is gone, so that having eyes, they see not.

And the same principle rules in the spiritual world. The disuse of a spiritual faculty brings decay of that spiritual faculty. And the inevitable result, the first woe upon those at ease is that their capacity for service, and more especially that service which they neglect, becomes limited because of disuse.

This fact throws light upon the words of Jesus in the parable of the talents: "From him that hath not shall be taken away even that which he hath. Take the talent from him." If a Christian will not use his talents for God, God will punish him by taking the talents from him. And the fact that ought to arouse every drugged Christian out of his stupor is that this judgment is in full operation now. There is a day of future judgment, but as far as this sin of neglect is concerned, every day is a judgment day, and the limitation of our capacity does not begin a thousand years hence, it has begun for every Christian at ease now.

2. The second woe upon a Christian at ease is a natural and logical consequence of the first. It is

A Restricted Service

IF A man's capacity is limited, his service becomes restricted. Here is a young man in college who applies himself with determination to his tasks, until by diligence and perseverance, his powers are so developed that one day he sits in the chair of the Prime Minister. In the same school is another lad with the same opportunity, the same potentialities. But disused talents bring limited capacities, limited capacity means limited service, and he goes out from that same college and from that same opportunity to be an office drudge. And there are people in our churches, who, when they are asked if they will do this or that in God's service, answer, "I couldn't do it," and God knows, they are right. Limitation of capacity results in a restricted service.

Now, mark you, this does not mean that those Christians are idle or are not even busy in God's work. They may be

the busiest people in the church. But the difference in service is one of quality, not quantity, and while they may be filling their hands and their time with what we call church work, nevertheless, for the supreme work of winning souls for Jesus Christ through personal effort and prevailing prayer, they are partially, if not utterly, incapacitated.

3. But the judgment does not stop there. God's Word declares that every Christian is to be rewarded according to his works, and therefore the result of a restricted service is a third woe, namely,

A Curtailment of Reward

God's Word in First Corinthians, chapter three, makes clear to us that not all Christians are to be rewarded alike. It even declares that some Christians will not have any reward. They shall be saved, they shall get into heaven, but at the great day of review, they shall not be among those decorated for service, they shall have a curtailed reward. "If any man's work abide . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." John says, "Take heed that ye receive a full reward"; and if there is a reward that is full, it follows that there is a reward that is not full, and a restricted service means a curtailed reward.

4 And this in turn leads to a further and a final woe, and that is,

A Circumscribed Heaven

THERE is a tremendously real sense in which we shall take our heaven to heaven with us. Our fidelity to God, here and now, will determine our place in the coming kingdom and our participation in the glory that is to be revealed. Someone will ask, "Are we not all to be equally happy in heaven?" I think not. There is a difference between our being fully happy and our being equally happy. This fountain-pen is full and yonder lake is full. But there is a vast difference between the capacity of this fountain-pen and the capacity of Lake Ontario. A master musician may play in Massey Hall and thousands of those who are musically inclined may be lost in wonder, love, and praise. There may be a caretaker or an usher in that hall listening to that same wonderful music who does not know one note from another and who is bored when others are thrilled. My friends, the enjoyment of Christ is not the same among Christians here. He is the same living glorious Saviour, yet the joy of the Saviour's presence is limited by our capacity to enjoy spiritual things.

IN THE face of these things, what shall we do? Let us come to God with our sense of need. Let us repent of the sin of unconcern and prayerlessness. At the touch of Christ, dead faculties and atrophied abilities can spring to new life. Praise God, Jesus is still able to heal the withered hand! Ask Him to enable you to see the unsaved world through His eyes, to feel for them with His heart. Thus we shall be aroused from our lethargy and our drugged condition to become soul-winning Christians. Instead, therefore, of deserving the woe upon those at ease in Zion, we shall come with rejoicing into His presence, bringing our sheaves with us.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 284)

beginning to need it, as we had had no moisture for three or four days and things were beginning to get very dry as they do in this hot weather. During the past two weeks we have been having some weather extremes. All the nights and most of the mornings until nearly noon have been real cold with the weather warming up at noon when the fog has lifted and the afternoons have been baking hot but cooling off with the coming of evening. Two nights ago it stayed hot until midnight so that we could scarcely sleep, but that is the only time that we have experienced that phenomenon here."

HEALTH REPORT

There has been some sickness among the natives at Ikozi, some of the patients having been sent to the hospital at Shabunda, but our missionaries are all in good health. Mrs. Amie and Mr. Jansen have been needing some dental work done, which was to be cared for right away, but outside of that Mr. Lindquist says they are all enjoying good health, for which we are grateful to the Lord.

NEWS FROM STATION MUSUKU

As most of our readers know, Mr. and Mrs. Jansen have

been carrying on the work at Musuku since the other three missionaries left. They have the school work, the agricultural work, the evangelistic work, dispensary, etc., etc. So the Jansen's are exceedingly busy. They have a fine native helper and his wife helping them in the school and boys and girls after school hours. The Lord has raised another helper for Mr. Jansen, concerning whom he says, "Wasolela came to me about eight months ago asking to enter school. I told him that he was rather old to be a schoolboy and that instead of the good pay he had been getting as a road worker for the government, he would receive rations only. But he said, 'I don't care. I want to know the affairs of God.' Upon making plain the way of salvation to him, he immediately accepted the Lord as his personal Saviour. He could not read nor write when he came but his heart was in the work and in spite of his age he is now in the top class and holds the position of foreman or 'kapita' having charge of the boys. He has learned much about how to work with others while working for the government. The boys all like to work with him, so it takes a big burden off my shoulders and enables me to spend more time at other things that come up. Pray for him that he shall be kept steady and also remember us as I go out into the village work and Mrs. Jansen remains here alone on the station to keep things in order."

We certainly bespeak the earnest prayers of our friends in behalf of Mr. Jansen as he goes on a long trip into the bush seeking to preach the Word and to encourage the teachers he has placed in various locations. Mrs. Jansen will be the only white person on the station with the nearest white missionaries sixty miles away. Should a need arise, this distance would have to be traveled by tipoi. We thank God for her willingness to sacrifice, and commend her into His care.

CAN THE BACKSLIDER GO TO HELL ?

(CONTINUED FROM PAGE 282)

DAVID

THE Bible does not pass over the failures of its great characters, but records them that we might not get the notion that they were different than we are and that they did not have the frailties and proneness to sin that we have. They were "men of like passions as we are" James tells us. David is no exception. Though the Word calls him "a man after God's own heart," a statement made of no other man in the Bible, yet there came a time when he got his eyes off the Lord and sinned grievously, when he committed the double crime of adultery and murder. David, the greatest king of all time except the Lord Jesus Christ, backslid.

But God, through the instrumentality of Nathan, the prophet, brought him to see his grievous sin and David was restored.

But was David lost during the time of his backsliding before he repented of his sin and returned to the Lord? The fifty-first Psalm is the inspired record of his prayer of repentance when he came back to complete restoration. After he confesses his sin, he prays for restoration: "Restore unto me the joy of Thy salvation" (Ps. 51:12). Notice he does not pray for the restoration of his *salvation*, for he had not lost that—what he had lost was the *joy* of his salvation. He had lost the joy that had been his in fellowship with God. When the Christian sins, he does not lose his salvation, but he does sever fellowship with God.

God's Word plainly teaches that the back-

slider cannot be lost. He does not lose his salvation. It is true that he does lose much as we have seen in the case of David,* but, he is eternally secure and cannot go to hell.

*For a fuller discussion of what the backslider loses, see article entitled, "What Does the Backslider Lose?" in the March, 1940 issue of *Grace and Truth*, page 73.

WHY NOT?

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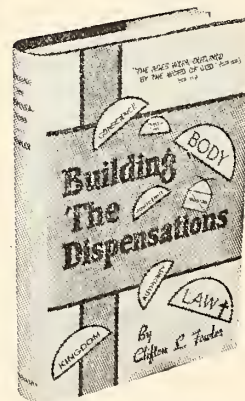
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Grace and Truth, now in its eighteenth year of publication, has from the start been arranged on the Topical Bible Study Plan. Pastors, Sunday-school teachers, missionaries, and Christian workers in every field have found *Grace and Truth* especially helpful, and many have their issues bound every year, finding that the magazine fills a valuable place in their reference library. *Grace and Truth*, "The Topical Bible Study Magazine," meets a real need in the Christian magazine field.

THE OCTOBER ISSUE WILL BE THE ❖ *Prophecy Number* ❖

Three of the timely articles will be:

"Principles of Interpretation,"

By the late Sir Robert Anderson

"The Jew in the Light of Prophecy,"

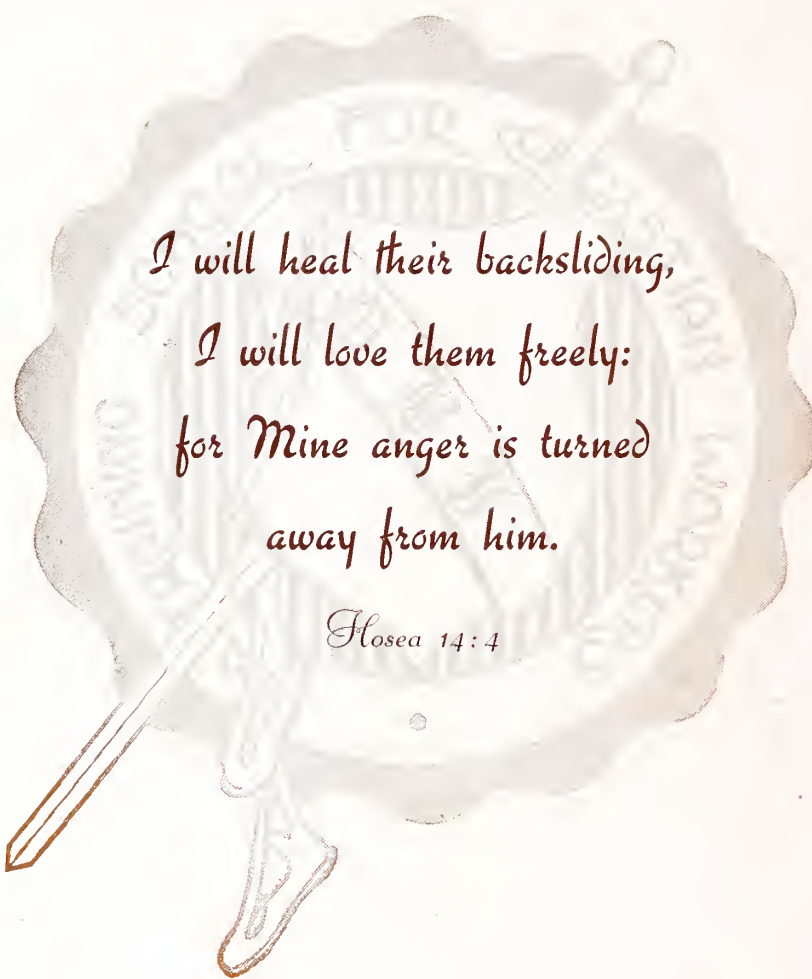
By Rev. Stanley H. Bailes

"Why Has Christ Not Yet Returned?"

By Rev. John Linton

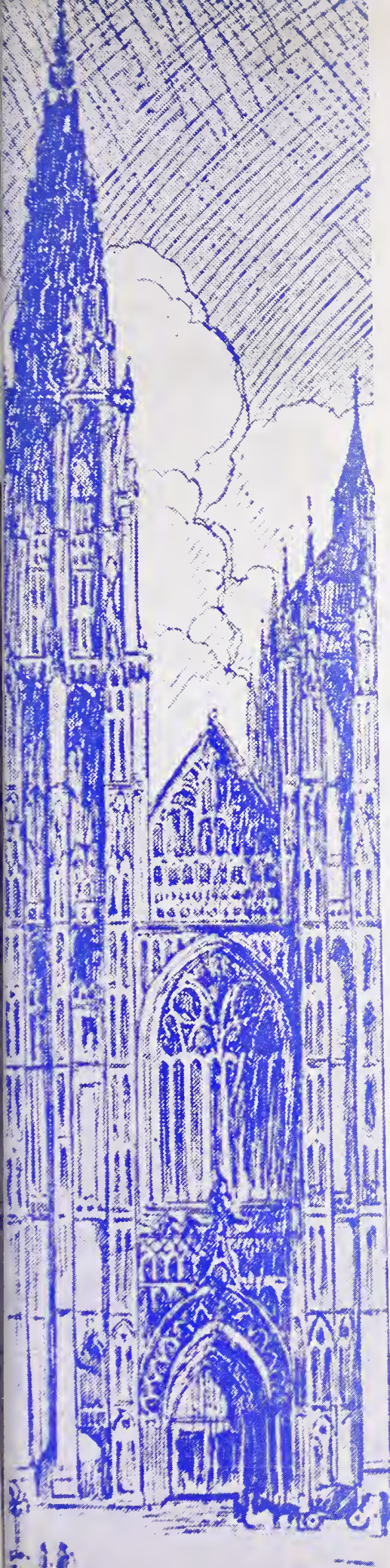
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*I will heal their backsliding,
I will love them freely:
for Mine anger is turned
away from him.*

Hosea 14:4



Rev. & Mrs. Archie H. Yetter
2047 Glenarm Place
Denver, Colorado

12-40

Prophecy Number

GRACE AND TRUTH

October

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1940



WHERE THERE IS A VISION ...

A MEN'S DORMITORY MATERIALIZES

With an increased enrolment of men students for the 1940-41 term, the Board of Directors again prayerfully faced the acute need of a men's dormitory. For some time they had considered temporarily meeting the need by remodeling a large building on the Campus which has been used for storage purposes.

Mr. J. O. Record, a member of the Board who is a contractor and experienced remodeler, inspected the building with this vision at heart. He reported that for a moderate amount, compared to that needed for the proposed men's new dormitory, the second floor of the building could be completely remodeled to provide eight dormitory rooms with modern conveniences, an office, and a lounge. Later on, the first floor could be reconstructed to provide rooms for offices which have been crowded into Brookes Hall Dormitory, and the outside could be stuccoed to harmonize with Brookes and Chapman Halls.

Consequently, the vision has taken on tangible form. Believing it to be God's solution to the present problem, reconstruction work on the building is now in progress under the supervision of Mr. Record, who has graciously volunteered his services. The building is to be known as Mueller Hall, and the plans are, D. V., to have the second floor in readiness in about two months.

Additional cash will be needed before this can be accomplished. Funds contributed previously to the new dormitory will not be used on this project, which is temporary as far as being a men's dormitory, but which will be of permanent use on the Campus.

Anyone desiring to aid the Institute in caring for its present enrolment of consecrated young men may send their contributions to the Denver Bible Institute, Box 1617, Denver, Colorado.

(Please note descriptive folder inserted in this issue)

THE DENVER BIBLE INSTITUTE

"The Bible Training Center of the Rocky Mountain Region"

BOX 1617, DENVER, COLORADO

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October, 1940

No. 10

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J. O. Record

DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16,17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6,7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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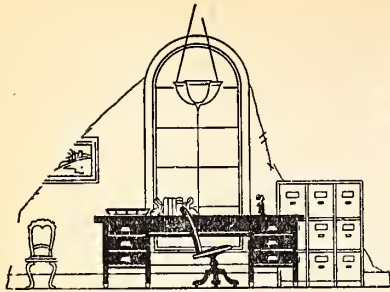
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EDITORIAL COMMENTS

PROPHECY

"ALL things work together for good to them that love the Lord." A striking application of this Divine Principle is in the Second Coming accent that has come because of World War No. 1 and World War No. 2. Unparalleled suffering and loss of life have already resulted from these two conflicts, but one must not overlook the fact that much good is resulting from them too.

We took time not long ago to peruse some clippings and pamphlets of the ten year period following the 1914-18 World War, and were amazed at the widespread belief that Christ's coming was near. This was a wholesome thing, even though some teachers became over-zealous and labeled certain things as fulfilments when they were really foreshadowings of a future fulfilment, because it made the people "Second Coming conscious."

But today we have a revival of this prophetic message, for which we praise God. In this day, when the god of war is again ravaging the earth; when we of America know not how much longer we can enjoy peace and liberty; when drunkenness, immorality, and crime have become as common as eating, we need an accent that will drive people to the foot of the Cross. The Second Coming is a purifying hope, for it reminds men that they are not ready to meet their "Redeemer," thus spurring them to a change of heart and life.

—E. E. L.

THE HOMEGOING OF MEL TROTTER

MELVIN E. TROTTER, D. D., who died at his humble cottage at Macatawa Park on Lake Michigan, near Grand Rapids, Michigan, was just plain "Mel" to his friends and neighbors, for that was the name by which he loved to be called. He was Mel Trotter when he came to Grand Rapids forty years ago. He was just plain Mel when he went to be with his Lord.

It was in January, 1900, when Mel first came to Grand Rapids with the late Harry Monroe, Superintendent of the Pacific Garden Mission, 67 West Van Buren Street, Chicago, Illinois. Business men at a meeting shortly after chose Mel Trotter to head up an evangelistic Gospel

Mission that would meet the need in that part of the city where the Mission now stands. The first meeting was held in a store building at 96 Canal Street, on February 18, 1900. Forty years of intensive evangelism followed. The property today is worth over \$300,000.00. Mel never owed a bill over thirty days.

Mel Trotter was born on May 15, 1870, in Orangeville, Illinois. At fifteen, the family removed to Freeport, Illinois, where the father conducted a saloon. It was here that Mel contacted the thing that left him in Chicago twenty years later a helpless drunkard. One night, January 19, 1897, he started for the river to commit suicide. Passing the Pacific Garden Mission, he was attracted by the singing. The heat coming out of the warm Mission door into the frigid Chicago night was another big attraction. Mel staggered in through the open door, heard the testimonies and hymn singing. This was all new to him. The invitation to break with sin and take Jesus Christ as personal Saviour was given. A little woman, "Mother Clark," came to Mel and said, "Jesus loves you and so do I. Won't you come forward and let us pray for you?" Mel went forward, owned his sin and guilt before God, and put his heart trust in the atoning blood of Christ. Mel was born again! "Old things passed away, and all things became new."

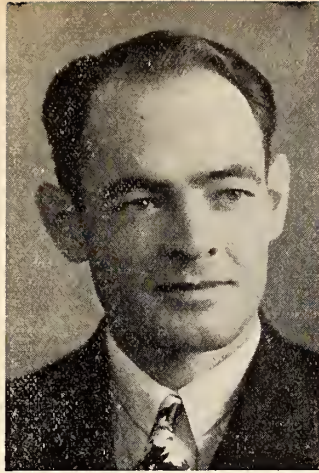
Mel went out from this service to live a new life, and became a fisher of men. Mel belted the world with the Gospel. Many city missions were founded by him in the east and middle west—Cleveland, Ohio; Erie, Pennsylvania; New Castle, Pennsylvania; Sharon, Pennsylvania; Buffalo, New York, and many others. The Mission in Erie, Pennsylvania, was opened on the writer's spiritual anniversary, November 28, 1911, and has functioned every night since. Of late years Mr. Arthur Blackmore has been the Superintendent. It was he who was the principal speaker at Mr. Trotter's funeral in Grand Rapids.

Mr. Trotter is survived by his brother, George W. Trotter, who is Superintendent of the City Mission in Holland, Michigan; and an adopted daughter, Mrs. Clarence Fortrin of Grand Rapids.

—E. C. C.

THE NEW EDITOR

Ernest E. Lott



ON AUGUST 2, 1940, the Board of Directors of the Denver Bible Institute, by unanimous vote, elected the Rev. Ernest Edgar Lott to the position of Editor-in-chief of *Grace and Truth* the official organ of the school.

It becomes the happy duty of the retiring Editor to present to the *Grace and Truth* family the man who now takes the helm of the magazine and who will direct its editorial policies.

Mr. Lott is well known to *Grace and Truth* readers. He has for the past six years held high official positions in connection with the magazine and with the Bible Institute, and throughout that period has written the regular expositions of the Sunday-school lessons. These expositions have been enthusiastically received. From the various states of America, from the provinces of Canada, from the English speaking portions of the world, and from missionaries and Christian workers everywhere, have come countless spontaneous testimonies of the expository clarity, the practical helpfulness, and the inspirational uplift found in Mr. Lott's unfoldings of the Word of God. Many of our readers, in their enthusiasm over Mr. Lott's scriptural explanations of difficult passages, and because of the deeply spiritual tone of all his writings, have declared that his expositions of the Sunday-school lessons are the best and most helpful in print.

Mr. Lott's well-known loyalty to the truths of Scripture becomes the guarantee that there will be no change in the testimony of the magazine. As it has stood faithfully for the truths of God's Word in the years gone by, so will it stand under his leadership. Under Mr. Lott's direction, there will be no quarter for the fantastic false religions of the hour, nor yet will there be any compromise with modernism. The truths of the inspired Book will be fearlessly proclaimed in the power of the Holy Spirit.

The lifting of Mr. Lott to the Editorship of *Grace and Truth* is a highly merited recognition

of his faithful and efficient service for our Lord and Saviour Jesus Christ on the faculty of D. B. I. and on the staff of the magazine. We thank God for this man's outstanding ability, his unassuming spirit, and his willingness to spend and be spent in the service of the King. We bespeak for him the fullest cooperation of the *Grace and Truth* family in making the magazine a mighty influence for God in the souls of men, turning them to the light of Calvary and the blessing of the empty tomb in this hour of unprecedented spiritual darkness.

—CLIFTON L. FOWLER

LOOKING AHEAD

IT HAS been our privilege to work with Clifton L. Fowler for over five years on the editorial staff of *Grace and Truth*. During those years we received personal help and blessing through working with him as well as learning to love the ministry of the printed page.

Our purpose is to carry out the same policies of faithful adherence to sound doctrine, shunning fanaticism on the one hand and opposing modernism on the other. We intend by God's help to maintain the same Bible Study emphasis which not only *Grace and Truth*, but the Denver Bible Institute has inherited from the retiring Editor and President Emeritus of the Institute. To this end we earnestly bespeak the cooperation of all our friends in the continual spreading abroad of the printed page and in the support of the Institute. —ERNEST E. LOTT

THE COLORADO CHRISTIAN FUNDAMENTALS ASSOCIATION

A FEW weeks ago, Dr. Paul Rood, President of the World Christian Fundamentals Association, passing through Denver, called together a representative group of the fundamental pastors and laymen of Denver, for the purpose of reorganizing a local state branch of the Fundamentals Association. Several years ago, such a state organization carried on an intensive program under the efficient leadership of Mr. J. D. Heinzman, State Chairman. During his tenure of office, the Colorado Fundamentals Association succeeded in placing Gospels of John in every home in the state. The Association also cooperated with the Denver Bible Institute for a period of two years sponsoring a regular Sunday night radio broadcast of sacred song and testimony. Due to the failing health of Mr. Heinzman, the Association gradually reduced its activity.

Under the new organization, plans for an extensive program are being launched to bring Bible-believing pastors and churches through-

out the state into closer harmony and fellowship.

As an opening event, the Association is sponsoring a mass meeting in the city of Denver on Tuesday evening, November 12, with Dr. Charles E. Fuller of the Old Fashioned Revival Hour as the speaker.

Dr. F. John Scroggie, who will conduct a conference with the Institute from December 9 to 16, will also be featured by the Fundamentals Association for a two-day regional conference at Fort Collins, Colorado.

We covet the prayers of our readers in behalf of this new endeavor.

—C. R. L.

VOTING

VOTING has taken a large place in the minds of Christian people today, and truly it is a great privilege. However, our Bible does not say that we as Christians are responsible for putting men in office, but it does show us our responsibility to those who are in office. We read it in I Timothy 2:1, 2.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Our prayers for those in authority not only help them, but also offer a peaceable life to those who pray in this manner. When has any nation called upon God and not been blessed? Very often in the history of Israel miracles were performed in their behalf because they called upon God. Now we do not look for a miracle such as ancient

Israel received many times, but we do expect what God says we may have, and although we are in a different classification from the Jews, the promise of God's Word to us is just as effective as His promise was to them. Yes, Christian friend, your vote is important, but your prayers are indispensable. Democracy may fail. Prayer will never fail. Therefore, our patriotism should find expression in our obedience to the above exhortation.

—C. R. J.

IF GOD IS BOMBED

THE simple faith of a little English refugee in Montreal becomes a monumental example to the child of God in these trying times. A childish prayer ending with these words, "God, take good care of Yourself, for if You're bombed, we're sunk," exhibits a faith that will prevail. And more than that it evinces a discerning conclusion of the whole matter. England is certainly thrown back in full dependence upon God, and if she comes to a full realization of this, this war will actually prove to be a great blessing to her. Somehow we believe God is going to spare this nation that has in the past honored Him to a very great extent. We know that there have been national sins and individual sins, for God will deal with no nation unjustly, but England has been a Bible-loving people, and her missionaries of the cross have reached out to the far-flung corners of the globe. May God grant that this great voice for His matchless grace be not silenced by the adversary. And may He grant that many in England come to the faith of this little child, for "God is our refuge and strength, a very present help in trouble." —H. H. S.

Six Men Ordained

THE Ordination Council of the Berean Fundamental Church, 2047 Glenarm Place, of which church the Rev. A. H. Yetter ('28) is pastor, met on Monday afternoon, October 7, 1940, at 3:00 P. M. to examine for ordination the following candidates: Mr. Leonard W. Parcel ('36), Mr. Leland E. McClellan ('39), Mr. H. Laurel Inabuit ('38), Mr. Charles R. Johnson ('35), Mr. Hilland H.



Stewart ('37), and Mr. E. Glen Lindquist ('35), all graduates of the Denver Bible Institute. Those serving on the council were: Rev. A. H. Yetter, Chairman; Rev. E. C. Clark, Examiner; Rev. Ernest E. Lott ('33). Clerk; Rev. C. Reuben Lindquist ('27), Rev. Max Kronquest ('37), and Mr. H. T. Bacon. Following a thorough examination of the ~~five~~^{four} candidates as to their salvation, Christian experience, yielded life, call to the ministry, and doctrinal beliefs, the Council unanimously recommended them to the church for ordination.

The impressive ordination service, held in the evening at 7:45 P. M. in the auditorium at 2047 Glenarm Place, was opened with the congregation singing the old hymns, "Someone Is Watching Your Light," and "Rescue the Perishing," led by Rev. E. E. Lott. The Scripture reading was given by Mr. Hilland Stewart, and the prayer, by Mr. Laurel Inabnit. Testimonies on the theme, "God's Challenge," were given by the candidates. The Institute girls' trio sang the beautiful hymn, "God Is Love." The ordination charge was given by Rev. Ed C. Clark, who is Superintendent of the newly organized Colorado Gospel Center in Denver; and the ordination sermon, by Rev. A. H. Yetter. Rev. C. R. Lindquist, President of the Denver Bible Institute, offered the ordination prayer. The certificates of ordination and Bibles were presented by Rev. A. H. Yetter, pastor of the Church; and Rev. Max Kronquest, pastor of the Congregational Church of East Lake, Colorado, pronounced the benediction.

Rev. Leonard W. Parcel has been engaged as Deputation Secretary since 1938 for the Berean African Missionary Society which has two mission stations in the Belgian Congo. Rev. Leland McClellan, Rev. Charles R. Johnson, and Rev. E. Glen Lindquist are engaged as members of the faculty and staff of the Denver Bible Institute. Rev. Hilland Stewart has served as Director of the Evening School of the Institute for the past three years. Rev. Laurel Inabnit has held pastorates in neglected areas in Montana for the past two years, and is at present located in Belgrade, Montana.

COLORADO GOSPEL CENTER

THE Colorado Gospel Center made its initial bow to the Denver public on Sunday afternoon, October 20, at three o'clock at 2047 Glenarm Place. Mr. Peter MacFarlane, Superintendent of the Union Gospel Mission, St. Paul, Minnesota, was the principal speaker. Mr. MacFarlane was, for six consecutive years, President of the International Union of Gospel Missions, comprising over three hundred Missions and Gospel Centers in U. S. A., Canada, and

British Isles. Mr. MacFarlane has been prominent in Presbyterian circles in the Northwest for over twenty-five years. His subject for Sunday was "The City and Its Need Today."

The song service was in charge of Ernest E. Lott and the chorus choir from the Denver Bible Institute sang.

The Gospel Center activities will consist of a clean, sane, evangelistic service every night at 7:45 P.M. Also: Open Air Meetings, Hospital Visitation, Helping in Federal Penitentiary, County Jail, and Industrial Home for Boys, and Meetings in Shops and Laundries.

No Creed but Christ, and No Law but Love.

Mr. Ed. Calvin Clark, of Erie, Pennsylvania, who was formerly associated with the late Dr. William A. (Billy) Sunday, in founding the City Mission, Erie, Pennsylvania, Buffalo, New York, and other cities, will be the Superintendent of the Colorado Gospel Center. Mr. Clark is a converted railroad man. His brother, Mr. John W. Clark, was Traffic Manager of the Big 4 R. R., and became Vice-President of the N. Y. C. & H. R. R., charge of Freight Traffic.

Many Christians of the Denver churches have been praying for an evangelistic Gospel Center, but until the coming of Ed. Clark, the vision had not taken on definite form and action. Mr. Clark's experience extends from Hudson Bay down into Old Mexico, and from Maine to California.

Mr. J. O. Record, a Christian layman, is the President of the Board of Directors, and a complete Board will be named later.

GOD IS SPEAKING—ARE WE LISTENING?

GOD sometimes speaks in a still small voice, and sometimes in tones of thunder. But no matter how He speaks, the significance of the message will always be in harmony with God's written Word, the Bible. Today we live in a world rocked by war and it behooves us to prayerfully search the pages of Holy Writ in quest of the meaning of it all. This need was emphasized by the recent Prophetic Conference held in Chicago under the auspices of the Moody Bible Institute. We quote briefly from *The Statement and Call* of this conference:

We believe God is speaking very definitely to the nations through present world conditions, and that at "such a time as this" ministers of Christ and all Christians should give themselves to Bible study and humble and prayerful consideration of the present plight of the world in the light of Bible prophecy.

Because of the growing interest and eager inquiries on the part of Christians and other thoughtful people, we increasingly feel it our solemn responsibility in this crisis hour to tell forth what God has clearly foretold in His Word, and thus enable

the people properly to interpret the tragic events of our day.

We deeply deplore both the lack of and abuse of scriptural prophetic teaching today, since the Apostle Peter plainly declares in his second epistle, verses sixteen to twenty-one of the first chapter:

"For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ . . . We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (American Revised Version).

We are profoundly convinced that the prophecies have been given by inspiration to save us from foolish speculation, date-setting, and star-gazing, and to assist us clearly to interpret age-events, and understand things that are afar off. They are also necessary to provide strength, stimulus, and comfort for believers, and enable them to give obedience to the scriptural injunction, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

—A. H. Y.

SPIRITUAL TRAGEDY

ONE of the most tragic outcomes of the first world war was the fact that both in Europe and America many supposedly sound ministers of the Gospel fell in line with the popular cry of that hour, "If a man dies on the battle-field, his soul is saved because he has made the 'supreme sacrifice.'"

To accept this awful falsehood is indeed tragic. For a soldier to accept it, and then to perish in battle, is spiritual death as well as physical death, because there is no salvation for the soul except through Jesus Christ. To expect to attain salvation without Christ is futile. It is a poisonous doctrine. To cause a soldier boy to believe that he will be saved if he makes the "supreme sacrifice," is to give him hope where there is no hope.

The statements of Scripture on this point could not be more clear. In one place we are told, "There is none other name under heaven given among men, whereby we must be saved." The Lord Jesus Himself declared, "He that believeth not is condemned already," and "without Me (referring to Himself) ye can do nothing." And the great apostle to the Church age emphatically says, "For by grace are ye saved through faith . . . not of works." Such gloriously sweeping asseverations leave no possibility of doubt in the heart of the man who believes God's Book. The only spiritual and sensible conclusion to be drawn from such Scriptures is that no matter how good the works of a man may be, nor how extensive, nor how noble, nor how pure, nor how courageous, nor how valorous, nor how beautiful, nor how greatly needed by other men, nor how self-sacrificing, human works cannot save the soul.

We are forced to declare, in spite of many preachers and many lecturers and many orators and many books and magazines and certain pseudo-religious cults, that man is incapable of becoming his own redeemer. A popular writer declared not so very long ago, "All that I shall receive beyond this life is what I have wrought with my own hands while I was yet here." It is appalling that men should believe and say such dangerous things, and it is even more appalling that other men, who might otherwise have been saved, allow themselves to be swept into eternal night by the mouthings of such blind leaders.

But now the horrors of a second world war are upon us, and lo, the same old satanic lie has begun to manifest itself. A well-known columnist, writing of the bloodshed, the heroism, and the suffering in war-torn Europe, waxes oratorical and tells us that man has a way of "redeeming himself"! Then he shows us that man's way of redeeming himself is on "acres of crosses with which this sad world's unending Golgothas are crowded." It is merely another way of saying that all men are redeemers. It is merely claiming once more that the brave and valiant soldier who dies for his country has ascended his own cross, has gone to his own Golgotha, and has thereby become his own redeemer. It is a terrible denial of the fact that there is but one Golgotha, one cross, one Redeemer, one Saviour of the souls of men. By means of this high-sounding and poetic verbiage, this writer lifts all human suffering to a common level with the substitutionary suffering of the Lord Jesus Christ Himself. Thus man's pride is exalted, the work of Christ at the Cross is minimized, the Gospel message is engulfed in a multiplicity of pretty words, and the souls of men are viciously led astray.

Such sad garbling of the story of God's grace through Jesus Christ places upon every one of us believers in Christ Jesus a specially large and pressing responsibility to make the message clear and plain as we move through this earthly scene of sorrow, suffering, and need. These days which are leading up to the Second Coming of the Lord call for a deeper consecration to Him Who loved us, a more complete brokenness to the workings of the Holy Spirit in the soul, and a fuller willingness to spend and be spent in order to bear the good tidings of Jesus' love to the souls of lost men.

We must awake out of sleep and redeem the time, for the coming of the Lord draweth nigh. Have we the spiritual courage to contend earnestly for the truth once delivered unto the saints, when we know that in order to do so we may be compelled to place ourselves in most embarrassing and difficult positions? When the crisis comes, will we stand faithful or will we compromise?

—C. L. F.

PRINCIPLES OF INTERPRETATION

BY SIR ROBERT ANDERSON

ENGLISH BIBLE TEACHER AND AUTHOR

Sir Robert Anderson appeals for "safety first" in the prophetic field; and such advice from the author of "The Coming Prince" is well taken. This study is used with permission of Pickering and Inglis, London.

"This is a work which I find deficient; but it is to be done with wisdom, sobriety, and reverence, or not at all." Thus wrote Lord Bacon in treating of what he describes as "history of prophecy."

"The nature of such a work," he explains, "ought to be that every prophecy of the Scripture be sorted with the event fulfilling the same, throughout the ages of the world, both for the better confirmation of faith and for the better illumination of the Church touching those parts of prophecies which are yet unfulfilled: allowing, nevertheless, that latitude which is agreeable and familiar unto divine prophecies; being of the nature of their Author with Whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have springing and germinate accomplishment throughout many ages, though the height or fulness of them may refer to some one age."

If the many writers who have since contributed to supply the want Lord Bacon noticed, had given due heed to these wise and weighty words, prophetic study might possibly have escaped the reproach which comes of its followers being divided into hostile camps. With the Christian the fulfilment of prophecy does not belong to the region of opinion, nor even of fact, merely; it is a matter of *faith*. We have a right, therefore, to expect that it shall be definite and clear. But though the principles and maxims of interpretation gained by the study of that part of prophecy which was accomplished within the era of Holy Writ are by no means to be thrown aside when we pass out into post-apostolic times, surely there is no presumption against our finding hidden in the history of these eighteen centuries a primary and partial fulfilment even of prophecies which will unquestionably receive a final and complete accomplishment in days to come.

Only let us not forget the "wisdom, sobriety, and reverence" which such an inquiry demands. In our day prophetic students have turned prophets, and with mingled folly and daring have sought to fix the very year of Christ's return to earth—predictions which possibly our children's children will recall when another century shall have been added to the history of Christen-

dom. If such vagaries brought discredit only on their authors, it were well. But though broached in direct opposition to Scripture, they have brought reproach on Scripture itself, and have given a stimulus to the jaunty skepticism of the day. We might have hoped that whatever else might be forgotten, the last words which the Lord Jesus spoke on earth would not be thus thrust aside: *It is not for you to know the times or the seasons which the Father hath put in His own power*" (Acts 1:7). But what was denied to inspired apostles in days of pristine faith and power, the prophecy-mongers of these last days have dared to claim; and the result has been that the solemn and blessed hope of the Lord's return has been degraded to the level of the predictions of astrologers, to the confusion and grief of faithful hearts, and the amusement of the world.

Any man who, avoiding extravagant or fanciful views, both of history and of Scripture, points to events in the present or the past as the correlatives of a prophecy, deserves a calm and unprejudiced hearing from thoughtful men. But let him not forget that though the Scriptures he appeals to may thus receive "germinant accomplishment," "the height or fulness of them may refer" to an age still future. What is true of all Scripture is specially true of prophecy. It is ours to assign to it a meaning; but he who really believes it to be divine, will hesitate to limit its meaning to the measure of his own apprehension of it.

The prophecies of Antichrist afford a signal and most apt illustration of this. Were it not for the prejudice created by extreme statements, prophetic students would probably agree that the great apostasy of Christendom displays in outline many of the main lineaments of the Man of Sin. There is, indeed, in our day a spurious liberality that would teach us to forego the indictment which history affords against the Church of Rome; but while no generous mind will refuse to own the moral worth of those who, in England at least now guide the counsels of that Church, the real question at issue relates to the character, not of individuals, but of a *system*.

It is the part, therefore, not of intolerant bigotry, but of true wisdom, to search the records

of the past—terrible records, truly—for the means of judging that system. The inquiry which concerns us is not whether good men are found within the pale of Rome—as though all the moral excellence of earth could avail to cover the annals of her hideous guilt! Our true inquiry is whether she has suffered any real change in these enlightened days. Is the Church of Rome *reformed*? With what vehemence the answer would be shrieked from every altar within her pale! And if not, let but dark days come again, and some of the foulest scenes and blackest crimes in the history of Christendom may be re-enacted in Europe. “The true test of a man is not what he does, but what, with the principles he holds, he would do”; and if this be true of individuals, it is still more intensely true of communities. They do good service, therefore, who keep before the public mind the real character of Rome as the present day development of the apostasy.

But when these writers go on to assert that the predictions of the Antichrist have their full and final realization in the Papacy, their position becomes a positive danger to the truth. It is maintained at the cost of rejecting some of the most definite of the prophecies, and of putting a lax or fanciful interpretation upon those very Scriptures to which they appeal.

Indeed, the chief practical evil of this system of interpretation is that it creates and fosters a habit of reading the Scriptures in a loose and superficial manner. General impressions, derived from a cursory perusal of the prophecies, are seized upon and systematized, and upon this foundation a pretentious superstructure is built up. As already noticed, the Church of Rome displays the chief moral lineaments of the Man of Sin. Therefore it is an axiom of interpretation with this school that the ten-horned beast is the Papacy. But of the beast it is written that “power was given him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship Him, whose names are not written in the book of life” (Rev. 13:7, 8). Are these commentators aware that one-half of Christendom is outside the pale of Rome, and in antagonism to the claims of the Papacy? Or do they suppose that all who belong to the Greek and Protestant Churches are enrolled in the book of life? By no means. But they would tell us the verse does not mean exactly what it says.

Again, the ten-horned beast is the Papacy; the second beast, the false prophet, is the Papal clergy; Babylon is Papal Rome. And yet when we turn to the vision of the judgment of Babylon, we find that it is *by the agency of the beast* that her doom is accomplished! “And the ten horns which thou sawest upon the beast, *these shall hate the whore* (Babylon), and shall make her

desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put in their hearts to fulfill His will, and to agree, *and give their kingdom unto the beast*, until the words of God shall be fulfilled.” “These have one mind, *and shall give their power and strength unto the beast*” (Rev. 17: 16, 17, 13). The governments of Christendom, therefore, are to lend their power to the Roman Pontiff and priesthood in order to the destruction of Papal Rome! Can absurdity be more transparent and complete?

The question here at issue must not be prejudiced by misrepresentations, or shirked by turning away at collateral points of secondary moment. It is not whether great crises in the history of Christendom, such as the fall of Paganism, the rise of the Papacy and of the Moslem power, and the Protestant reformation of the sixteenth century, be within the scope of the visions of St. John. This may readily be conceded. Neither is it whether the fact that the chronology of some of these events is marked by cycles of years composed of the precise multiples of seventy specified in the book of Daniel and the Apocalypse, be not a further proof that all forms part of one great plan. Every fresh discovery of the kind ought to be welcomed by all lovers of the truth. Instead of weakening confidence in the accuracy and definiteness of the prophecies, it ought to strengthen the faith which looks for their absolute and literal fulfillment. The question is not whether the history of Christendom was within the view of the Divine Author of the prophecies, but whether those prophecies have been *fulfilled*; not whether those Scriptures have the scope and meaning which historical interpreters assign to them, but whether their scope and meaning be exhausted and satisfied by the events to which they appeal as the fulfilment of them. It is unnecessary, therefore, to enter here upon an elaborate review of the historical system of interpretation, for if it fails when tested at some one vital point, it breaks down altogether.

Does the Apocalypse, then, belong to the sphere of prophecy accomplished? Or, to reduce the controversy to a still narrower issue, have the visions of the seals and trumpets and vials been fulfilled? No one will dispute the fairness of this mode of stating the question, and the fairest possible method of dealing with it will be to set forth some one of the leading visions, and then quote fully and *verbatim* what the historical interpreters put forward as the meaning of it.

The opening of the sixth seal is thus recorded by St. John: “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of
(CONTINUED ON PAGE 328)

The Jew . . .

IN THE LIGHT OF PROPHECY

WE ALL should be understanding today the spiritual significance of these modern times. The current dilemma of nation against nation is but a step in the direction of tribulational world-wide conflict. There are four great kingdoms prophesied—one in the north, that is Russia; one in the south, Great Britain, which will embrace the United States and all colonies; the third kingdom, the central kingdom, is the revived Roman Empire as Mussolini is now reviving it; and finally the fourth, a political and military aggregation called in Revelation, "The kings of the East." That is the contribution of the Orient to the last days. These kingdoms shall fight against each other (Daniel 11:40).

Try as one will, he cannot escape the fact that God's ancient people are the rock upon which the nations have and will split. For 2600 years, since the last Jewish captivity into Babylon, the Gentiles have occupied the world's stage. The Jews were swallowed up among the nations. But three thousand years ago, God said He would one day call the Jews out from the wings and put them in the spotlight on the center of the stage. There is a rustle now in the corners of the earth, the Jews are coming back, and Palestine will be their land.

I know Mussolini is offering them Ethiopia. God laughs at such an offer. I know a boat-load of Jews recently was denied entrance to many nations. God has just one nation for His people. He is calling them back and Palestine is their land despite the Arabs and Great Britain. Did you ever realize that the only net result of the last World War twenty-five years ago was that God took Palestine from the heathen Turks and opened it up to His ancient people the Jews. The Allies did not gain anything by the war. They lost ten million men and untold gold, and Germany did not gain anything but bankruptcy and the loss of ten million lives. But Palestine was made an open gate to the Jews and since the war millions have come back and are going back.

There are those today, strangely enough, who deny that God has chosen this Jewish people as "His People." Scores of times in the Bible they are called the people of God. In one chapter, the eighth of First Kings, in Solomon's wonderful address and prayer, at least twenty-three times is such a reference made to them. When God

*The world's biggest
question mark*

By Dr. Stanley H. Bailes
PASTOR, MINNEAPOLIS, MINN.



called Abram, in the twelfth chapter of Genesis, this amazing story began.

It runs like a red thread throughout the Old Testament where we have recorded the vicious attempt of the devil to prevent the "seed of the woman," who was to come from the descendants of Abraham, from being born. When we come to the New Testament the same conflict is apparent up to the time of the birth of the Messiah, the predicted "seed" from a Jewish mother. Then, we see Satan's attempts to kill Jesus in order to prevent the sacrifice of Calvary. Several times, the Devil, working through human instrumentality, or the forces of nature, tried his power. Yes, he has always hated the Jew, which accounts for many otherwise inexplicable happenings. The Devil hates the Jew because he hates Jesus Christ, Who will crush his head, and also because the Jew gave to the world the Bible.

The Jew is the great puzzle of the nations. The rest of the world finds it hard to believe that God has chosen this people for His own "inheritance." There are reasons for this doubt. Their history reads like a fairy-tale, in some respects, or a story from the *Arabian Nights*. God will ultimately reveal to all the nations His infinite wisdom, as they are brought to repentance, and, of their own free will, worship and adore the Messiah, Who, when He first presented Himself, was cruelly rejected and slain.

The *Newark Ledger* wrote of them: "The world has yet to reckon with the Jew. He is the average citizen reaching the heights and depths of human possibility. He is as rich as Dives and as poor as Lazarus. He is Karl Marx, the socialist, or Rothschild, the capitalist. He is Felix Adler, or 'Ikey,' the gunman. He is Shylock or a Baron de Hirsch. He is a wanderer and yet he clings to the pale. He is homeless, yet he owns Broadway. The Jew at his lowest, was

(CONTINUED ON PAGE 331)

Prophetic Foreshadowing vs. Prophetic Fulfilment

Do Great Events Cast Their Shadows Before?

BY ERNEST E. LOTT

INSTRUCTOR, DENVER BIBLE INSTITUTE

WE ARE living in an hour when the presence of either or both of these two propositions cannot be successfully denied. Things are happening, and, according to certain principles of interpretation of God's Word, they must either be foreshadowings or fulfilments of prophecy. The task before us is to establish the foreshadowing approach, and then apply it to present-day events.

The Foreshadowing Principle is a biblical application of an age-old adage, "Coming events cast their shadows before." Clifton L. Fowler has defined it as follows:

The Foreshadowing Principle is that principle of divine revelation under which God conducts rehearsals of the mighty events which He has prophesied, before He brings to pass the actual performance, or fulfilment.

Some have employed the language of "near and far" fulfilment. Others have used the terms "general and specific" fulfilment, or "double interpretation" prophecy. They all deal with the same subject.

There are some striking examples of the Foreshadowing Principle to be found within God's Word. Take for instance the prophecy of the fall of Babylon.

Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know (Isaiah 47:11).

The language used indicates that destruction and depopulation shall come suddenly. The question arises as to when this will occur. Some teachers have pointed to the humiliating defeat of Belshazzar at the drunken feast when Babylon fell as the actual fulfilment of both Isaiah 47:11 and Jeremiah 50:13. The trouble with this viewpoint is that the facts do not fit the details of the prophecy. Babylon's site is known today. Arab tribes still dwell on its ancient ruins. History records the *gradual*, not sudden, deterioration of this proud city. Yes, Babylon has fallen, but only as a *rehearsal* of that day when she shall fall *suddenly*. The rehearsal or foreshadowing is past. The fulfilment is still future. The prophecy was found in Isaiah forty-seven and Jeremiah fifty; the foreshadowing in Daniel five; and the inspired

description of the fulfilment in Revelation seventeen and eighteen.

The same truth is present in the Second Coming prophecies. The prophecy of that great day is to be found in Zechariah 14:1-3. The foreshadowing of it is seen in the Transfiguration (Matt. 16:28; 17:1, 2), which Peter refers to as the Second Coming.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty (II Peter 1:16).

Peter does not call it a foreshadowing, but that is what he meant, for no one believes that the transfiguration was the ultimate or specific fulfilment of Zechariah 14:1-3. The inspired picture of that coming is found in Revelation nineteen. The principle becomes increasingly clear as we progress.

Space forbids detailed analysis of further incidents, but there is an interesting one in Hosea 11:1. There the prophecy concerning a son being called out of Egypt seems to refer to Israel because of the definite reference to Israel in the verse. However, the Holy Spirit applies it to Jesus Christ (Matt. 2:15). The solution to the problem is that Christ's coming out of Egypt was a foreshadowing of that great day when all Israel shall come from the four corners of the world (Egypt) and be restored (Matthew 24:31; Revelation 12:1).

It seems to be easy for men to make the mistake of calling striking foreshadowings fulfilments. This has always been the case when world events take a spectacular turn. The meteorite showers of 1843 caused Seventh Day Adventists to apply Matthew 24:29 and call them stars. It is not necessary to state that they made a mistake. The World War of 1914-18 was seized upon by others as the fulfilment of the Armageddon prophecies. Another view of the World War No. 1 was that it was the fulfilment of the prophecy found in Matthew 24:6,7. Along with this was added the famines, pestilences, and earthquakes which were supposed to be the be-

gining of sorrows (vs. 8). We believe that the Bible means exactly what it says in these verses, but we are not convinced that the aforementioned prophecies have been fulfilled or will be fulfilled until *after* the rapture. We say this with all due respect to those who believe otherwise. Since the twenty-fourth chapter of Matthew has become the basis for much of the teaching concerning the Body Age, we would like to support a proposition which we will shortly adduce.

I. MATTHEW'S GOSPEL COULD NOT HAVE CONTAINED ANY PROPHECIES CONCERNING THIS BODY AGE because—

A. Matthew is a Jewish book, and the Body Age is Gentile. Christ was born of a Jewish mother. His disciples were Jewish men, and His whole ministry was primarily to Jewish people in the synagogues, temple, and byways (John 1:11). Paul turned from the Jews to the Gentiles because of their unbelief (Acts 28:28).

B. Matthew has a Kingdom message which should be distinguished from the Church which is His Body. Matthew 4:17, 23; 24:14, and fifty other verses use the word "Kingdom." The Church is that parenthetical period, not revealed in the Law Age, concerning which Paul wrote Ephesians 3:5.

C. Matthew was one of the men of whom Paul spoke in Ephesians 3:5. It was impossible, therefore, for this man to prophesy concerning an age that did not exist as far as he had knowledge. This is equally true of all Old Testament writers and the three other Gospel writers. Body truth cannot be found in anyone's writings prior to Paul's revelation. Allowance was made in several Scriptures for a "Body" gap (Daniel 9:24-27), but no direct revelation.

II. MATTHEW, THE TWENTY-FOURTH CHAPTER, VERSES FOUR TO THIRTY-ONE, PREDICTS EVENTS THAT WILL OCCUR IN THE TRIBULATION AGE. Our reasons for believing this are as follows:

A. The Beginning of Sorrows (vs. 8) is a national condition that will come upon Israel. The parallel passage in Mark uses the same language, but a different Greek root. The marginal rendering is "birthpangs." Dr. C. I. Scofield says of this that the birthpangs answer to the "seals" of Revelation six. "The death agony of this age (Tribulation) is the birth agony of the next."

Jeremiah has something of value to add to this also. In chapter thirty, verses six to nine, he prophesies this same travail when a nation shall be reborn—restored to its promised land. He even gives the time that this will occur—the time of Jacob's trouble. Every Bible student

knows that this is Daniel's seventieth week, the seven year Tribulation.

B. The abomination of desolation (vs. 15) is placed by Daniel in the seventieth week. This point is easily and quickly accepted by most students. The Revelation passage that deals with it is chapter thirteen.

C. The Great Tribulation (vs. 21) is the last three and one-half years of the Tribulation. Daniel refers to the midst of the week (Daniel 9). This amounts to a direct statement and should not be divorced from verses four to fourteen, as some are desirous of doing.

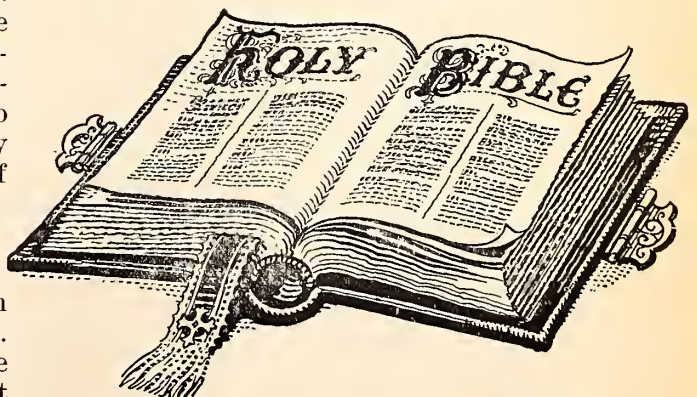
D. The Second Coming of the King (vs. 30) is clearly the return to earth after the Tribulation. Verse twenty-nine vindicates this position, and therefore distinguishes this phase of His return from the Rapture.

We have been told that Dr. C. I. Scofield placed verses four to fourteen of Matthew twenty-four in the Body Age and verses fifteen to thirty-one in the Tribulation. A glance at his paragraph headings on pages 1032 and 1033 will show how easily one could arrive at this conclusion. However, it is indeed gratifying to discover that in his note on page 1033 he does not so divide the chapter. Here is what he says:

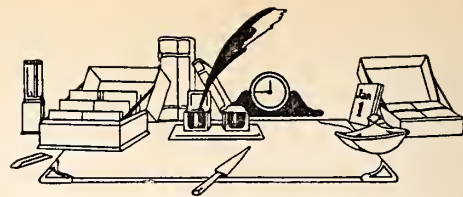
Verses 4 to 14 have a double interpretation: They give (1) the character of the age—wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf. Dan. 9:26). This is not the description of a converted world. (2) But the same answer (vs. 4-14) applies in a specific way to the *end* of the age, viz. Daniel's seventieth week (Dan. 9:24-27, note 2). All that has characterized the *age* gathers into awful intensity at the *end*. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant (Isa. 1:9 Rev. 14:6, 7; Rom. 11:5, note).

Dr. Scofield saw that in a general way wars, pestilences, famines, earthquakes, anti-semitism, false prophets, deceit, etc., would come upon the Body Age, but that the "specific" fulfilment would be delayed until the next age—Daniel's seventieth week. We believe his conclusions to be absolutely correct.

We cannot name all of the foreshadowings of the hour, but several are significant enough.
(CONTINUED ON PAGE 330)



THE EDITOR'S MAIL BAG



Conducted by the Editor

OPENING the mail on the editor's desk is indeed a very delightful job. Since you cannot be here to enjoy it with us, we have set aside this page for that purpose. Your questions, suggestions, and requests are invited.

GIFT APPRECIATED

There are hundreds of people on our subscription list, most of whom are missionaries, who receive the magazine because of the thoughtfulness and sacrifice of some friend here in the States. Sometimes the donor selects his own missionaries; other times he lets us select them from our waiting list. Wouldn't you like to have a friend in some far away land, who would receive the magazine every month because of your kindness? Many times these missionaries send their thank-you letters to our office where they are forwarded. Other times we are requested to write the letter, and we pass on to you some of the warm expressions of gratitude.

Please accept our very hearty thanks for your splendid magazine, *Grace and Truth*, which you say will come to us for another year through the gift of ———. We are deeply grateful for this gift.

—A Missionary in Jamaica

Once more I am informed that through your kindness we are to receive the magazine, *Grace and Truth*, for which we are indeed most grateful. So often the messages in the current number are just the messages needed at that hour, not only for one's self, but for others as well.

—A Missionary in Canada

We enjoy studying the pages of your magazine as we give forth the Word of Life in Venezuela.

—A Missionary in South America

I was surely glad to hear that *Grace and Truth* will be coming for another year. We enjoy it so much, and it is a real help to us.

—A Missionary in Alaska

With pleasure we are informed that——has kindly re-subscribed for *Grace and Truth* for another year, and we wish to thank them for their thoughtfulness and generosity. Our Christian magazines are visitors, without which we might be very lonesome.

—A Missionary in Central America

THE WAR ZONE

We have been wondering just how our magazine has fared in war-torn countries. As far as

England is concerned, we received our answer the other day in the form of a letter from a dear saint of God in that country. The war atmosphere is easily seen in the following note:

Have just received with much joy the August number *Grace and Truth*. I would like to thank the sender through you although I forget his name. Will you kindly forward the enclosed note, as I am sure you will both be glad to know I receive it safely—we are still able to enjoy and follow the wonderful truths propounded as food to our souls, as we are cut off from any other ministry . . . Through the mercy of God we have been "kept" thus far through many "alarms," safely nestled in Psalm 91, "a good shelter"; also Isaiah 32:2, a "hiding place."

—An English Reader

RENEWAL

Again we would urge upon our subscribers the importance of renewing their subscription as soon as it expires, for the extra letters of reminder cost money from the standpoint of office help, stamps, and stationery. How we pray that every subscriber should feel as does the following one:

One year should make anyone who reads *Grace and Truth* a permanent subscriber.

—A Missouri Reader

BIBLE TEACHER HELPED

Since *Grace and Truth* is more than a family magazine, going into the deeper truths of the Word of God, it becomes a veritable correspondence course to those who minister, preach, and teach classes and congregations. Perhaps your situation is very much like those indicated in the following testimony:

I am writing to continue my subscription to *Grace and Truth* and also to add my appreciation and testimony to the truths contained therein, and the blessing and help I have received from it. I am a Bible class teacher.

—A Canadian Reader

A short time ago I visited a Baptist Church in Oklahoma. At the beginning of Sunday-school, one teacher and the superintendent were talking over the lesson. The Superintendent quoted something, and the teacher said, "You found that in *Grace and Truth*." He said, "Yes, and do you read it too?"

—A Kansas Reader



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

SEVEN INDISPENSABLE THINGS

- I. Without Shedding of blood is no remission
Heb. 9:22
- II. Without Faith it is impossible to please God
Heb. 11:6
- III. Without Holiness no man shall see the Lord
Heb. 12:14
- IV. Without Works faith is dead
James 2:26
- V. Without Love I am nothing
I Cor. 13:1, 3
- VI. Without Chastisement ye are not sons
Heb. 12:8
- VII. Without Me (Jesus) ye can do nothing
John 15:5

—Anon.

GOD'S PROMISES

(Viewed as Promissory Notes)

- I. SIGNATURE
"Is it good?"
Heb. 10:23
II Cor. 1:20
Num. 23:19
II Pet. 3:9
II Chron. 6:15
- II. PAYEES
Rom. 6:11
Heb. 4:1
II Cor. 7:1
- III. VALUE
II Peter 1:4
Rom. 4:21
- IV. TIME
Matt. 7:7

—W. F. C.

WHAT WE DO BY FAITH

- I. WE DIE
Heb. 6:12
- II. WE LIVE
Gal. 2:20
- III. WE STAND
II Cor. 1:24
- IV. WE WALK
II Cor. 5:7
- V. WE FIGHT
I Tim. 6:12
- VI. WE OVERCOME
I John 5:4
- VII. WE SIT WITH HIM
Rev. 3:21

—The Watchman

PAUL'S SEVEN WISHES IN PHILIPPIANS

- I. TO KNOW HIM
Phil. 3:10
- II. TO WIN HIM
Phil. 3:8
- III. TO MAGNIFY HIM
Phil. 1:20
- IV. TO BE FOUND IN HIM
Phil. 3:9
- V. TO BE CONFORMED UNTO HIS DEATH
Phil. 3:10
- VI. TO BE WITH HIM
Phil. 1:23
- VII. TO REJOICE IN HIS DAY
Phil. 2:16

—Anon.

THE CHRISTIAN'S REMINISCENCE

- | WHAT WE WERE | WHAT WE ARE |
|--------------------|-------------------------------|
| I. ALIENS | FELLOWCITIZENS |
| Eph. 2:12 | Eph. 2:19 |
| II. STRANGERS | HEIRS |
| Eph. 2:12 | Eph. 2:19; Gal. 3:29 |
| III. WITHOUT HOPE | LIVING IN HOPE |
| Eph. 2:12 | I Pet. 1:3 |
| IV. WITHOUT CHRIST | IN CHRIST |
| Eph. 2:12 | Col. 1:28; Eph. 2:6 |
| V. AFAR OFF | MADE NIGH TO GOD |
| Eph. 2:13 | Eph. 2:13 |
| VI. WITHOUT GOD | THE HABITATION OF GOD |
| Eph. 2:12 | Eph. 2:20-22; I Cor. 6:19, 20 |
- F. R. M.

THE PRESENCE OF CHRIST

- I. THE REALITY OF HIS PRESENCE
Matt. 28:20
- II. THE POWER OF HIS PRESENCE
II Tim. 4:17
- III. THE JOY OF HIS PRESENCE
Ps. 16:11
- IV. THE COMFORT OF HIS PRESENCE
Psalm 23:4
- V. THE GLORY OF HIS PRESENCE
Jude 24

—A. McF.

GOD'S HAND

- I. THE SAFETY OF GOD'S HAND
John 10:28, 29
Ps. 139:10
- II. THE STRENGTH OF GOD'S HAND
Isa. 41:10
Ps. 89:13
- III. THE SATISFACTION OF GOD'S HAND
Ps. 80:17, 18
Ps. 73:23, 24

—A. McF.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Living in a trailer house, witnessing to Navajo Indians who pass by, and visiting them in the hogans that are in walking distance, is the type of home missionary work in which Miss Emalou Anderson ('38) is engaged in the Navajo reservation in Arizona. The Indians among whom she is working have the reputation of being "the hardest on the reservation to deal with," and many difficulties are encountered with no Christians nearby with whom to fellowship. God is blessing in the work, however, and souls are being saved.

One of the larger churches of the state of Arizona, the First Baptist Church of Glendale, is being pastored by the Rev. Clifford Peterson ('32), formerly of Superior, Arizona.

Mr. and Mrs. Angus Sweet, former students, are working with the Canadian Pioneer Mission in Saskatshewan, Canada. Several souls have accepted the Lord during the brief time they have been laboring in a Gospel-neglected part of Canada. In their spare time, the Sweets have been stocking their larder by canning fruits and vegetables preparatory to a cold winter in an isolated homesteading area.

Rev. and Mrs. Max Kronquest are located at Eastlake, Colorado, where Mr. Kronquest ('37) is pastor of the Congregational Church.

Miss Ruth Wood ('37) is seeking to organize a Miracle Book Club for the young people of Edison, Nebraska.

In Brooklyn, New York, Harlan Gautsehi ('39) is associated with the American Board of Missions to the Jews, Inc., which is doing a great work among God's chosen people Israel under the direction of Rev. Joseph Cohn. Mr. Gautsehi is studying Hebrew and Yiddish, and is finding numerous opportunities for personal evangelism with the Jewish people in a weekly boys' class, young people's meeting, store calls, and visitation following dispensary callers. The mission is reaching many refugee Jews and bespeaks our prayers.

The church in Belgrade, Montana, being pastored by Laurel Inabnit ('38), is "growing in numbers and spiritual life."

Attending Mississippi College, Arien Mills, former student and inveterate personal worker, is pastoring a church which grew out of his two weeks' evangelistic meeting held in a neglected community. The superintendent of the school cooperated by dismissing school so that all teachers and the 300 pupils could attend the morning service. Many of the pupils (some in their teen age) had never heard the Gospel before. The Lord wonderfully blessed, and there are 36 charter members in the newly organized church with 13 baptisms thus far. Other evangelistic meetings in needy communities have been fruitful as well, with 13 conversions in one place, and 17 in another.

CAMPUS NEWS FLASHES

It was about seven o'clock Tuesday morning, September 17, when the D. B. I. bus left the Campus to meet first group of incoming students for the 1940-41 term at the Union Bus Depot in Denver. Coming from North Dakota, Colorado, Pennsylvania, Ohio, and Michigan, old acquaintances were renewed and new ones made as they waited for the school bus which took them and their baggage to the Campus, about eight miles from the downtown district. Likewise, other students from Kansas and Montana were met in the afternoon and transported to the Campus in time to prepare for the annual Fellowship Supper at 6:30 P. M. in Chapman Dining Hall. Several students also arrived in cars from Indiana, Illinois, and Colorado in the afternoon. After partaking of a delicious meal, a spiritual feast of Spirit-filled song, testimony, and prayer was enjoyed around the tables, after which the colored moving pictures of the second annual Christian Conquerors Youth Conference and the fifth annual Bible Conference were shown.

Following the opening Chapel service on Wednesday morning, a splendid group of consecrated young men and women registered for the first semester. Thursday morning was spent in prayer, and the annual outing was held at Institute Park on Friday, using the newly constructed rock Dining Hall for indoor games, the evening meal, and an inspiring devotional season.

At the opening activities of the school year, staff and students enjoyed fellowshiping with Rev. and Mrs. O. O. Wood, parents of two enrolled students, two graduates, and one former student; and with Mr. and Mrs. E. Lieb and son, Eddie, of East St. Louis, Illinois, parents and brother of an enrolled student.

The testimonies of the incoming students at the Fellowship Supper and the opening Chapel service were especially centered in answer to prayer which had made possible their entering school. Space forbids our mentioning all the answers to prayer, but we will give a few.

Two gifts of ten dollars each from unknown sources aided one senior from Colorado with only twenty cents in hand to register for the year. The balance of her support had been previously guaranteed. A sophomore from Michigan came to Denver on a visit with relatives the week before school opened, not expecting to register because of insufficient funds. In a few days enough funds were pledged and contributed from various sources to enable her to enroll for the year. Prior to registration day, a senior employed at the school during a portion of the summer was called to the telephone, and the person at the other end stated that the Lord had burdened them to contribute toward her support since learning of her inability to enroll because of lack of finances. With such remarkable answers to prayer along with many others, all were encouraged to pray expectantly for several students who were unable to return because of limited means.

Reconstruction operations are in progress at the Campus. Until such time as the Lord provides for the new men's dormitory, one of the Campus buildings which has been used for storage purposes is being completely remodeled to furnish modern dormitory accommodations for an increased enrollment of men students. The building is to be known as Mueller Hall. Mr. J. O. Record, a member of the Board of Directors, is overseeing the renovation of the building, which when finished will provide eight rooms for sixteen men, an office for the Superintendent of Men, and a men's lounge, as well as room for other offices which have been crowded into Brookes Hall.

BORN

To Rev. Ivan T. Pulis ('34) and Mrs. Pulis (Bessie Gozzard, former student), a daughter, Elaine Marie, September 16, at Wilsall, Montana.

To Rev. Ambrose Bandow ('35), and Mrs. Bandow, a son, Paul William, August 21, at Merrill, Wisconsin.

To Rev. and Mrs. W. P. Whittemore, a daughter, Sandra Loic, September 12, at Foxboro, Massachusetts.



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



Wedding Bells!



The wedding ceremony of Rev. Leonard W. Parcel and Miss Hazel Leigh Whitney on the night of October 10, 1940, will long linger in the memories of the many friends in attendance. The auditorium of the Berean Fundamental Church was beautifully decorated with autumn flowers, but the beauty of the flowers was overshadowed by the beauty and solemnity of the ceremony in which two consecrated lives were joined in the service of Christ. Others in the bridal party were her uncle, Mr. Fred Whitney, who gave her away; Miss Hilda Visser, bridesmaid; and Mr. Hilland H. Stewart, best man. Adding to the sacredness of the occasion and contributing to the prevalent atmosphere of seriousness were the musical numbers rendered on the piano just before the wedding march by Mrs. C. Reuben Lindquist; and a vocal duet, "Under His Wings," sung by Rev. Terrell W. Butler and Miss Harriet McKown; and a vocal solo, "O Love That Will Not Let Me Go," sung by Rev. Ernest E. Lott, with a violin obligato played by Rev. E. Glen Lindquist. Appropriate Scripture was read by Rev. Otis Ironmonger, pastor of Twenty-third Avenue Presbyterian Church; and Rev. C. Reuben Lindquist, President of the Denver Bible Institute, officiated. Following the ceremony a reception was tendered Rev. and Mrs. Parcel by the Board of Directors of the Berean African Missionary Society.

—(Miss) Fay Andrews

PARCEL DEPUTATION

Rev. and Mrs. Leonard W. Parcel will be starting out on deputation work very shortly. It is very likely that some of our supporters would like to hear the testimony of this consecrated couple, and at the same time see the moving pictures taken on the field in recent months. If word is gotten to the Home Office at the earliest possible moment we will seek to include any group or church that requests their services in the states of Nebraska, Kansas, Oklahoma, eastern Colorado and western Missouri. Our policy has been to ask only for entertainment and a free-will offering to help defray traveling expenses. No high pressure methods are employed. The missionaries faithfully present the need, and the Lord lays the burden upon individuals to ask to take a pledge. May we count on the cooperation of our many

friends with regard to this deputation trip so that this couple may raise their support and be on their way to Africa to relieve those of our missionary group who will be ready for a furlough?

GROCERY ORDER REACHES SHABUNDA

It had been a source of real concern to us here in the homeland, and a real inconvenience and perhaps a hardship to our missionaries on the field, that the grocery order which had been shipped from New York on April 1, had not reached our missionaries until July 21, on which date Rev. Irving M. Lindquist wrote stating that the groceries had reached Shabunda and he was going to drive there for them the next day. In advising us of the arrival of the groceries Mr. Lindquist adds, "So now we shall be able to eat again!" He said that he had ordered some provisions there in the Congo but the order did not reach him for several weeks and when it did arrive, it was only about half of what he had ordered. He said butter, Klim, sugar, and flour were their big necessities and were expensive and difficult to get; Klim being rationed to them.

We are very grateful to the Lord for His watchcare in getting these provisions to our missionaries in view of present conditions. They will now have sufficient food to last them for several months.

MONTHLY REMITTANCES DELAYED

Although we have been forwarding mail and remittances to the field by the Clipper, evidently our letters have gone by regular mail instead of by fast mail, judging by the terribly long time our correspondence has taken to reach its destination. We learned through Mr. Lindquist that the air-mail service in the Colony had been suspended. We also learned from the bank in New York, with which we have been doing business, that the air-mail service has been so unreliable that our later remittances have been forwarded by boat. They suggested that we send our remittances by cable because of the long delay involved, stating that other missionary societies were following that plan. To avoid further hardship, we cabled our last remittance. This puts an added strain upon our resources which are already at a low ebb. We therefore appeal to all our constituency for even greater promptness in sending remittances from month to month and for their fervent prayers that more friends may be raised to assist in carrying on this work. This is no time for retrenchment. We must be "redeeming the time because the days are evil," and "the night cometh when no man can work."

As stated in last month's issue of the magazine, the Jansens visited our new mission station in June. They stayed for one week and received

A HEARTY WELCOME

upon their return to Musuku. Mr. Jansen writes: "Our week's visit was up all too soon. On Friday, June 21, Mr. Lindquist took us back to Shabunda. Then on Saturday we came home to Musuku. The people were all overjoyed to see us back. Some of the boys almost cried when they took hold of my hand. Even people in the villages along the path said they were so happy to see me back. This seemed somewhat strange to me because I had been away before and they had never acted that way. But on arriving home we discovered that a native police had spread the story that I was not coming back any more; that he did not know which was the case, but that I was either going to war or to jail. That is the native for you. He likes to see how much excitement he can stir up, and telling a lie is nothing.

"On our return home we found everything in a first
(Continued on Page 332)

BOOK REVIEWS



Conducted by Leland E. McClellan

Any book favorably mentioned in this department may be secured from Institute Book Nook, Box 1617, Denver, Colo.

THE ROAD TO CERTAINTY

This is a collection of sixteen sermons from a leading Methodist minister. These sermons glow with interest and illustrations from common life. The author evidences real understanding of human nature and meets everyday problems of life with scriptural advice and homely philosophy. We do not approve the author's commendation of Kagawa and E. Stanley Jones as we consider these men subtle and misleading in their teaching. (Jones presents some especially dangerous teaching in his recent book, *The Choice Before Us*.) Neither do we understand that the business of the Church is to bring in the Kingdom as the author does. However, many encouraging, delightful, and helpful things are to be found in this volume.

The Road to Certainty, by Clivis G. Chappell. Publishers, Cokesbury Press, Nashville, Tennessee. 211 pages. Price, \$1.50, cloth.

THE PERILS OF THESE PERILOUS TIMES

This book has an appealing, simple message for bewildered souls in the midst of a storm-tossed world. The author discusses Britain's peril, how she has forsaken her moorings and how judgment is certain to follow. This is, of course, applicable to the entire world and to the individual as well. It ever points the disturbed soul to the Book, the Blessed Hope, and the Coming King. The author is a former sea captain and draws many illustrations from his former occupation.

The Perils of These Perilous Times, by Captain E. G. Carre. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, London. E.C.4. 100 pages. Price, 35c, paper.

GOD AND PETER

This is an excellent study in the life of Peter. Thirteen chapters are found in this booklet which give a fine and systematic outline study of this great Apostle.

God and Peter, by James E. Bennet. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 70 pages. Price, 35c, paper.

THE PEERLESS BOOK

This is a very splendid, readable book, dealing with the reasonableness of accepting the Bible as the divinely inspired Word of God. It makes an earnest appeal to reason, presents proof of inspiration, and gives methods for Bible study. The volume is to be highly recommended for the student and the Bible class teacher, especially the elementary classes. Though the treatments are brief, they are to the point and will form a real basis for further development in study. The book is scholarly but not tasteless nor tedious. The author is professor of Religious Education at Asbury Theological Seminary, Wilmore, Kentucky.

The Peerless Book, by Peter Wiseman, S.T.M., D.D., F.R.G.S. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 108 pages. Price, \$1.00, cloth.

TOGETHER FOR GOOD

Together for Good is intensely interesting, completely charming, and scripturally sound Christian fiction. From cover to cover you will be fascinated by the story of the working of "all things together for good" for vivacious Susan Lambert, hostile Mrs. Lambert, stern Aunt Susanna, perplexed Rev. Don Anderson, staunch Jim Blair, and blundering Billy Stanton. It is the type of book which you will unhesitatingly and voluntarily recommend to those who enjoy Christ-honoring fiction.

Together for Good, by Ann Harvey. Publishers, Wm. B.

Eerdmans Publishing Company, Grand Rapids, Michigan. 192 pages. Price, \$1.00, cloth.

REMARKABLE NEW STORIES TOLD BY THE DOCTOR

The twenty-four stories of personal work among the young and old in all walks of life will be a blessing to saved and unsaved alike. To the unsaved, the way of salvation is clearly and simply set forth from many different angles. To the saved, effective ways of answering arguments and questions raised in soul-winning are illustrated by the relating of personal experiences.

Remarkable New Stories, by Walter Lewis Wilson, M.D. Publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 125 pages. Price, 20c, paper.

THAT LAWSUIT AGAINST THE BIBLE

The screaming headlines scattered across the newspapers and periodicals of our nation proclaimed the news of the "Lawsuit Against the Bible." This was given much publicity, and false news was scattered concerning this trial.

Harry Rimmer, Sc.D., D.D., the defendant, has published the book entitled, *That Lawsuit Against the Bible*. It not only confirms the authenticity of the Bible, but gives to every God-fearing Christian the facts taken from the court records concerning the lawsuit.

The Word of God scores again. No man has yet been able to disprove the inspiration of the Word of God. James E. Bennett, the Christian lawyer, handled the case in a remarkable way. Read the account and have your faith in Christ Jesus stimulated.

That Lawsuit Against the Bible, by Harry Rimmer, Sc.D., D.D., Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 88 Pages. Price, 50c, cloth.

ARISE, SHINE; FOR THY LIGHT IS COME

This is a book dealing with the Kingdom of God on the earth during the Kingdom dispensation. It is an important study with clear distinction between the Kingdom on earth and the Kingdom in heaven. It is well supported by Scripture and a study which is valuable to students of the Bible.

Arise, Shine for Thy Light Is Come, by James Dunbar. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, London E. C. 4. 113 pages. Price, 60c, paper.

DOORWAY TO DAWN

An exceedingly interesting and instructive fiction book for young people. Harriet Leffingwell and Bill Conover enjoy wholesome companionship while in high school, but as their paths separate Harriet learns to still trust the Lord while Bill is enticed by the world. With all his college training, Bill is led astray by Archie Lang, who has gotten him to help promote schemes whereby young people can have freedom to indulge in liquor and other forms of worldliness and still maintain their decency. These schemes lead Bill into many and varied sad experiences until Harriet brings him to the realization of his helplessness and need of depending upon the Lord. The experiences of these two lives are an eye opener as to what is going on in the world; and every young person will not only enjoy this fast-moving story but will greatly benefit from it as well.

Doorway to Dawn, by Roscoe Gilmore Stott. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl St. N.W., Grand Rapids, Michigan. 199 pages. Price, \$1.00, cloth.



THE DAYS OF YOUTH

Mr. Sunflower--an Allegory

By Florence Taft Fowler

"Whoo—ee! That's a tall old sunflower, Mrs. Lovebeauty. I never saw such a tall one." It was Bobbie Fixit from across the alley who spoke to Mrs. Lovebeauty standing beside the giant plant in her back yard.

"Isn't it amazing the way this fellow grows?" answered his owner. "I never imagined my Mr. Sunflower would outdo himself this way. Just think what one small seed can produce, Bobbie. Isn't he beautiful, so tall and straight? My, I love flowers—even sunflowers, and this is surely a prize."

"Isn't he ever gonna blossom, though?" asked Bobbie.

"Well, after a while, I hope. He can't make any seeds to plant unless he blooms, can he?" the lady returned. But Bobbie disappeared into his back door, and Mrs. Lovebeauty went into her front yard to see about all her other flowers.

But Mr. Sunflower had heard and rustled his leaves with pleasure. He lifted his head a bit higher and waved his leaf-arms in the morning breeze. "Hm," he thought, "who cares about putting on any blossoms. I'm going to be the tallest sunflower in the whole wide world. Look at those puny sunflowers down the block along the alley fences." And he stretched his neck again to look upon them with disdain. "I'd be ashamed to be called a sunflower if I couldn't do better than that. I'll show them what they ought to be. A sunflower reaches up to the sun, so that's where I'm going—up—up!"

Then two mornings later Miss Joyheart, the sister of Mrs. Lovebeauty, stood at the back window of her sister's house, for it was her home too. She looked out upon Mr. Sunflower and measured with steady gaze his height by the eaves of Mrs. Fixit's house across the alley and exclaimed, "Can you imagine it? Look, Lovey," (for that is what she called her sister, Mrs. Lovebeauty), "I believe Mr. Sunflower has grown inches and inches since the other day."

The two sisters stepped outside the door and stood looking at the giant flower.

"I've been measuring his growth every day or so by the eaves of our neighbor's house," remarked Miss Joyheart. "Now, I shall have to measure him by the south gable of the roof, because he is already taller than the eaves this morning. My, I never saw such a sunflower!"

"How tall do you suppose he will get, Sis?" inquired Lovey in smiling admiration of her prize plant.

"Dear me, I don't know," returned the other. "He has broken all records now. But, I'm beginning to wonder if he will ever head out and bloom. What good is a sunflower that doesn't bloom and make seeds? The seeds are valuable. If he gets a nice big face on him corresponding to his height and size, won't he be an imposing flower?"

"He surely will," answered Lovey, the lady of flower culture.

"You know, Lovey, I've been thinking," continued Miss Joyheart as she led the way down the walk toward the tall plant about whom they were in conversation. "I've been thinking there are some real lessons in plant life for us. This sunflower has brought it home to me anew."

My, you should have seen how grandly Mr. Sunflower waved his leaves and nodded his head—small as it was. "Well, well," he thought. "I'm really getting up in the sphere of influence. People are beginning to talk about the lessons they learn from *me*." (But, if he had heard all that was being said about him, perhaps he would not have made such a boastful remark, for the two sisters went on talking

in soft tones as they stood a few feet away.) Then they drew closer.

"I can't imagine how this giant plant stands here so securely on the edge of that sunken place in the ground," remarked Miss Joyheart to her sister in a tone of concern. "You would think he would topple over one of these days; he's getting so tall and top-heavy with such abundant foliage."

"Well, I suppose the roots go down deep, so that holds him in position," was the answer. With that the two sisters walked away, and Mr. Sunflower went on soliloquizing.

"Isn't it lovely to have them so concerned about *me*?" Then he looked down the block in both directions and saw several of his kind beginning to bow their heads over the fences. They were big and gorgeous with huge smiling faces in halos of gold. He really conceded that much in their favor—that they were gorgeous. "But what squatty things they are—so short and dwarf-like compared with *me*. My, oh, *me*," he thought. "If I had to be a sunflower like that I would hang my head in shame." Then his pride grew bigger and bigger and he exclaimed, "Really, I know what those poor little dwarfs are doing. They are bending their heads over the fence to watch me grow. Well, it's nice to have so much attention. I'll give them something to look at." So he stretched taller and taller, and the sun, looking down from the sky, began to frown, for a cloud passed over his face. Then there was another longer frown from the sun. In a little while he couldn't see the sun at all. Heavy black clouds had completely covered it.

Mrs. Lovebeauty and her sister rushed out to get their clothes off the line, but they didn't even look in Mr. Sunflower's direction. He felt a bit offended at that, but he heard them say: "Guess that storm will blow up in a few minutes."

The other answered, "Looks as if it is almost here—yes, I feel some sprinkles now. This will do my flowers and lawn a lot of good." And they rushed into the house again.

But Mr. Sunflower decided he would make them notice him the next time. He had gotten to the place where he wanted to be noticed all the time.

The next morning Miss Joyheart stood at the back window again and measured the height of Mr. Sunflower by the height of Mrs. Fixit's house. "Oh, Lovey, come here!" she exclaimed excitedly. Whereupon her sister appeared at her side. "What's the matter? Oh—h, I thought something was wrong." Her tone was one of relief. "Here you are gazing at that sunflower again."

"Well, look at it! See how tall it is this morning. It is several inches higher than the roof of that house. Did you ever?" Then she opened the door, and the two walked down the path toward the prize sunflower standing so proudly with his head—as small as it was—lifted straight up into the face of the sun.

Just then little Bobbie Fixit came out of the door of his house on the way to school. "Oh, Mrs. Lovebeauty, ain't that a beautiful sunflower. My mom says you would give me some seed from it if I asked you. Boy! I never saw one so tall."

"Well, bless your heart, Bobbie, you shall have some seed if he ever blossoms and makes any. There is a bud way up on top, but not half as large as it should be for his size." So with that promise Bobbie went whistling on to school.

And in the afternoon when he returned, half a dozen of his school-mates were crowded at his gate with him viewing Mr. Sunflower. One small urchin selecting a stone at his

feet sent it whizzing over the head of the giant flower, which wasn't really a flower yet.

"Oh, no," cried Bobbie. "You better not do that, you'll—*you'll*—." But the sentence was unfinished, for Miss Joyheart appeared at the door just in time to see the children scamper away, but Bobbie waited to explain. "I didn't do it. Honest, I didn't, Miss Joyheart. I wouldn't do that, 'cause it's such a nice big fella."

"Oh, I'm sure you wouldn't harm our big sunflower, Bobbie, but come on over here. Let me tell you a story about him."

Bobbie came out of his yard and sidled up to Miss Joyheart bashfully, yet eagerly, as she started to speak.

"Bobbie! Bobbie!" The voice came from the window of his own house. "You come in now. I've got some errands for you. Don't you go hotherin' the neighbors and hangin' 'round their back fences."

"But, Mom, I wasn't. Honest, I wasn't," he cried as he left Miss Joyheart and disappeared inside his house so quickly that she only had time to call after him.

"Don't you worry, Bobbie. We'll have that story some other time."

And Mr. Sunflower was so elated by this time because of all the things he had seen and heard about himself, that he was almost ready to burst with pride. "My, I really am something to look at. No other sunflower in the world, I guess, is as tall as I."

In spite of his self-satisfaction the sun in the sky shone gently and lovingly down upon the boastful giant. So, Mr. Sunflower, unable to resist the hot gleams of the sunshine, yawned a little, "Oh me—oh my," and opened a tiny petal or two. But the sun began to frown at him again as a cloud passed over. And he frowned and frowned, for he wasn't pleased with Mr. Sunflower because he wouldn't open his face and smile the way all the other sunflowers did. He only wanted to grow tall, that was all.

When finally the sun was all covered with heavy clouds it began to rain and the wind began to blow. Mr. Sunflower felt chilly, and he almost wished he were not so tall and he wished his leaves were not so large for they caught the blasts of the wind. How he swayed and swayed in the strong gusts that came whirling past him. "Oh dear, oh dear!" he cried as he wiggled and twisted. But nobody came near to comfort him. It was getting colder and colder. The wind was sweeping along at a terrific rate, so he couldn't stand straight any longer. "Wish the sun would shine," he cried, but it didn't, and nobody came near, for everyone was staying inside to keep warm. "Why doesn't somebody help me—oh—hh," he whined.

And—the next morning! You should have seen him! Miss Joyheart saw him from the upstairs window. "Oh—h, look!" she groaned. Her sister came to see what the trouble was. And there lay Mr. Sunflower sprawled out on the ground. He was no longer a tall proud giant.

Mrs. Lovebeauty went out to behold the ruins. Her sister didn't go down, for she had just gotten out of bed. But, Mrs. Fixit, Bobbie's mother, appeared at her door while Mrs. Lovebeauty stood over her prize sunflower lying stark still on the wet soggy ground. So she pulled and tugged and lifted, but she couldn't get Mr. Sunflower up, he was so very heavy. Then Mrs. Fixit came to the rescue. She always knew just how to fix everything. But, both of them together couldn't make him stand after they finally got him up, for the ground was caved in all around his roots, and they were turned up sidewise. Because he was so tall and the wind blew so hard all through the night, his shallow roots couldn't hold him. Poor Mr. Sunflower! He really was in a pitiful plight.

Then, while Mrs. Fixit held Mr. Sunflower, Mrs. Lovebeauty found a strong board with which to prop him securely, for his stalk was not broken. They placed more dirt over his roots and piled stones and bricks all around him to give him a good foundation. But with all the help they gave him he couldn't stand up straight any more. So, he just leaned against a strong guy wire that was close beside him. It held a huge, tall telephone pole, and he decided it would hold him too. He leaned very hard and stayed as steady as he could against the guy wire. My, but he was glad it was there.

When his two good friends left him he felt so glad to be left alone. His leaves were wilted. He was ashamed to look

so bedraggled. No matter how hard he tried, he couldn't lift his head. He knew he wasn't very tall any more so he had nothing to be proud about—not even a bloom—just a bud that had opened a few small petals. "Oh, what good on earth am I now? If I had only acted like the other sunflowers I wouldn't be in such a fix." So, he bemoaned his fate. Then he remembered something he heard Miss Joyheart say to her sister. He couldn't understand it then, but now—oh, yes, now he could, for this is what she said that day they were talking in low tones, for he heard this much. "Let him that thinketh he standeth take heed lest he fall." Now he felt uncomfortable, so he looked down the alley fences and there all the other sunflowers were nodding at him as if to say a cheerful "good morning." He felt so ashamed and helpless he couldn't even look in their direction any more, so he just drooped his head and leaned against the guy wire.

After a while the sun came out and glowed over him and warmed him. Well, he could no longer resist the smiling entreaties of the sun, so he turned his head in the direction from which the bright gleams were coming, opened a few petals, and smiled a very wan and crooked smile.

So as the days passed by Mr. Sunflower began to be comforted and to think less about himself, and less about his hurt pride because of his downfall. Each time the glorious sun made his circuit through the sky, he pulled open more petals till he soon had a great broad smiling face. His smile was so contagious because of the sun beaming upon him that in another fortnight, all about his gold haloed countenance, other faces began to appear and to smile at him. He had so many children faces all growing from his one big stalk that he was filled with joy. As these faces appeared day after day, Mr. Sunflower leaned more heavily on the guy wire and bowed his head more and more over the fence. When the people came by they remarked about him; not anymore about how great and tall he was, but about his beauty and about the many flower faces all about his one big face.

Then one day Miss Joyheart came and looked him over. He couldn't imagine why, till she began pulling off his lower leaves which he noticed for the first time were getting shriveled and ugly. Off they came, and how it hurt, but he said nothing because he had learned not to complain. But when she started pinching off some of the many tiny buds that were growing out from his stalk at almost all of his top branches, he did say, "Ouch," for it hurt so much; and just then Bobbie Fixit came along.

"What you doin', Miss Joyheart?"

"Oh, I'm giving Mr. Sunflower a bit of pruning so he will be more beautiful, and so all these pretty faces he has will grow larger."

"Say, he looks grand all right. He has so many blossoms—I never saw so many before on one sunflower. But—but—you said you would tell me a story about sunflowers, Miss Joyheart."

"Yes, Bobbie, I surely did, and I hadn't forgotten. Now is just the time to do it. It is a better story now than if I had told you before, for Mr. Sunflower has changed a lot."

Bobbie looked eager and waited.

"Remember about two weeks ago, Bobbie? Did you see Mr. Sunflower lying on the ground that day after the storm?"

"Yes, and I felt so sorry, 'cause I thought he was a goner sure, Miss Joyheart."

"Well, he wasn't broken off—just uprooted somewhat and badly upset after the storm, which reminds me that Mr. Sunflower's experience is so much like that of God's earth-children—God's people."

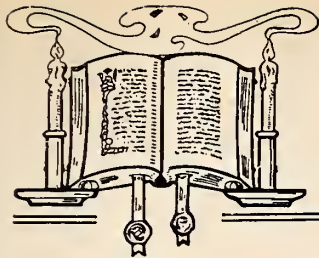
"Oh, does God have children, Miss Joyheart?" Bobbie's eyes were wide with questioning.

"Yes, Bobbie, I am God's child because one day His Son, the Lord Jesus, came into my heart to live. He came to be our Saviour and died on the cross to take away our sins. Do you know what it means to trust Jesus as your very own Saviour, Bobbie?"

"Sure, He died for me 'cause I'm bad, and one day in Bible School I let Him come into my heart too." Bobbie smiled with a note of triumph.

"Then you are God's child, Bobbie," said his friend. "I'm so glad you understand."

(Continued on Page 331)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

FOURTH QUARTER, LESSON 5

SUNDAY, NOVEMBER 3, 1940

JESUS DECLARES HIS MISSION

Lesson Text: Luke 4, 5

Printed Text: Luke 4:16-30

Devotional Reading: Isaiah 61:1-3

Golden Text: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

King James Version

Luke 4:16 And He came to Nazareth, where He had been brought: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written,

18 The Spirit of the Lord is upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

21 And He began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son?

23 And He said unto them, Ye will surely say unto Me this proverb, Physician, heal Thyself; whatsoever we have heard done in Capernaum, do also here in Thy country.

24 And He said, Verily I say unto you, No prophet is accepted in His own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.

30 But He passing through the midst of them went His way.

LESSON EXPOSITION

A very interesting incident comes before us in our lesson for today as Jesus boldly enters the synagogue on this certain Sabbath day and declares the prophecy to be read pertains to Him. We divide the material into two parts: I. His Mission Foretold and Declared (Luke 4:16-22); II. His Mission Impugned (Luke 4:23-30).

I. HIS MISSION FORETOLD AND DECLARED

Luke 4:16-22

It was no coincidence that Jesus came into the synagogue on this Sabbath day and stood up to read. This prophecy uttered by Isaiah some eight hundred years previously was for a specific time—God's time. Galatians 4:4 says: "When the fulness of the time was come, God sent forth His Son." So on this prearranged day Jesus entered the synagogue and stood up to read the message concerning Himself. After reading part way through the prophecy He stopped, closed the book, sat down, and said: "This day is this Scripture fulfilled in your ears." Amazement and consternation doubtless were fastened upon Him. He did an unheard of thing—He stopped right in the middle of the passage. Possibly this was the beginning of the solution of a problem that had puzzled the prophets since the time that these prophecies were first uttered. Peter tells us that the "prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." The puzzle seems to have been about the two seemingly incongruous accounts of His coming. One time He would be portrayed as "the Marred Servant," "a Man of Sorrows," "a Lamb brought to the slaughter," with no comeliness nor beauty that we should desire Him. Then the prophets would picture Him as "the Branch of the Lord, beautiful and glorious," and the "King in His beauty." Small

wonder that they pondered these things. And now Jesus stopping in the middle of this passage evidently is beginning to reveal that all Isaiah prophesied in this passage in Isaiah 61:1-3 was not for immediate fulfilment.

The first coming of Christ was in humility. He came as the suffering Servant. He came to die for the sins of the world. "He came unto His own and His own received Him not." But before He left this world in this first advent, He announced His second coming—"Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Besides coming as the suffering Servant, at which time He proclaimed these good tidings, He came to preach the acceptable year of the Lord. Just what is involved in the "acceptable year of the Lord"? we may ask. This refers to the blessings of the millennial reign which will be attendant upon the coming in glory. We must admit that the generally accepted interpretation of this expression is that it refers to the year of Jubilee described in Leviticus 25:8-55. However, this interpretation is correct only in that the year of Jubilee was just a type of this glorious Kingdom. The year of Jubilee did offer release and freedom every fifty years, but this was of no permanent character. In God's mind His whole program pointed to this great time when righteousness should prevail upon the earth as Jesus Christ reigns in person. The prophet Jeremiah tells us of this time in chapter twenty-three, verses five and six: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, the Lord our Righteousness."

So we see that Jesus came the first time to suffer for our sins and to offer Himself to the world (particularly to

Israel) as her glorious King.

However, in the foreknowledge of God, He knew that there would be a great gap between these two advents so He allowed for this period but did not make it mandatory. His bonafide offer to Israel was that Jesus would return and reign if they would repent. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:19-21). The only interpretation allowable for this passage is that Jesus would have returned immediately and set up His Kingdom had they repented. Of course as Peter stated He would have remained in heaven until the restitution of all things spoken by the prophets, i. e., a period of judgment, or as Isaiah stated it in the place where Jesus left off reading—"the day of vengeance of our God." As soon as this seven-year period of Tribulation ended (Daniel's Seventieth Week) Jesus would have returned. But they did not repent. Everywhere the Kingdom was proclaimed by Jesus (Matt. 4:17, 23; 9:35), John the Baptist (Matt. 3:1, 2), the twelve (Matt. 10:7), the seventy (Luke 10:9), Peter (Acts 3:19-21), Philip (Acts 8:12), Paul (Acts 19:8; 20:25; 28:31); a few believed and repented but for the most part the masses reechoed the rabble cry at the cross—"we will not have this man to reign over us." So a gap of some two thousand years has been inserted between the preaching of the acceptable year of the Lord and the day of God's vengeance. Ominous, threatening clouds seem to indicate that the day is drawing nearer and nearer when God shall pour out these judgments which must be meted out "before that great and notable day of the Lord shall come."

II. HIS MISSION IMPUGNED

Luke 4:23-30

Knowing what was in the hearts of these people, Jesus immediately anticipated their objection to His mission. Two illustrations were used to reveal why Jesus did not inaugurate His proposed program at His own pleasure. These two incidents were the marvelous provision God made for the widow of Zarephath in the days of Elijah (I Kings 17) and the healing of Naaman the leper by Elisha (II Kings 5). God was just as able to do for the rest as He did for these two. Likewise, throughout Jesus' ministry He healed all that came to Him, but only a few came. Jesus abundantly demonstrated that He was able to forgive sins and to heal and to pour out blessing. Why then to such a few? Because these signs (miracles, healings, etc.) always accompany Kingdom preaching but they are only signs. They are used of God to indicate the character of the Kingdom. Isaiah gives us a graphic picture of Kingdom blessings in the thirty-fifth chapter, verses five and six: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

The scope of these blessings is national to Israel and the sphere of their influence is world-wide. But, they will only come to the world on one condition—national repentance of Israel. (See Acts 2:38, 39; 3:19.)

Now these people knew of Jesus' ability to accomplish the things mentioned in verse eighteen of our lesson. In verse fourteen we read that, "There went out a fame of Him through all the region round about." Jesus alludes to what they had heard in verse twenty-three. Was Jesus mistaken then, as He anticipated their objection? He was not. They were filled with wrath. They thrust Him from the synagogue. Again we find a representative group of Hebrews. They ran true to form—"we will not have this man to reign over us." And Christ must reign nationally before fulness of blessing can be poured out to the world. Likewise, Christ must reign in the heart of the individual before fulness of blessing can be poured out in the life of the believer.

THE LESSON ILLUSTRATED

A person once said to me: "I hate your God; your God demands blood. I don't believe in such a God. My God is merciful to all. I do not know your God."

If you will turn to Leviticus 17:11, you will find why God demands blood: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Suppose there was a law that man should not steal, but no penalty was attached to stealing; some man would have my pocketbook before dinner. If I threatened to have him arrested, he would snap his fingers in my face. He would not fear the law, if there was no penalty. It is not the law that people are afraid of; it is the penalty attached.

Do you suppose God has made a law without a penalty? What an absurd thing it would be! Now, the penalty for sin is death—"The soul that sinneth, it shall die." I must die, or get somebody to die for me. If the Bible doesn't teach that, it doesn't teach anything. And that is where the atonement of Jesus Christ comes in. He, the God-Man, came to this earth to take our place in the death-house, and we who deserve death go scot-free.

—D. L. Moody

POINTED QUESTIONS ON THE LESSON

1. According to prophecy, what was the mission of Christ? (Isa. 35:4-6; 61:1-3)
2. How does the Bible delineate the Saviour in His first coming? (Isa. 50:6; 52:14; 53:2, 12)
3. At His first advent was Christ truly the bruised and humble Servant? (Mark 14:65; John 19:1-3; Phil. 2:7, 8)
4. Does the Scripture state the purpose of the first coming of the Lord? (Luke 19:10; I Tim. 1:15)
5. What accounts of Christ's characteristics appear to be at variance? (Ps. 24:7, 8; Isa. 53:3, 7; Zech. 14:9, 16, 20; Rev. 19:16)
6. At the close of the tribulational period, what will be the work of Christ? (Isa. 11:4-12; Dan. 2:44; Zeph. 3:19; Zech. 14:3-9)
7. What are some of the blessings of the "acceptable year of the Lord"? (Isa. 11:6, 9, 11; 35:5-7)
8. During the earthly ministry of the Lord was skepticism prevalent? (Matt. 13:55, 56; Mark 6:3; Luke 4:22)
9. Will the idealists' dreams become realities when Christ becomes King? (Isa. 35:10; 51:22; 65:19; Zeph. 3:15)
10. What passages set forth the blessing of acknowledging Christ as King of the life? (Job 22:21; Ps. 25:9; 32:8-10; Prov. 3:5, 6; Isa. 26:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Have you ever watched the farmer as he sows the seed on his farm? He is very careful where he sows the seed, so that it will grow, and will bring forth the best grain. If his land is very rough and rocky, he knows that the crop will not be the best, so he picks out the land that will produce the crop that he wants.

In the Bible we read in Luke eight a parable of a sower who goes forth to sow the seed. We read that some of the seed falls by the wayside, and the fowls of the air come along and snatch the seed as fast as it falls. Then this sower begins to sow the seed in the rocky places as well. The seed begins to grow, but there is not much ground for it to take root, and when the hot sun comes out the plant withers. Then the sower scatters the seed again, and this time it falls among thorns and weeds. It does not have much chance to grow there, because the thorns and weeds grow faster than the seed planted, and before long the good seed is choked out by the thorns and weeds. But some of the seed that the sower has sown falls upon good ground. Here it grows, and in its time bears the precious grain.

The Sower of this parable is the Lord Jesus. The seed that He sows is His Word. The Lord Jesus sows the seed into the hearts of men and women and boys and girls. He uses Christians to spread the seed for Him. But as we read of the places where the seed dropped, just so it falls into the hearts of people. The precious story of Jesus and His love is given to some, and because they do not want to hear of a Saviour, the devil is right there to snatch the seed before it finds lodgment in their hearts. Sometimes when God's children tell the story of His love, the seed falls upon stony

hearts. Not much ground is there for the seed to take root, and before long they become discouraged when the trials and testings of life come. Then some people's hearts are like the places where the thorns and weeds grow. They have received the Word of God into their hearts, but they still want all the filthy things of the world to remain. The Word does not have room to grow, because their lives are entangled with thorns and weeds. The seed is choked in their lives because they are not letting the Lord Jesus have His way in their hearts. But although there are many kinds of hearts in which the seed of God's Word is planted, yet there are those hearts that take God's Word and let it grow in their lives. The seed finds good soil in which to grow, and the life of that Christian will be bearing fruit for the Saviour. They are not satisfied just to be called a Christian, but they are

busy for the Lord in telling others about the Saviour.

What kind of a Christian are you? Has God's Word had a chance to grow in your life? If not, why not tell the Lord Jesus today that you want Him to be first in your life, and to use you to spread the seed of the Gospel into the hearts of other boys and girls, that they too might find Him as their Saviour. When He is first, then all the weeds and thorns will have to go, so that the Word will not be choked out of your life. May every boy and girl who reads with us today be bearing fruit for the Saviour.

Yours in making Him known,
Aunt Anna

(Editor's note: The above Aunt Anna's Talk belongs with lesson 8; the one for lesson 5 occurs with lesson 8.)

FOURTH QUARTER, LESSON 6

SUNDAY, NOVEMBER 10, 1940

THE GOLDEN RULE

Lesson Text: Luke 6

Printed Text: Luke 6:27-38

Devotional Reading: Matthew 5:43-48

Golden Text: "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

King James Version

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you what thank have ye? for sinners do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

LESSON EXPOSITION

(Rev. Hilland H. Stewart wrote the expositions for lessons number five and six of the November lessons. He will be helping us out further in this department, for which we are grateful. —Editor)

The Golden Rule down through the centuries has been a familiar expression of proper conduct. "Do unto others as you would have them do unto you" is a common way of phrasing this precept. But a question arises in our minds every time we hear someone quote it—how many practise it? So in this portion of Scripture assigned for today's lesson we have the interpretation of a proper application of this rule laid down. For our outline we consider: I. The Golden Rule as God's Standard of Righteousness; II. The Golden Rule as Christ's Demonstration of Righteousness; III. The Golden Rule as the Christian's Application of Righteousness.

I. THE GOLDEN RULE AS GOD'S STANDARD OF RIGHTEOUSNESS

As we have indicated in the introduction, God has clearly outlined just what is involved in doing as we would be done by. Frequently, one encounters a person who professes that he is not a Christian but is pinning his hope for eternal life on keeping the Golden Rule. However, further investigation will reveal that he does not put the same interpretation on this passage that God does. He says, "I treat others as I want to be treated by them. I take care of my family. I pay my debts, and harm no one and I'm content to be treated that way." Thus he expects (hopes) an abundant entrance into heaven to be ministered unto him. But wait a minute, my friend, you are not interpreting God's Word for Him. Let us see what God says. "Love your enemies." "Do good to them which hate you." "Bless them that curse you." "Pray for them which despitefully use you."

"Him that smiteth thee on the one cheek offer also the other." "Him that taketh away thy cloak forbid him not to take thy coat." "Give to every man that asketh of thee." "Him that taketh away thy goods ask them not again." For if we love those that love us that is only natural. If we do good to them that do good to us that is only normal. If we accommodate them that accommodate us that is only reciprocal. But God's interpretation of keeping the Golden Rule is a complete effluence of nothing but goodness with not one selfish motive. That is Godlike. To sum up God's estimate of practising the Golden Rule we read in verse thirty-six, "Be ye therefore merciful, as your Father also is merciful." Another Gospel writer, Matthew, concludes a discussion on the same subject with these words, "Be ye therefore perfect, even as your Father Which is in heaven is perfect." The man who would live a good life and be a good neighbor, according to his own and the world's opinion, will fall far short of the standards God has set up, for His standards far transcend what man would call adequate. And let us remember it is God Who interprets and decides. What men may think will not alter facts. The standard of perfection must be met to enter heaven. We conclude this first section with this significant verse from Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

II. THE GOLDEN RULE AS CHRIST'S DEMONSTRATION OF RIGHTEOUSNESS

Now the keeping of the Golden rule is not an impossibility for a righteous man. These standards are not too high. And God demonstrated this. He sent His own Son into the world. Jesus was Lord of glory and equal with God, "but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.

He subjected Himself to the limitations of humanity. He "was in all points tempted like as we are, yet without sin." He was tried in every point of the law and He perfectly lived up to God's standard of righteousness—the Golden Rule.

We now examine His life in the light of His teaching. Observe first of all in our lesson Jesus' exhortation to love your enemies. His whole life and His death were a demonstration of loving His enemies. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were *enemies*, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:8-10). "Do good to them which hate you" Jesus taught and practised. A servant of the high priest was among the group that accompanied Judas to apprehend Jesus in the garden. This man became the victim of zealous Peter as he drew his sword and cut off his ear. In His great hour of agony and anguish, Jesus thrust forth His hand and "touched his ear and healed him." "Bless them that curse you," said our Lord and Saviour, and Peter says of Him, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter 2:23). And how beautifully He exemplified His injunction to "pray for them which despitefully use you" as He hung on the cross—"Father, forgive them; for they know not what they do." At this same time we see Him quietly submitting while they spat upon Him, smote Him on the face, took His robe from Him, and cast lots for His garments. All this He endured willingly, for He had reminded Peter, at the incident just mentioned when he resisted, that His Father would have sent twelve legions of angels had He requested it. Jesus demonstrated and practised the Golden Rule to a degree that seems almost inconceivable.

But what does this all mean to me? It means a far different thing than it does to an internationally famous modernistic preacher. Recently he made the statement that he believed *some* of the things that fundamentalists believe about Jesus, but that he was not interested in the death of Jesus; it was the life that He lived that appealed to him. If this man be right and all that Jesus had to offer the world was an exemplary life, then He becomes, not a way-shower, but an insurmountable barrier in the pathway. For Jesus Christ, as the perfect law-keeper, the complete demonstrator of the Golden Rule, proves that God's standards are not too high. So then, as such, He becomes only a measure to reveal to all the rest of us sinful creatures how far we fall short. For God's Word says, "All have sinned, and come short of the glory of God" (Rom. 3:23). But thank God, Jesus Christ was more than a demonstration of righteousness; He was that in every sense of the word. His life was intended to prove the justice of God's demands. But He was more than an exhibitor of righteousness. He was, and is, a provider of righteousness. He not only met the demands of the law for Himself, He vicariously met its demands for the whole world. In Colossians 2:14, we read, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." These ordinances, which were contrary to us, were not wrong, they were good. Paul says God's "law is holy, and the commandments holy, and just, and good." Further on he says, "For we know that the law is spiritual;" and then makes a statement which is true of every son of Adam, "but I am carnal, sold under sin" (Rom. 7:12, 14). So they were contrary to us because we were weak and sinful and unable to meet God's just demands. But Christ met them for us and imparts His own righteousness to all who believe. (See Rom. 3:22.) So to me Christ is much more than an example, for "He was delivered for (my) our offenses, and raised again for (my) our justification" (Rom. 4:25).

III. THE GOLDEN RULE AS THE CHRISTIAN'S APPLICATION OF RIGHTEOUSNESS

It will be remembered that point two of this discussion opened by stating that the Golden Rule was not an impossible standard for a righteous man. So when a person has been given new life in Christ Jesus, then the Golden Rule does become a standard of Christian conduct and decorum.

As we trace through the inspired account of godly lives we find many exemplifying the Golden Rule.

Of first note is a man who exhibited a philosophy of life just one hundred per cent antipodal to the Golden Rule before he came in contact with the Lord Jesus Christ. Saul of Tarsus, bigoted, malevolent, intolerant, and cruel, was the most feared enemy of the Christians. By his own testimony he "was before a blasphemer, and a persecutor, and injurious," and chief of sinners. But Paul's life was changed by the power of the Lord Jesus Christ until he became a shining example of one who applied the Golden Rule. His own testimony to the Corinthians stated that "being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." How the grace of God did make that man Christlike!

Stephen was another Christian who applied the Golden Rule. He is only mentioned twice prior to his martyrdom, but these two references portray him as "a man full of faith and of the Holy Ghost" and "full of faith and power." So we know from whence came his ability to keep the Golden Rule. And he was truly a remarkable example of one with Christlike forgiveness. As the angry mob stoned him, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

Space forbids mentioning many other Bible characters and many names made famous through church history as their lives were transformed from lives of sinfulness to lives that were spent for others. Suffice it to say that this marvelous transforming power has reached into millions of lives and is still efficacious. Christ today will enable any willing soul to "walk in newness of life."

In conclusion, we want to reemphasize this truth. The Golden Rule (an epitome of the law) is not a standard of conduct for the unregenerate man whereby he can know how to attain the perfection God demands. It is an insuperable obstacle that stops him in the path of indecision and aimless wandering. It halts him and brings him face to face with stern realities. "How can I measure up to the demands of a holy God?" "Is there no way provided?" A conscientious search will inevitably lead to this provision—"I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me." And then that person will find that Christ will give him strength "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

THE LESSON ILLUSTRATED

There is a beautiful tradition connected with the site on which the Temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family; the other had none. On this spot was sown a field of wheat. On the evening succeeding the harvest—the wheat having been gathered in separate shocks—the elder brother said to his wife: "My brother is unable to bear the burden and heat of the day; I will arise, take up shocks, and trade with his without his knowledge."

The younger brother, being actuated by the same benevolent motive, said within himself: "My elder brother has a family, and I have none. I will arise, take of my shocks, and place them with his."

Judge of their mutual astonishment, when, on the following day, they found their respective shocks undiminished. This transpired for several nights, when each resolved in his own mind to stand guard and solve the mystery. They did so; and the following night they met each other halfway between their respective shocks with their arms full. Upon grounds hallowed by such associations as this, was the Temple of Solomon erected—so spacious and magnificent—the wonder and admiration of the world! Alas! In these days, how many would sooner steal their brother's shock than add to it a single sheaf!

—D. L. Moody

POINTED QUESTIONS ON THE LESSON

1. Is the Golden Rule an epitome of the whole law? (Matt. 22:36-40)
2. Is salvation by law-keeping a possibility? (Rom. 3:19, 20; Gal. 2:16; Gal. 3:11)

3. What was the dual purpose of the law? (Rom. 3:20; Gal. 3:24)

4. Since the law brought the knowledge of sin, was it therefore sinful? (Neh. 9:13; Ps. 19:7-12; Rom. 7:12, 14)

5. Was Christ a perfect law-keeper? (Matt. 5:17; II Cor. 5:21; Heb. 4:15)

6. What was Christ's attitude toward even His enemies? (Matt. 5:44; Luke 22:51; Rom. 5:8)

7. How can sinful man measure up to God's standard of righteousness? (Rom. 3:22; I Cor. 1:30; II Cor. 5:21; Col. 2:10; Phil. 3:9)

8. Does the Christian possess strength unknown to the unbeliever, a power which enables him to live the victorious Christian Life? (Rom. 6:4, 11; Rom. 8:3, 4; II Cor. 5:17)

9. In our human relationships should Christian love transcend all other motives? (I Cor. 16:14; Col. 3:14; I Thess. 3:12; I Tim. 1:5; I Pet. 1:22)

10. Does the practise of the Golden Rule bring happiness to the Christian? (Matt. 5:7-11; Acts 20:35)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

We have often heard people speak of the Golden Rule, and we say it ourselves, but do we really practise it? In Luke 6:31 we have God's Golden Rule, "As ye would that men should do to you, do ye also to them likewise." It seems to be easy to love those that love you, doesn't it? And it is easy to give to those who give to you, but God wants us to learn a greater lesson than that. He wants to teach us to love those who are our enemies, and to give to those who will always take and never give. That is just what Jesus did. He gave His very life on the cross of Calvary for those who were His enemies. He loved those who hated

Him. Now He wants that we should follow in His steps.

God never asks us to give to others but what He will richly bless us for our giving. In one portion of the Scripture reading for today we find this verse: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." That is a picture of the way God gives. The little that we might give will be small in comparison with what God gives in return. The reason many of us get such small blessings is that we use such small measures in giving to others. When God blesses us, He gives all that we can hold, just as the verse of Scripture describes.

There was a custom in the olden days when grain was measured out, that the bushel was filled, not just to the top, but piled up. Then they would press it down and add more. But this was not enough; the basket would be shaken, so that the grain would pack together, and then there was room for more on top. They would even put so much on the basket that it was running over. This is good measure. It is just that thing that the Lord is speaking about in this Scripture. God likens His giving to us in this same manner. The Lord says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." That is the way God always gives to us. If we want much from God, we will have to learn the lesson of giving to others.

If we desire that God's blessings be poured upon us, let us learn to give to others in the same way. If we hold back our gifts from those in need, then we have no right to come to God and ask Him to richly bless us. May each boy and girl learn to give to others, that Jesus might be known as the Giver of every perfect gift. In all that we do, may others see Jesus in us. Many judge the Lord Jesus by the way Christians conduct themselves. May our lives tell others of His love.

Yours in making Him known,
Aunt Anna

FOURTH QUARTER, LESSON 7

SUNDAY, NOVEMBER 17, 1940

JESUS' CONCERN FOR LIFE AND HEALTH

Lesson Text: Luke 7

Printed Text: Luke 7:2-15

Devotional Reading: John 3:16-21

Golden Text: "I am come that they might have life, and that they might have it more abundantly" (John 10:10b).

King James Version

Luke 7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

4 And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself: for I am not worthy that Thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto Thee: but say a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, He marvelled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

12 Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

14 And He came and touched the bier: and they that bare Him stood still. And He said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And He delivered him to his mother.

LESSON EXPOSITION

The Scripture before us in the seventh chapter of Luke deals with two of Jesus' miracles in the realm of the human body. It must have been an inspiring sight to see Jesus healing the multitude of their physical infirmities, and never failing to preach to them the Gospel of salvation which was necessary for their souls (Matthew 4:23). The first

man Adam brought the curse of physical disease upon the earth, but it remains for the second man Adam to remove it. These miracles are special demonstrations of God's power and ability to overcome the curse of sin. Here the healings are temporary, but one day they shall become gloriously permanent. We shall now examine the two miracles more

closely. I. A Miracle of Physical Restoration (Luke 7:2-10); II. A Miracle of Physical Resurrection (Luke 7:11-15).

I. A MIRACLE OF PHYSICAL RESTORATION

Luke 7:2-10

One of the outstanding things about this first miracle is the faith of the Gentile centurion in sending for the Man Jesus to come and restore his servant's health. We see more evidence of this faith as we study the account. This faith incited him to action; for he sent some of his friends to find Jesus and request Him to come. In the spiritual realm, we too are enjoined to bring our requests to God. He said, "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3). This faith and request of the centurion is in direct contrast to that of the incident of the widow in our next point. She did not know the Lord; therefore, had no occasion for faith, and made no request. But Christ knew her need and her willingness to accept His offer of help; and so He stepped in without a request and solved her problem. "For your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). Sometimes God gives us things for which we have not asked. We may even grumble and complain, but never fear, dear child of God, for God knows better than do any of us what our needs really and truly are. He wants us to make requests, but sometimes we do not know what to ask for. Then it is that God steps in and makes an un-requested provision.

The centurion who lived in Capernaum was a very kindly man, who loved those who worked for him. He was very much concerned over the condition of his servant, who was about to die. Hearing of Jesus, he tried to figure out a method of approach. He was afraid that if he asked Jesus to come, He would refuse. So he went to the elders of the Jews, knowing that Jesus was of Jewish extraction, asking them to take the request. As an unbelieving Gentile, he had a right to think that the religious Jews would be entirely in harmony with this great Man, Jesus Christ. We know however, that they were His bitterest enemies, not willing to lay aside traditions and accept Him as their Messiah. A big lesson lies herein for us. Men of the world have a right to look to those who call themselves Christians, expecting that they will have an entree with Jesus Christ and be able to help them in their condition of sin. Sometimes our witnessing is not much better than that of a certain Christian in Philadelphia. His friend, going by a drinking saloon, one night, looked in and saw this professing Christian playing cards. The friend took a pencil and wrote on a card, which he gave to a little boy with these instructions: "My boy, here is some money. I want you to run an errand for me. You see that man on the side of that table where those three are, playing cards with them? Please take this card to that man." The boy went in, and the friend watched the man when the card was handed to him. What was written on the card was: "Ye are my witnesses." The man took the card, looked at it, sprang to his feet, and rushed out into the street; but the friend who had written the message was gone. He was God's Nathan to show that Christian his sin.

The Jewish elders came to Jesus Christ, and faithfully gave the request, adding the information that this centurion, although a Gentile, was truly a worthy man. He was not only kindly with the Jews, but he had even built them a synagogue. One expression in verse five especially attracts our attention. "He loveth our nation." We, too, love that nation of Israel, but we know of men today who hate that nation, and are doing all in their power to bring physical persecution, and are succeeding in Europe in causing the death of, not hundreds of thousands, but millions of the sons of Abraham. God pity these men in the day of judgment! The prophecy is, "Ye shall be hated of all nations for My name's sake." In a measure that prophecy in Matthew twenty-four is true today, but it will be increasingly true as the days of the Tribulation draw nearer. Under the reign of the Antichrist, it will reach its climax.

The humility of the centurion makes indeed a beautiful picture. As he perceived that Jesus was approaching his house, he became convinced that he was too unworthy for that great Man to come into his presence. So he sent friends asking Him not to trouble Himself any further but to just speak the word and his servant would be healed.

This brings us to his faith. So clear was his thinking that he drew an analogy between his own situation of having

authority over soldiers and the authority of Jesus over sickness (vss. 7, 8). From this illustration it would appear that the centurion would make an excellent preacher of God's Word because of his ability to illustrate his point.

Christ was very much impressed with the faith and humility of this man, inasmuch that He publicly commended the man to the people who were following Him, saying, "I have not found so great faith, no, not in Israel (vs. 9). Christ honored his faith by healing the servant without coming to the house. We cannot imagine, however, that the centurion failed to meet Jesus Christ, but doubtless after seeing his servant healed, he rushed out to the place where Jesus was and falling down at His feet worshipped the Man Who came to seek and to save Gentiles as well as Jews.

II. A MIRACLE OF PHYSICAL RESURRECTION

Luke 7:11-15

After the incident of the healing of the centurion's servant, Christ went to another city called Nain. As he approached this second city, He met a funeral procession on the way to the cemetery. The deceased was the only son of a widowed woman. This man was physically dead. This is not the only kind of death of which men are capable. Spiritual death, which is separation from God forever in the lake of fire, is the much more serious of the two. Paul refers to this second kind of death in the Ephesian letter, "And you hath He quickened who were dead in trespasses and sins . . . even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" (Eph. 2:1, 5). There is much philosophy that has been propounded concerning this life and the next, but there is only One Who is able to resurrect a man from spiritual death as well as physical death. Christ had the solution to the problem of the sorrowing widow, but she was very much unaware of that fact.

When Jesus Christ saw the procession, He had compassion on the mother. He comforted her by saying, "Weep not." Then He did something which no one else in the world has had the power to do except as they were delegated by Christ. He broke up the funeral. He told the dead man to rise, and death vanished from before the face of Him Who is the giver of life. There can be no question about the authenticity of the miracle; for verse fifteen tells us that the son got up and began to speak.

This resurrection, which has been unfolded before our eyes, is a type of that future resurrection day when the "dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). The resurrection of the body covers the just and the unjust (Acts 24:15). The just shall be raised to everlasting bliss, and the unjust to everlasting punishment in the lake of fire. There is much false teaching about the subject. Even Paul met it in his day, for he said to Timothy, "And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (II Tim. 2:17, 18). The truth of the resurrection is absolutely indispensable to the Christian faith according to Paul (I Cor. 15:14).

THE LESSON ILLUSTRATED

A young mother sent for me to come to her home, because her little girl was sick. After taking care of the sick one, I asked her whether she had met the Great Physician, and found that she had not.

We sat down together in the parlor to talk over this great question of God's love. I called her attention to John 3:16. As I read it quietly to her, I explained each phrase. We went clear through the verse with no visible light showing on her face.

I went over it again, so as to explain the verse in more detail and with greater fullness. As we neared the end of the verse the second time, she suddenly jumped from her chair and cried out, "O, Father, could you love me so?" She fell back into the chair in an ecstasy of joy, burying her face in her hands, and exclaimed over and over and over, "O, Father, is it really true? Have you really given Jesus to me?"

—Walter L. Wilson

POINTED QUESTIONS ON THE LESSON

1. Does the Lord commend man's faith? (Matt. 15:28; Luke 7:9)
2. Are we called upon to appropriate faith in the spiritual realm? (Matt. 7:7; Mark 9:23; John 14:13; James 1:5, 6)
3. Does God graciously provide for the needs of men before the request is made? (Isa. 65:24; Luke 12:30)
4. Who aids us in making our petitions to God? (Rom. 8:26; Eph. 2:18)
5. Is kindness toward Israel, such as that shown by the centurion, a Christlike attitude? (Matt. 23:37; Luke 19:41)
6. Did Christ have power over physical life and death? (John 5:28, 29; 11:25)
7. What is the responsibility of those who know the Lord? (Matt. 5:14; Phil. 2:15)
8. Does the resurrection include both the just and the unjust? (Dan. 12:2; Matt. 25:46; John 5:28, 29)
9. Is the doctrine of the resurrection essential to Christianity? (I Cor. 15:14; Rom. 1:4)
10. Has God provided the abundant life for believers? (John 10:10; Phil. 3:16-20; Heb. 7:25)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

In John 10:10 Jesus says, "I am come that they might have life, and that they might have it more abundantly." The Saviour desires that all might have eternal life, and then that they might enjoy the blessings of life here and now. Not only is the Christian saved for all eternity, but saved from many heartaches and trials while here on earth. God hears and He answers prayer for those who will put their trust in Him.

God tells us in His Word of a captain of the army who had a servant who was very sick. The captain had many men in his army, and they took their orders from him. But this servant was very dear to the captain, and so he sent one of his men to tell the Saviour, and to ask Him to heal the boy of his sickness. The messenger went to the Saviour with the message that the captain's servant was near death, and Jesus went back with him to heal the boy. But before the Lord Jesus got to the house, the captain sent word that He need not come under the roof of the house, but only say a word, and he knew that the servant would be healed. This captain was a Gentile man, and he knew he was not worthy of the

blessing of having the Saviour in his house. But more than that, the captain did not think he was worthy to go and ask the Saviour himself, but he sent a messenger. Now Jesus saw his faith, and He marvelled at it. The Jewish people did not show such faith as did this Gentile.

This captain knew what it was to give orders to his men. When he said "go" they went at his bidding, and when he said "come" they responded to his call. Yet when he needed the Saviour, he recognized that, although a man of great standing, he could not say "come" and "go" to the Saviour. He realized that Jesus was over him. The Saviour heard his plea for the saving of his servant, and He healed the boy. When the men went back to the house the boy was well. How God honors faith.

But perhaps some of the boys and girls are saying, "What is faith?" Someone has said that taking the letters of faith, we can express it as:

F-orsaking
A-ll
I
T-ake
H-im

God has said, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." God gives you faith to believe His Word, and then He counts it as your faith.

This captain of the army believed that Jesus was God, and that He was fully able to heal his servant even though He never put his foot inside the door. Jesus accepted this man's faith, and brought healing to his servant. Although the Scripture has no more to say about this captain, I am sure that he was thankful for what the Lord Jesus did for him, and that he, too, bowed his heart in praise and thanksgiving to Him.

When we ask God to do something for us, let us never just accept it, but let us stop to thank Him for giving it to us. We would not think of treating an earthly friend the way we do our Saviour. I am sure that every gift you have received from some friend has always been taken with a grateful heart, and a "thank you" upon your lips. May we never do less than that with Jesus. He does so much for us, that we can never thank Him enough for all He has done.

Yours in His love,

Aunt Anna

FOURTH QUARTER, LESSON 8

SUNDAY, NOVEMBER 24, 1940

ATTITUDE TOWARD THE GOSPEL

Lesson Text: Luke 8

Printed Text: Luke 8:4-15

Devotional Reading: John 15:1-6

Golden Text: "Take heed therefore how ye hear" (Luke 8:18).

King James Version

Luke 8:4 And when much people were gathered together, and were come to Him out of every city, He spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear.

9 And His disciples asked Him, saying, What might this parable be?

10 And He said, Unto you it is given to know the

mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the Word of God.

12 Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

LESSON EXPOSITION

It is just eleven months since we studied the parable of the sower as it is given in Matthew thirteen. However, in this lesson we shall try to approach it from a few different angles than before, so as to give the teacher additional

material for teaching purposes. Our outline will be: I. A Divine Illustration (Luke 8:4-8); II. A Divine Consideration (Luke 8:9, 10); III. A Divine Explanation (Luke 8:11-15).

I. A DIVINE ILLUSTRATION

Luke 8:4-8

The Lord Jesus used parables very much in His teaching ministry among the people. A parable is constructed to set forth a truth spiritual and heavenly. Sometimes He used the parable to conceal spiritual truth from those who were unworthy or unfit, the same parable revealing truth to those who were worthy. Other times parables were used much as we use anecdotes or illustrations to aid the listener in comprehending the truth. Christ always chose incidents and figures which were familiar to His listeners. These Orientalisms, as they are called today, conveyed much deeper meaning to these Palestinian folk than they do to those of us who live in the western hemisphere. All great preachers have followed in Christ's footsteps in using illustrative material as an indispensable aid to good preaching. D. L. Moody said, "Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject." As Christ taught with this parable, He used the figure of a sower going forth to plant his seed. The sower did not have the modern mechanical drill. He used the old-fashioned broadcasting method, which is still in vogue today in many places in the Holy Land. As he sowed his seed, he knew from experience that some would fall on good ground, some with the thorns, others on stony places; still others would be carried to the wayside, where rooting would be impossible. This was evidently one of the cases where Christ wished to conceal from the multitude the true meaning of His teaching, because of their unworthiness. Had the message been one of salvation and that alone, then He would not have concealed it, for Christ never has turned away a hungry soul. But these people had been following Him; they knew the way of life, but had not separated themselves unto the Gospel as had the twelve and the seventy. We continue this with out next point.

II. A DIVINE CONSIDERATION

Luke 8:9, 10

Salvation is one thing, but spiritual understanding is another. One can be saved and secure, and on his way to heaven, but never know one verse of Scripture from another, how to pray, the meaning of the cardinal doctrines of God's Word, or bear fruit of any kind for his Lord (I Cor. 3:11-15). It is faith in the shed blood of Jesus Christ that decides a man's destiny. It is the willingness of that man to do God's will and grow in grace that decides whether or not he receives rewards after he gets to heaven. If there were any children of God in that multitude to whom Jesus talked, they could have understood the meaning of the parable by meeting Christ's requirement, namely, reaching the level of the disciples who worked with Jesus.

In answer to the disciples' question as to what the parable meant, Christ told them that they were to be privileged characters, that through the special grace of God they were to understand the parable. After a study of different passages in God's Word, we have arrived at the following conclusion: Spiritual understanding comes through meeting God's requirement. For example we read: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (discerneth) all things" (I Cor. 2:14, 15). Another enlightening passage on this is found in Colossians: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9). God's requirements for spiritual understanding are as follows:

Willingness. Christ Himself made the following statement: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). Man has been endowed with the power of choice (Josh. 24:15). God never once departs from a law which He Himself has laid down. Therefore, as much as God might like to force spirituality upon a man, He will not do it, but will wait for the man to become willing.

Study of God's Word. Willingness alone is not sufficient, for after that there must come God's voice telling a man what to do. Little Samuel heard that Voice. Jeremiah, Isaiah,

and Daniel also heard and obeyed that Voice. But today we do not hear an audible voice, for this is the day in which we walk by faith and not by sight. We are told specifically to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Another passage throws light on the subject as to why the Word of God should be studied ahead of other books. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). The Word of God was given so that men might understand God's mind. One of the primary sins of the Roman Catholic Church is that, although claiming to believe the Word of God, they have kept it a closed book to the millions of adherents who blindly follow blind leaders into a ditch.

Prayer. A man may have willingness; he may be an ardent student of God's Word; but he is still lacking unless he is given to prayer. In the early days of the church, the twelve disciples became so busy taking care of responsibilities other than preaching, that they decided to make an adjustment by adding seven deacons to take care of the business matters (Acts 6:1-5). They had gotten so busy that they had evidently crowded out prayer to a small part of their lives; for listen to what they say: "It is not reason that we should leave the Word of God, to serve tables . . . but we will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6:2, 4). Prayer keeps one in touch with God, making his soul mellow and pliable, keeping it in the right attitude to receive instruction from God Himself. In connection with prayer, we find this statement by the Apostle Paul, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). Here the Holy Spirit is brought into the picture, and becomes not the fourth requirement, but the undergirding power of all three. The Holy Spirit aids us in our willingness; He helps our dull brain to understand *God's Word*; and He helps us to *pray*. All of this is quite normal, for we know from God's Word that our body is the temple of the Holy Ghost (I Cor. 6:19).

III. A DIVINE EXPLANATION

Luke 8:11-15

There are three accounts of this parable and its explanation. Matthew thirteen, Mark four, and the one before us, Luke eight. They differ from each other very slightly in detail, and in some cases these details aid in understanding the true meaning. In order to understand the explanation, we should first of all make a list of the different symbols used.

1. Sower—The Lord Jesus (Matt. 13:37).
2. The Seed—The Word of God, especially related to the Kingdom (Matt. 13:19 and Luke 8:11).
3. Sowing—Preaching (Matt. 13:19).
4. Fowls—Spirit beings; evil in this age, the devil being one of them (Matt. 13:19 and Rev. 18:2).
5. The Wayside—Men who believe not (Luke 8:12).
6. Rocky Places—Men who believe but backslide (Luke 8:13).
7. Thorny Places—Men who believe, but are fruitless (Luke 8:14).
8. Good ground—Men who believe and bear fruit (Luke 8:15).
9. Thorns—sin (Luke 8:14).

With these symbols and their meanings before us, we are prepared to discuss the four groups of human beings. Reading now from verses eleven to fifteen, we find that the one group hears the Word, the seed has been sown, but because of unwillingness to accept the message they are not saved, and the devil who is the adversary of Christ increases their unbelieving blindness (II Cor. 4:4). Verse twelve does not mean that the devil can take the Word out of a man's heart after it has found root. This word found no root, for there was no willingness. Christ said, "Him that cometh unto Me I will in no wise cast out" but He will cast out those who will not accept His provision (John 3:18). The second group is not so easy to classify, but the best we can do

is to accept the facts as they are. The Word is believed for a while, for it falls on the rocks (stony places in Matthew thirteen); they have received the Word with joy (verse 13); enough soil was found for the seed to make some root (verse 6), for where there is foliage, there must be root. However, temptations come and they backslide into the world. The expression "these have no root" (verse 13) must mean "saved" but not "growing" (I Cor. 3:15). The third group is characterized as among thorns. The Word which fell was heard and believed; it took root, but the pleasures of this life made the resultant Christian a fruitless one. The fourth and last group is the good ground, who not only heard the Word, but brought forth good fruit.

Since this whole parable deals with the Christian, we know that its dispensational significance does not lie in this age but rather in the next—the Kingdom in violence (Matt. 11:12). Therefore Christ was trying to teach them—the disciples—something concerning the Tribulation, namely, that the nation Israel would be divided into several groups. One would be the unbelieving division, represented by the wayside. The next two symbolize the believing portion of Israel, and the last one refers to the one hundred forty-four thousand, who will be the special ministers of the Great Tribulation (Rev. 14:1-5). A glance at the book of Daniel will reveal these same three groups in type under Nebuchadnezzar.

1. Unbelieving group who ate king's meat in Babylon (Daniel 1:15) (Corresponds to "wayside")
2. Believing group under vassal king at Jerusalem (Daniel 1:2; Jer. 39:10) (Corresponds to "rocks" and "thorns")
3. Believing group who refused to eat the king's meat (Daniel 1:8) (Corresponds to "good ground")

In the tribulation age the first group will receive the Antichrist's damning mark of 666 (Rev. 13:16). They are the unbelievers. The second group refuse to bow and most of them are killed (Rev. 6:9). The third group are the miraculous 144,000 preachers (no more, no less) (Rev. 14:1-5).

POINTED QUESTIONS ON THE LESSON

1. Did the parables serve to *reveal* the truth to some but to *obscure* the message to others? (Matt. 13:11-13; Mark 4:11; Luke 8:10)
2. Does God's attitude toward the sinner preclude the possibility of His concealing the salvation message? (Rom. 5:8; I Tim. 2:4; II Pet. 3:9)
3. What is the requisite for salvation? (Rom. 3:22, 28; Gal. 2:16; Eph. 2:8, 9)
4. Is willingness to know the truth the basis for spiritual understanding? (John 7:17)
5. In addition to willingness *to know*, should there be a willingness *to study*? (Acts 17:11; II Tim. 2:15)
6. How can man comprehend spiritual truths? (I Cor. 2:10-16)
7. What four types of men are set forth in the parable of the sower? (Unbeliever—Matt. 13:19, Luke 8:12; Backslider—Matt. 13:20, Luke 8:13; Fruitless Christians—Matt. 13:22, Luke 8:14; Fruitful Christians—Matt. 13:23, Luke 8:15)
8. What is the scriptural injunction to Christians who are living among thorns (sin)? (Prov. 9:6; II Cor. 6:14, 17)
9. What is the significance of the *seed*? (Matt. 13:19; Luke 8:11)
10. Of the seed sown in the tribulational period, will the yield be great? (Rev. 7:9-14)

THE LESSON ILLUSTRATED

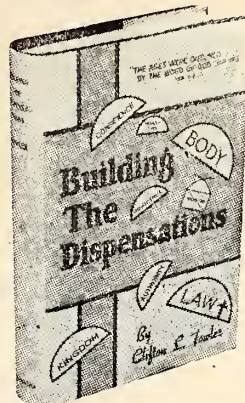
"SAVED!"

At the time of the loss of the *Atlantic* on the banks of Newfoundland, a business man was reported lost. His store was closed, and all his friends mourned for him as among those who went down on that vessel. But a telegram was received from him by his partner with the word "Saved," and that partner was filled with joy. The store was opened and the telegram was framed, and if you go into that store today you will see that little bit of paper hanging on the wall, with the word "Saved" upon it.

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and there will be joy in heaven. You can be saved—the Son of Man wants to save you.

THEY DID NOT HEED THE SIGNAL

I was in the north of England in 1881, when a fearful storm swept over that part of the country. A friend of mine, who was a minister at Eyemouth, had a great many of the fishermen of the place in his congregation. It had been very stormy weather, and the fishermen had been detained in the harbor for a week. One day, however, the sun shone out in a clear blue sky; it seemed as if the storm had passed away, and the boats started out for the fishing-ground. Forty-one boats left the harbor that day. Before they started, the harbor-master hoisted the storm signal, and warned them of the coming tempest. He begged of them not to go; but they disregarded his warning, and away they went. They saw no sign of the coming storm. In a few hours, however, it swept down on that coast, and very few of those fishermen returned. There were five or six men in each boat, and nearly all were lost in that dreadful gale. In the church of which my friend was pastor, I believe there were three male members left.

Those men were ushered into eternity because they did not give heed to the warning. I lift up the storm signal now, and warn you to escape from the coming judgment!

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

(Editor's note: See lesson 5 for the Aunt Anna's Talk for this lesson. They were transposed by mistake.)

Dear boys and girls:

There was just one thing that was in the mind of the Saviour when He was here on earth. He came to save those lost in sin. You recall the words spoken when Jesus was born in Bethlehem, "Thou shalt call His Name JESUS, for He shall save His people from their sins." All through His earthly ministry He worked toward that end.

The lesson text for today's lesson is, in thought, that of the passage above. "For the Son of Man came to seek and to save that which was lost" (Luke 19:10). What great love the Saviour has for us. His great heart yearns to save us. As He went to the cross of Calvary, He poured out His very life that we might believe and be saved.

During the young manhood of Jesus, He went back to the old home in Nazareth. He lived among the people who knew Him, and yet all the time they did not see that He was the Saviour. They only recognized Him as the carpenter's son, or the son of Joseph. The Lord Jesus loved to be about His Father's business, and, as was His custom, on the Sabbath day He went to the synagogue. It was in the synagogue that the people were to be found. While there, Jesus began to read from the Scriptures, and He read from the book of Isaiah. The words that He read were those that spoke of Himself. The Lord Jesus loved God's Word and God's house. As He read from Isaiah, He was familiar with it from one end to the other. By applying these words to Himself, He was declaring Himself to be the Saviour of the world. But how slow the people were to receive what He had to say.

In the words of Isaiah, He told of the One who was to come to proclaim release to the captives. Truly the devil has sought in every way to keep men captive to sin, but Jesus was to bring them release from sin. The devil has bruised many a soul, but Isaiah says, "To set at liberty them that are bruised." The Lord Jesus is the only One Who can release a captive from the power of sin. As He spoke to them of Himself, they failed to see before them the Son of God as the Saviour of the world. They only replied, "Is not this the carpenter's son?" They have refused to accept God's Son as their Saviour. Down through the ages men are still rejecting Him. God's love for sinners has not changed, even though they have refused Him. He still stands with the loving invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To those who have come to that invitation, He has promised forgiveness of sins, and life everlasting.

Have you come to Him, and allowed Him to be your Saviour? He died to save you; will you not accept Him? Do not be as those in the synagogue, and look at Him only as the carpenter's son, or Joseph's son. He is that, but more than that. He is God's dearly beloved Son, and He died for your sins. He died for you that you might live with Him. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Yours in the love of the Saviour,

Aunt Anna

PRINCIPLES OF INTERPRETATION

(CONTINUED FROM PAGE 328)

tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:12-17)

The following is Mr. Elliott's commentary upon the vision:

"When we consider," he declares, "the terrors of these Christ-blaspheming kings of the Roman earth, thus routed with their partisans before the Christian host, and miserably flying and perishing, there was surely that in the event which, according to the usual construction of such Scripture figures, might well be deemed to answer to the symbols of the prefigurative vision before us: in which vision kings and generals, free men and slaves, appeared flying to and seeking the caves of the rocks to hide them: to hide them from the face of Him that sat on the throne of power, even from the wrath of the Lamb.

"Thus under the first shocks of this great earthquake had the Roman earth been agitated, and the enemies of the Christians destroyed or driven into flight and consternation.

Thus, in the political heavens, had the sun of pagan supremacy been darkened, the moon become eclipsed and blood-red, and of the stars not a few been shaken violently to the ground. But the prophecy had not yet received its entire fulfillment. The stars of the pagan heaven had not all fallen, nor had the heaven itself been altogether rolled up like a scroll and vanished away. On Constantine's first triumph, and after the first terrors of the opposing emperors and their hosts, though their imperial edict gave to Christianity its full rights and freedom, yet it allowed to the heathen worship a free toleration also. But very soon there followed measures of marked preference in the imperial appointments to the Christians and their faith. And at length, as Constantine advanced in life, in spite of the indignation and resentment of the pagans, he issued edicts for the suppression of their sacrifices, the destruction of their temples, and the toleration of no other form of public worship but the Christian. His successors on the throne followed up the same object by attaching penalties of the severest character to the public profession of paganism. And the result was that, before the century had ended, its stars had all fallen to the ground, its very heaven, or political and religious system, vanished, and on the earth the old pagan institutions, laws, rites, and worship all but annihilated (Horne Apoc., vol. I., pp. 219, 220).

"A more notable instance of inadequate interpretation cannot be imagined" (Alford, *Gr. Test.*, IV., Part II., ch. viii.). What wonder if men scoff at the awful warnings of coming wrath, when they are told that THE GREAT DAY OF HIS WRATH (Rev. 6:17), is past and that it amounted to nothing more than the rout of the pagan armies before the hosts of Constantine—an event which has been paralleled a thousand times in the history of the world?

For, let the point at issue be clearly kept in view. If the reign of Constantine or some other era in the history of Christendom were appealed to as affording an intermediate fulfillment of the vision, it might pass as a feeble but harmless exposition; but these expositors daringly assert that the prophecy has no other scope or meaning. They are bound to prove that the vision of the sixth seal has been fulfilled; else it is obvious that all which follows it claims fulfillment likewise. If, therefore, their system failed at this point alone, its failure would be absolute and complete; but in fact that instance quoted is no more than a fair example of the manner in which they fritter away the meaning of the words they profess to explain.

We are now, they tell us, in the era of the Vials. At this very hour the wrath of God is being poured out upon the earth (Rev. 15:1, 6, 7; 16:1). Surely men may well exclaim, comparing the present with the past, and judging this age to be more favoured, more desirable to live in than any age which has preceded it—Is this all the wrath of God amounts to! The vials are the seven last plagues, "for in them is filled up the wrath of God," and we are told that the sixth is even at this moment being fulfilled in the disruption of the Turkish Empire! Can any man be so lost in the dreamland of his own lucubrations as to imagine that the collapse of the Turkish power is a divine judgment on an unrepentant world. Such it may appear to be to the clique of Pachas, who, ghoul-like, fatten on the misery around them; but untold millions would hail it as a blessing to suffering humanity, and ask with wonder, if this be the crowning token of the wrath of God, how are simple souls to distinguish between the proofs of His favour and His direct anger!

If the event were cited as a *primary* fulfillment, within this day of grace, of a prophecy which strictly belongs to the coming day of wrath, it would merit respectful attention; but to appeal to the dismemberment of Turkey as the full realization of the vision, is the merest trifling with the solemn language of Scripture, and an outrage on common sense.

But there are principles involved in this system of interpretation far deeper and more momentous than any which appear upon the surface. It is in direct antagonism with the great foundation truth of Christianity.

St. Luke narrates (Luke 4:19, 20) how, after the temptation, the Lord "returned in the power of the Spirit into Galilee," and entering the synagogue of Nazareth on the Sabbath day, as His custom was, He stood up to read. There was handed Him the book of Isaiah's prophecy, and all eyes

being fastened on Him, He opened it and read these words, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"And the day of vengeance of our God" are the words which followed, without a break, upon the open page before Him; but, the record adds, "He closed the book, and He gave it again to the minister, and sat down." In an age to come, when the prophecy shall have its ultimate fulfillment, the day of vengeance shall mingle with blessing to His people. (Compare Isa. 53:4.) But the burden of His ministry on earth was only peace (Eph. 2:17). And it is the burden of the gospel still. God's attitude toward men is grace. "GRACE REIGNS." It is not that there is grace for the penitent or the elect, but that grace is the principle on which Christ now sits upon the throne of God. "Upon His head are many crowns, but His pierced hand now holds the only sceptre," for the Father has given Him the kingdom; all power is His in heaven and on earth. "The Father judgeth no man, but hath committed all judgment to the Son" (John 5:22; cf. 3:17 and 12:47); but His mission to earth was not to judge, but only to save. And He who is thus the only Judge is now exalted to be a Saviour, and the throne on which He sits is a throne of grace. Grace is reigning, through righteousness, unto eternal life (Rom. 5:21). "The light of this glorious gospel now shines unhindered upon earth. Blind eyes may shut it out, but they cannot quench or lessen it. Impenitent hearts may heap up wrath against the day of wrath, but they cannot darken this day of mercy or mar the glory of the reign of grace" (*The Gospel and its Ministry*, p. 136).

It will be in "the day of wrath" that the "seven last plagues," wherein is "filled up the wrath of God," shall run their course; and it is merely trifling with solemn and awful truths to talk of their being now fulfilled. Whatever intermediate fulfillment the vision may be now receiving, the full and final realization of it belongs to a future time.

And these pages are not designed to deal with the primary and historical fulfillment of the prophecies, or, as Lord Bacon terms it, their "springing and germinant accomplishment throughout many ages." My subject is exclusively the absolute and final fulfillment of the visions in that "one age" to which, in their "height and fulness," they belong.

The Scripture itself affords many striking instances of such intermediate or primary fulfillment; and in these the main outlines of the prophecy are realized, but not the details. The prediction of Elijah's advent is an instance. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). In the plainest terms the Lord declared the Baptist's ministry to be within the scope of that prophecy. In terms as clear He announced that it would be fulfilled in days to come, by the reappearance upon earth of the greatest of the prophets (Matt. 11:14 and 17:11, 12). St. Peter's words at Pentecost afford another illustration. Joel's prophecy shall yet be realized to the letter, but yet the baptism of the Holy Ghost was referred to it by the inspired Apostle (Joel 2:28-32; Acts 2:16-21).

To speak of the fulfillment of these prophecies as already past, is to use language at once unscriptural and false. Far more unwarrantable still is the assertion of finality, so confidently made, of the prophecies relating to the apostasy. There is not a single prophecy, of which the fulfillment is recorded in Scripture, that was not realized with absolute accuracy, and in every detail; and it is wholly unjustifiable to assume that a new system of fulfillment was inaugurated after the sacred canon closed.

Two thousand years ago who would have ventured to believe that the prophecies of Messiah would receive a literal accomplishment! "Behold, a virgin shall conceive, and bear a son" (Isa. 7:14). "Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). "They weighed for My price thirty pieces of silver;" "And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (Zech. 11:12, 13; compare Matt. 27:5, 7). "They part My garments among them, and cast lots upon My vesture" (Psa. 22:18; compare John 19:23, 24). "They pierced My hands and My feet" (Psa. 22:16). "They gave Me vinegar to drink" (Psa. 69:21). "He was cut off out of the land of the

living, for the transgression of my people was He stricken" (Isa. 53:8).

To the prophets themselves, even, the meaning of such words was a mystery (I Peter 1:10, 12). For the most part, doubtless, men regarded them as no more than poetry or legend. And yet these prophecies of the advent and death of Christ received their fulfillment in every jot and tittle of them. Literalness of fulfillment may therefore be accepted as an axiom to guide us in the study of prophecy.

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PROPHETIC FORESHADOWING VS. PROPHETIC FULFILMENT

(CONTINUED FROM PAGE 311)

horns" and "little horn" of Daniel's vision (ch. 7). 2. The Chinese earthquake of 1920 took a toll of nearly a million lives. This, together with the recent Iraq catastrophe, the less recent Chilean disaster, and many others foreshadow those of the tribulation (Rev. 8:5; 11:13; 11:19; 16:18). The earthquake of Revelation 16:18 will make the Chinese cataclysm seem like the pop of a firecracker. 3. The famines and pestilences of the past even though taking a toll of nearly ten million lives around the year 1921 are tame compared to the distress of the residents of the Tribulation. Again we witness foreshadowings. 4. Premier Mussolini has caused to be erected in Rome a large statue of himself which the people are to salute and virtually worship. It is only a foreshadowing of the day when the Antichrist's image will be set up (Revelation 13).

Our prayer is that in the prophetic utterances of God's servants there will be found that balanced approach to the Word and current events which will honor God and bless people's hearts.

THE JEW IN THE LIGHT OF PROPHECY

(CONTINUED FROM PAGE 309)

Judas; at the highest, was Jesus.

Have they stumbled irretrievably? God forbid. But by their lapse salvation is come to the Gentiles in order to arouse their jealousy; and if their lapse is the enrichment of the world and their defeat the enrichment of the Gentiles, what an enrichment will follow their reinstatement. God will also have something to say about this dismemberment of His land that we hear about. In Joel 3:1, 2 there seems to be a direct revelation to this very time. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations . . .

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and I will execute judgment upon them . . . for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land." At this moment there appears to be a deadlock among Great Britain, Arabs, and Jews in Palestine and throughout the world. Britain is on the spot.

The Jews have bought and paid for, and have deeds for, about 300,000 acres of cultivable land, out of a total cultivable area estimated at 2,750,000 acres. How the Arabs can legitimately object to the Jews holding this land, when they sold it to them, is hard to understand. The status of the Arabs has been greatly improved by the influx of Jewish intelligence and thrift, wages materially increased; and conditions generally are decidedly improved.

The Jews, intellectually, are a superior race. They have always distinguished themselves in all departments of scientific research, and a list of their great men is an astonishingly long one. The number of eminent Jews in the world is out of all proportion to their small population, now estimated at about 16,000,000. One of the reasons for this superiority is that when Isaac was born of parents 100 years and 90 years of age—a biological miracle was performed. Then, God injected into this amazing race the characteristics which have made them not only famous, but the envy of us Gentiles, who must reluctantly acknowledge our inferiority in many respects.

Faith Winthrop, writing in *The Forum* on "What the Jews Have Taught Me" says: "The first characteristic which specially distinguishes the Jew is this: he alone among races worships intelligence . . . It is this, turned wrong end to, which fosters many of the qualities unpleasantly known as Jewish—the suspiciousness, the arrogance. My second generalization about the Jews as a race is: The Jew, is for good or for bad, extreme . . . the ranks of the Jews hold Jesus and Judas; Einsteins and idiots; Rothschilds and paupers.

The Old Testament abounds in prophecies of restoration of the Jews to Palestine, of settlement on the land which will be "bought for a price," of abundant crops, and plantations which shall be the envy of all the surrounding nations. Ezekiel 34:11: "For thus saith the Lord . . . as a shepherd seeketh out his flock in the day that he is among the sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day; and I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." There can be no denying that we are now witnessing the most remarkable proof of the near return of the Lord that has ever been known. The fairly recent discovery of the Dead Sea riches and their exploitation is one of the wonderful happenings of the present moment. Before our eyes the most thrilling prophecies of all time are being fulfilled. More than 2500 years ago the boundary lines of modern Jerusalem were laid down by Jeremiah in the thirty-first chapter, verses 38-40. An examination of a modern map of Jerusalem, and a careful reading of Jeremiah's boundaries of the city show that Jerusalem has just reached these various points mentioned by Jeremiah. Is there not a tremendous significance in this for Christians? The question answers itself.

DAYS OF YOUTH

(CONTINUED FROM PAGE 318)

"But what does that have to do with sunflowers, Miss Joyheart?"

"Just this, and I must tell you hurriedly before your mother calls you to help her. Here goes: God's flower children, like Mr. Sunflower and all His other flowers, are wee photographs of us, His really truly children. We belong to Him and are His own after the Lord Jesus comes into our hearts. So, you see, Mr. Sunflower is getting a little pruning to make him have nicer blooms, and the blooms make seeds, you know. But remember the storm, Bobbie, and what happened to him?"

"Yes, wasn't that too bad?" returned the child sympathetically.

"No, really, Bobbie, it wasn't. If it had not toppled him over, he would have gone to stalk and leaves almost entirely. I don't think he would have amounted to much as a bright

golden sunflower. He was taller than the roof of your house; I never saw one so tall. And there he stood right beside that sunken place in the ground and when it rained so hard it caved in around his roots, so down he went. He was rather shallow rooted, you see, and couldn't stand in the storm. When God's children are proud, that is because they are shallow, and they always take a tumble when the storms and testings of life come upon them, so the Word of God says, 'Pride goeth before destruction and a haughty spirit before a fall.' But see how your mother and my sister fixed him all securely with these stones. He has a good foundation now, for his roots are held in by the stones and the rich soil that they placed here so he would have strength. That tells me that when we are rooted in the Lord Jesus the Bible says He is our Rock. The Rock is mighty and strong. Then He gives us good soil and the sunshine of His love, the clouds of testing, the storms of trial, and all the experiences of life to make us grow and develop for Him, and become strong.

"We are weak, as Mr. Sunflower was weak, so He gives us props and a guy wire to lean upon. He is strength for our weakness, and He is our guy wire to lean upon. You see, the Lord Jesus is all that we need, for He provides everything for us by His own hand and by His love and power."

"Then as Mr. Sunflower finally has bloomed and has shown forth the glory of the golden sun which shone upon him day after day, so the Lord Jesus wants us to show forth His life and His beauty. And the seeds—just look, Bobbie, on this large head, the seeds are beginning to show. There will

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be hundreds and hundreds of them on this plant. Can you imagine how many, many other sunflowers this plant will make?"

"No, I guess I couldn't even imagine how many, if just one seed made all these flowers. Boy, I never thought of that before. Say, will you ask Mrs. Lovebeauty to be sure to save a big handful of seeds for my Mom and me?"

"Sure, I will, Bobbie. And remember that the Lord Jesus put the seed of His Word in one little boy's heart. His name is Bobbie Fixit. If just one sunflower seed made all these beautiful flowers, and they will make hundreds and hundreds more, how many seeds can you sow for the Lord Jesus? How many other boys and girls can you bring to Him, Bobbie?"

"Bobbie! Bobbie! Come on home now!" It was his mother's voice calling him for his usual errands.

"All right, Mom, I'm comin'. Goodbye Miss Joyheart."

"Remember, Bobbie, about the seed God wants us to sow for Him," his friend reminded as he turned away with a glad light in his face.

"Sure—oh, say, Miss Joyheart. May I bring the gang over tomorrow to have you tell 'em about Mr. Sunflower? That fella' that threw the stone at him has to hear about it, too. Goodbye—I gotta be goin'!"

So Mr. Sunflower grew happier every day as he realized more and more the blessing of just being a sunflower.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 315)

stacked up as high as they could get it, and sticks for building at least a dozen native houses were ready.

"About half of the boys are now busy putting up mud houses for themselves. The houses are ten by ten feet with a six foot porch in front. We are making these houses all

alike and after we get through I will send you a snapshot. The other boys are busy clearing off a new garden, while the girls are busy cleaning up the old garden so that we can plant more plaintains and bananas. With the delays in getting shipments and monthly remittances, we will either have to raise all of the mission food or go hungry."

EVANGELISTIC REPORT

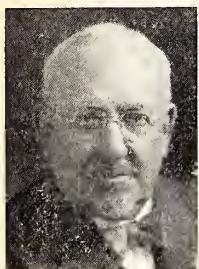
The evangelistic reports for the months of April, May, and June are most encouraging. The first report is from the Musuku station.

Total attendance at Musuku services	1283
Total offerings	Fr. 152.90
Number of services in outlying villages	73
Total attendance in outlying villages	2562
Total offerings	Fr. 175.40
Permanent teachers placed	3

Regarding Ikozi, Mr. Jansen says, "For some time they have been sending out teachers from Ikozi to thirteen villages but I am unable to report on the attendance. Since the station, itself, is not near any native villages, services for natives have been started recently on the station. They report a good attendance in spite of the fact that the people have to come from quite a long distance."

EAGERNESS FOR THE BIBLE

Mr. Jansen relates an incident which shows the initiative of the native in spreading the Gospel when his own heart is reached with the "Good News" of salvation. "Received a pleasant surprise today when a young man came to me with a free-will offering of francs .60 and brought another francs .60 for a New Testament. He is a former schoolboy of the Kama Mission and is working for a mine about two hard days' travel west of us. Of his own accord, this boy began preaching from his New Testament and now reports as high as 800 attending his Sunday services.



Dr. Wm. Pettingill



Dr. H. A. Ironside

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Among the writers for *Grace and Truth* for the coming year are the

Prominent Bible Teachers

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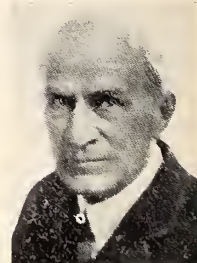
Also *Grace and Truth* offers among its departments: An international Sunday-school Lesson department acclaimed by many as among the best published; an editorial department dealing with current and timely subjects; a page of sermon outlines; a book review page; a missionary section; and a young people's department.

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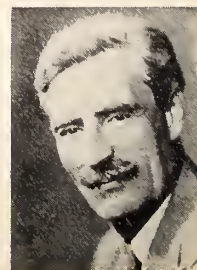
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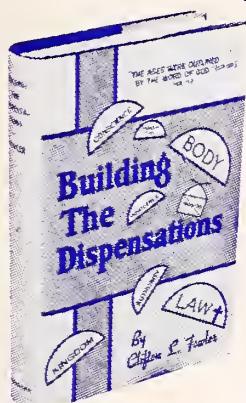
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(See picture on opposite page)

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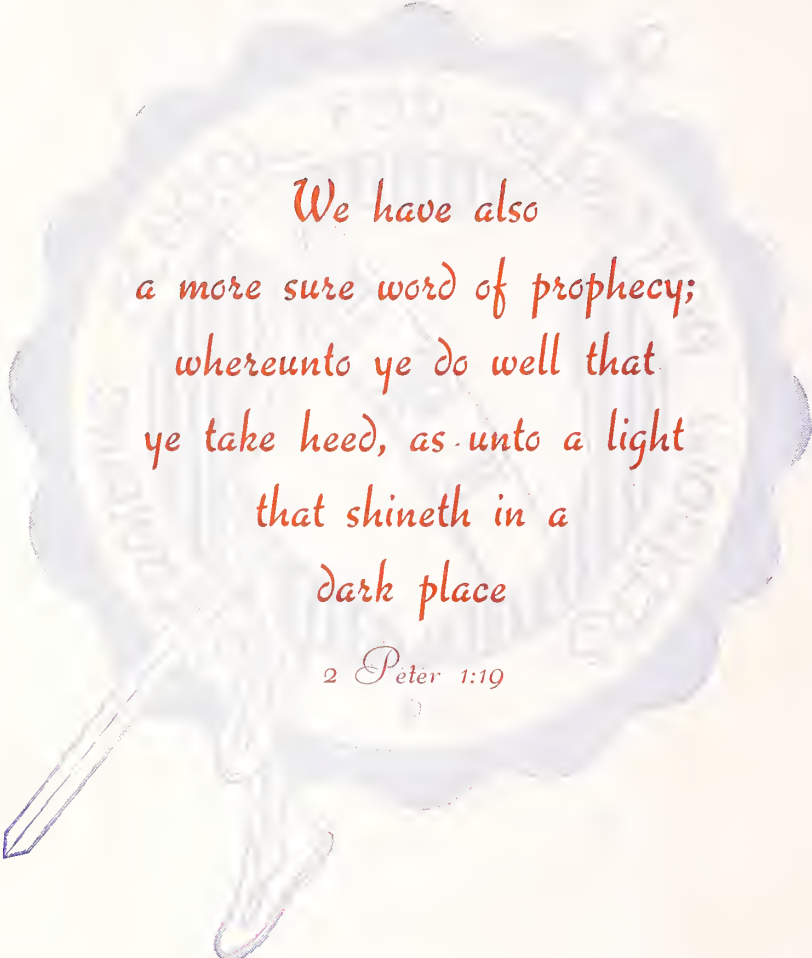
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*We have also
a more sure word of prophecy;
whereunto ye do well that
ye take heed, as unto a light
that shineth in a
dark place*

2 Peter 1:19



Church Number

GRACE AND TRUTH

November

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

1940



*Faculty
Staff
and
Student-
body*

Every day is Thanksgiving Day at D. B. I.



VISUALIZE the above group of staff and students of the Denver Bible Institute gathering thrice daily in Chapman Dining Hall. The gong hushes the animated conversations, and all heads reverently bow during the returning of thanks for the Lord's faithful provision of the needs of the day through the sacrificial giving of His faithful stewards.

True, each day is fraught with hardships because of the crowded and inadequate dormitory facilities for the men, and with inconveniences because of the shortage of water requiring rigid restrictions on its use.

But thanksgiving is daily registered for the privilege of carrying on our God-given task of training consecrated young men and women for full-time service for the Master, even amidst such difficulties; as well as for our co-laborers who through their prayers and gifts make such a privilege possible.

(Please note descriptive folder inserted in this issue.)

Denver Bible Institute

"The Bible Training Center of the Rocky Mountain Region"

Box 1617, Denver, Colorado

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VOL. XVIII

NOVEMBER, 1940

No. 11

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ERNEST E. LOTT, *Editor*

DOCTRINAL STATEMENT

of the Denver Bible Institute

and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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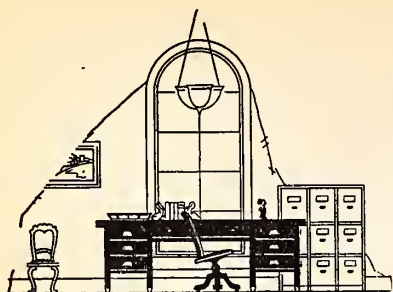
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EDITORIAL COMMENTS

THE CHURCH NUMBER

SUCH prominent and successful pastors as R. S. Beal, First Baptist Church, Tucson; John Linton, formerly pastor Peoples Church, Montreal; C. Arthur Nyborg, Immanuel Baptist Church, Denver; A. H. Yetter, Berean Fundamental Church, Denver, have contributed articles to the Church Number to bring to our readers an issue that we hope and pray will prove to be of inestimable blessing. It is our sincere desire that this number may be a real encouragement to others to press on in the great task committed to the Church of Jesus Christ, always remembering that "God is not unrighteous to forget your work and labor of love."

SCROGGIE MEETINGS

IT AFFORDS US real pleasure to announce the coming to the Denver Bible Institute of Dr. F. John Scroggie of London, England.

Dr. Scroggie has only recently come to the States to conduct evangelistic campaigns and conferences, many of which will be under the auspices of the Moody Bible Institute. Concerning him, the Moody Bible Institute says:

Brother of W. Graham Scroggie, prominent Bible teacher and author of many religious books with wide circulation in this country, Mr. John Scroggie is himself a Bible scholar of note as well as a musician. Before entering Barclay's Bank (where he served for twenty-five years, rising from junior clerk to President), he trained for the opera and concert platform. Since he has been in the Christian ministry, he has served as musical director in the large London church of Dr. G. Campbell Morgan, famous Bible teacher and writer. Mr. Scroggie has had principally an itinerant ministry. For seven years he traveled three circuits in the London area, and since 1930 he has toured the United Kingdom, holding numerous conferences and evangelistic campaigns. His arrival in the United States offers American audiences opportunity to hear one of England's finest Bible teachers and preachers.

Mr. Scroggie will be accompanied by Mrs. Scroggie, who is also a Bible teacher and has done a very effective work among women. She is the ex-president of the National Free Council in England, is on the council of the Baptist Union of Great Britain and Ireland, and a member of the council of Women's Voluntary Service in England.

In addition to the conference with the Institute, December 9 through 16, Mr. Scroggie will

hold a two-day conference, December 17 and 18, with the Colorado Christian Fundamentals Association in Fort Collins, Colorado.

We are anticipating a rich time of blessing under the ministry of these servants of the Lord from abroad, and bespeak the earnest prayers of our friends for the special outpouring of the Spirit upon these special days of testimony for Him.

—C.R.L.

NEWS FROM ENGLAND

Just as we go to press this letter from war-stricken England arrives and it is too good to keep from our readers.

Eldon House,
Wellesley Road,
Croydon, Surrey
Oct. 20, 1940

Rev. E. G. Lindquist,
D. B. I.

My dear Brother:

As I write an air battle is going on overhead. Death is in the atmosphere but there is *life* also for those who know "the Prince of Life." Hallelujah! We are learning deep and valuable lessons. Surely the coming of our Lord draweth nigh. Bombs fall suddenly and whole families are wiped out. Yet we go ahead with the Lord's work and smile at the storm. "In His will is our peace." There is no peace for the godless. Thanks for all the prayers of our U. S. A. friends. Their letters cheer our hearts. We refuse to be discouraged. Our great opportunity of reaching the vast number of refugees with the Gospel fills us with joy. God is saving desperate sinners. Dr. Weymouth says, "Buy up your opportunities." We are glad that the D. B. I. does such magnificent soul-winning work through the keen and alert students. We have admired the work you do from the beginning of your school. What a history! Brother Fowler will have his reward and also those who prayed and fought the battle in the early days. It was good to see a message by my beloved spiritual son (or should I say son in the faith?), Dr. Herbert Lockyer, in *Grace and Truth*. Many years ago when I was a nervous trembling beginner in evangelistic work the Lord cheered my faint heart with the conversion of a factory lad. He was sent to college and has done a noble work for God. That is my son and brother, Herbert Lockyer. Let every young speaker take heart. I was saved in the city of Baltimore, Maryland when a theatrical entertainer.

Yours for a pure revival,
(signed) F. SPENCER JOHNSON

Eph. 3:20.

What a testimony! All we can say is, "What a challenge to us Americans to 'Fight the good fight of faith!'"

CHAS. E. FULLER VISITS DENVER

ON TUESDAY evening, November 12, Rev. Chas. E. Fuller, representing the Old Fashioned Revival Hour, conducted a service in the city Auditorium of Denver. This service was held under the auspices of the Colorado Christian Fundamentals Association, which has just recently been reorganized.

In spite of the fact that the thermometer dipped to zero and radio stations throughout the day continued warning people not to travel on the highways because of the extreme hazard due to ice and sleet, between nine and ten thousand people, some coming from distant parts, gathered to hear and see this man of God, whose voice perhaps is heard by more people at any one given time than any other man living today. Truly the interest shown on this occasion in the face of such adverse circumstances is a marvelous testimony to the fact that the Old Fashioned Gospel is still "the power of God unto Salvation" and that souls are still hungry to hear the Word proclaimed.

At the conclusion of the service, in response to the invitation, over two hundred raised their hands indicating their desire to know Christ as Saviour. May God continue to bless the Old Fashioned Revival Hour to the salvation of many precious souls, that otherwise would not have an opportunity to hear the message of salvation.

—C. R. L.

POLLYANNAS

DR. HARRY EMERSON FOSDICK does not seem to think so much of these modernistic Pollyannas, judging from a recent statement:

One of the most dangerous evils in the world is the highly prized habit of always looking on the bright side of things.

Well, we cannot disagree with Dr. Fosdick on at least this one thing. America certainly does need to wake up and face her perilous position. World conditions do present a dark, ominous picture. The forces of evil certainly portend to destruction and chaos. But where we take issue with Dr. Fosdick and the rest of the Modernists is the light (we should say darkness) in which they view these things.

These words are rather a far cry from the prevailing optimism that has characterized Modernism for the last years. They have inveterately branded the Fundamentalists as pessimists, and accused them of retarding progress because they were proclaiming the truth that the world was going away from God and heading toward peril. But their golden Utopia, to be ushered in through education, legislation, and emancipation from the outmoded categories of



Home on furlough from Colombia, S. A. Left to right, Ernest Fowler ('33), Mr. and Mrs. Harvey Hammond (former D. B. I. students), Paul Hammond, and Miss Lulu Reber. (See Harvest Field, page 347.)

Fundamentalism, has failed to materialize. The "war to end war" evidently has not yet been waged. The disappearance of almost all of the democracies since the Armistice of 1918 seems to indicate that the world is not yet safe for democracy. The League of Nations, World Court, and the Disarmament Conference have not yet ushered in a reign of peace.

But Dr. Fosdick, as well as the rest of the Modernists, could have foreseen these evil days and not wasted his efforts. He has a Book that he needed to read and understand rather than interpret. He needed to scrutinize the Book rather than to modernize it. He needed to adapt his thinking to the Book rather than the Book to his thinking.

This Book would have told him that these modernistic Pollyannas would be heralding, "Peace and Safety"; then sudden destruction cometh upon them" (I Thess. 5:3). This Book would have told him that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

But the Fundamentalist is not a pessimist, even though he has been a harbinger of these evil days. Our Lord Jesus Christ foretold these dark days, and He said these are the beginnings of sorrows. And then He said: "And when these things begin to come to pass, then *look up*, and lift up your heads; for your redemption draweth nigh." The night will grow darker and darker as the tribulational horrors draw nearer and nearer, but we still can look up and rejoice, for each day of sorrow is one day nearer the day when the Prince of Peace will come.

If you are looking toward the "Bright and Morning Star," it is not dangerous to look on the bright side of things.

—H. H. S.

Pillars or Caterpillars?

Address to Young People
by REV. JOHN LINTON, B. A.

Text: "A pillar in the temple of my God"
(Rev. 3:12).

MY MESSAGE will be to those of us who are professing Christians. The text in Revelation speaks of pillar Christians, men and women of God who have overcome the world, who stand for God and His Word as upright and immovable as pillars, supporting others by their own strength of Christian character.

As I thought of this figure that God uses to describe the strong Christian, I remembered other Christians who are not strong, who do not stand upright themselves, and who are not a support for others. And as I thought of a figure of speech to describe such Christians, it occurred to me that it would not be out of place to call them caterpillars. So we are going to think of pillars and caterpillars, and I want you each one to ask yourself as I proceed with the message, "Am I a pillar or a caterpillar Christian?"

The first part of my message will be medicine—the second part a tonic. As I speak of caterpillar Christians, some of you before me may be uncomfortable. Perhaps somebody will say, "He is preaching at me." And if the message describes you, then I am preaching at you. Of what use to God or man would a preacher be who did not preach at the men and women before him? I am not preaching to the man in the moon, but to the man in the pew; and if the searching Word of God strikes home personally to any of you, then I will thank God for it. I would not preach on caterpillar Christians if I did not believe there were some before me.

WHAT IS A CATERPILLAR?

A CATERPILLAR is a grub that lives on the leaves of plants, flowers, and fruit. When we think of what a caterpillar is, the term may not be out of place in speaking of men, as some of us may think. Moreover, God Himself has likened man to a worm. "Fear not, thou worm, Jacob." The Psalmist, speaking prophetically, said: "I am a worm and no man."

Notice then that a caterpillar *consumes, but does not produce*. Its sole activity is consumption. It is a stranger to work. It is a life member of the Society of the Sons of Rest. The chief verb in its vocabulary is the verb "to get."

A man who has pastored large churches and is now in Bible conference work classifies church members according to usefulness

Like the Dead Sea, it receives but never gives. It uses up land, labor, and capital, but has no output.

Again, a caterpillar *is not edible or useful*. It performs no helpful function in the life of the plant on which it lives. The only thing it is good for is nothing. The plant could afford to spare the caterpillar sustenance if its presence were necessary to its life. But the caterpillar, having no useful purpose to serve, is all hindrance and no help. It is not even a necessary evil.

Moreover a caterpillar *disfigures the beauty* of the plant or flower. Who has not seen the leaves of some fine plant riddled with holes because of the devastating grub? You have gone to smell a rose, but have recoiled in disgust when you saw a caterpillar coiled in the heart of it. It is a disfiguration, not an ornamentation.

CATERPILLAR CHRISTIANS

THERE are professing Christians who bear some of the characteristics of the caterpillar. Some of them may be true children of God, other are mere empty, unsaved professors.

They enjoy the privileges of church membership, but do not contribute anything in return. I am not thinking only of money, although I am including that. The work of the Kingdom of God needs money. Money prints Bibles, equips missionaries, builds churches, preaches the gospel at home and abroad, and is a mighty factor, when prayerfully given, in cheating hell and filling heaven with saved souls.

There are caterpillar Christians who give little or nothing to support the missionary program of their church. There are men and women before me now, who are members of this church, which supports eight foreign missionaries; yet from January to December they do not give one single, solitary dollar to the support of those noble servants of God!

The angels from their home on high
Look down on us with wondering eye,
That where we are but passing guests,
We build such strong and solid nests;
But where we hope to live for aye,
We scarce take heed one stone to lay.

The same is true of the work at home. So little is given in comparison with what we use

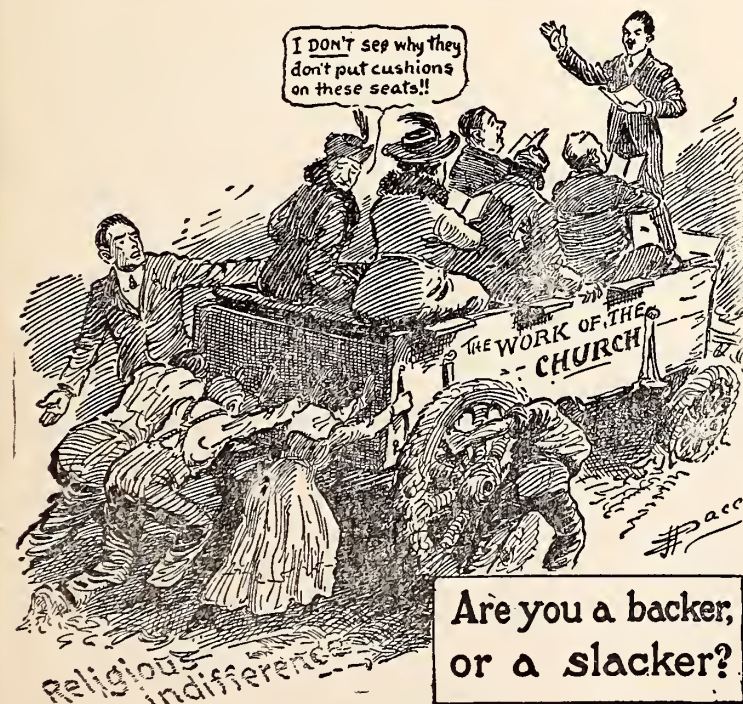
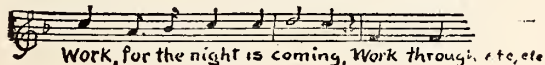
Have you seen the 4 big offers on the inside of the cover?

on ourselves that some are giving practically nothing to the greatest institution on earth—the Church of the Living God. A man was going home from church one Sunday morning with his little boy. He was criticizing the sermon. (Of course, it wasn't this church!) After listening for two or three blocks the boy finally said: "After all, Daddy, what can we expect for a nickel?"

Some Christians, again, like the caterpillar, *are not filling a place of usefulness in the church.* They come and go, they hear sermons and receive inspiration, but give no help by some definite act of service or witnessing. I think the most terrible thing that could be said of a Christian is that he could die and go to heaven, and nobody be any the poorer for it. Are you a hinderer or a helper in your church? God has a work for every member to do. Are you filling a place?

A friend of mine, walking along a country road, noticed something moving in the roadway. A closer look revealed a large dead grasshopper being dragged along by a tiny ant. Here was this little fellow puffing and panting under a load twenty times his own weight. My friend was surprised to learn what one ant could do. But he was more surprised when a further look revealed two other ants having a free ride on the wings of the dead grasshopper, at the expense of the hard-working little fellow underneath. Some of God's dear people are like that. They are hinderers, not helpers. They are content to sit on the load and let others carry them along.

Caterpillar Christians *are a blemish upon the church.* The crowning glory of a church is the Christlike character and sacrificial service of



**Are you a backer,
or a slacker?**

From the Sunday School Times. Printed by permission.

the men and women in her borders. And conversely, the presence of men and women who are unChristlike and selfish is a blot upon the fair name of a church.

PILLAR CHRISTIANS

I AM glad to turn to the second part of my message. I would rather inspire working Christians than rebuke lazy Christians. "Him that overcometh will I make a pillar in the temple of my God." Now if a man is going to be a pillar in the temple of God by and by, he must be some kind of a prop in the Church today. Let us see then what it means to be a church prop, a pillar Christian.

There are three figures used in the New Testament for the church. It is called a building, a body, and a bride. "Ye are God's building" (I Cor. 3:9). "The church which is His body" (Eph. 1:22, 23). "The bride, the Lamb's wife" (Rev. 21:9).

In this figure of a building, the foundation is Jesus Christ, and other foundation can no man lay. Upon the foundation is built the Church. Each Christian is a stone, united to every other stone, and all joined to the foundation. I think Spurgeon somewhere says that the stones are united to each other and to the foundation with the crimson mortar of Jesus' blood.

But the Church is more than an organization of stones. It is an organism, a living structure. Hence the stones are called "living stones." Peter tells us, "To whom coming (Christ), as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house." It was the same Peter who confessed that Jesus Christ was the "Son of the living God." So we have a living God, a living Christ, and we are living stones. God is the source of life, Christ is the channel, and we are the recipients of life. We are joined to Christ, our foundation stone, by the life of God that is in us. Think of it. The life that is in Christ is in us. This is eternal life.

Not all the stones in a building are of the same size or have the same places of usefulness. There are large stones set in strategic positions in order to support some part of the superstructure. They are the supporting stones or pillars. Other stones are supported by them and are held in place by the support those strong pillars provide.

A pillar Christian is one who not only fills his own place in the house of God, but helps to support others. He is the strong Christian to whom others look for help, sympathy, and counsel. Paul was writing to pillar Christians in Romans 15:1 when he said: "We then that are strong ought

(CONTINUED ON PAGE 362)

THE MYSTERY OF THE CHURCH

-- BY A. H. YETTER

THE Bible contains many mysteries. The understanding of some of these must await the day when we stand before the Lord and "know as we are also known." There are others, however, of which we may be ignorant due to our failure to study the Word of God. Here the Holy Spirit has been pleased to unveil many of God's sacred secrets for the instruction and blessing of men. The mystery of the Church belongs to this latter classification. It has been revealed in God's Book.

To dispel the confusion which may exist in the minds of some, we shall define the meaning of "the church," and shall also call attention to some important distinctions before we begin our main discussion.

The word "church" in our Bibles is a translation of the Greek word "ecclesia." Literally it means, "the called-out ones." The church then is God's called-out ones. This meaning of the word "church" is in harmony with its usage in the Scripture. In Acts 7:38 Stephen uses it to refer to Israel in the wilderness—the called-out ones. In Acts 8:1 Luke uses this word to describe the group of believers at Jerusalem. They were God's called-out ones at Jerusalem. Paul also uses this same word in speaking of the Body of Christ composed of all believers in Jesus Christ (Eph. 1:22, 23). They have been called out of darkness into the marvelous light and fellowship of Jesus Christ.

With the meaning of the word "church" clearly understood, we are faced with the necessity of making some important distinctions. The first one is between the visible church and the invisible church.

The church visible is composed of all believers in Jesus Christ upon the earth. This is suggested by the language of Paul as he writes to the Corinthian church:

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's (1 Cor. 1:2).

In a sense the term "church" may be applied to any group of believers meeting to worship God in the name of Jesus Christ. Consequently, the church in the Bible sense is not a building. Therefore, when Paul writes to the Christians at Rome he says, "Greet the church that is in their (Aquila's and Priscilla's) house" (Rom. 16:5). The church may meet in a building, but a building is not a church.

A lucid, forceful presentation of the facts about the Church which is His Body.

The church invisible is a spiritual body composed of all believers in Jesus Christ in this dispensation. Christ is the Head of this body, (Col. 1:18) and believers in Him are the members (1 Cor. 12:13).

The word "church" is used to refer to both the church visible, and the church invisible. By carefully noting the context, we can discover the particular usage of the term in any given passage.

The second distinction to which we call attention is that between the Church and Israel. These two groups are separate and distinct as is evidenced by the Holy Spirit's declaration in 1 Corinthians 10:32: "Give none offence, neither to the Jews (Israel), nor to the Gentiles, nor to the Church of God." It is wrong therefore to take Old Testament passages referring to Israel and to apply them to the Church. Rather the application should be made to the individual believer in Jesus Christ, for Israel is God's photograph of the individual believer.

The third distinction which needs to be made clear is that between the Church and the Kingdom. The difference between these is helpfully stated by Rev. W. Graham Scroggie as follows:

The Old Testament Kingdom, yet to be established, is earthly; but the Church is heavenly . . . The Kingdom is set up, never built; but the Church is built, never set up. The blessings of the Kingdom are material as well as spiritual; but the blessings of the Church are spiritual and not material. The Kingdom is to be universal; but the Church as the Word indicates, must be limited. The Kingdom has Christ as King; but the Church has Christ as Head. Under the Kingdom men are subjects; but in the Church believers are members (Prophecy and History, P. 112).

To this we might add that the Church is the Body of Christ, an organism, which came into being by the baptism of the Holy Spirit on the day of Pentecost and is composed of all believers in Jesus Christ in this present age (Eph. 1:22,23; 1 Cor. 12:13; Acts 1:5; 2:1-4; 11:15-17).

God's earthly Kingdom, in contrast, has three vital parts—the King, the land, and the people. The King is Jesus Christ (Lu. 1:31, 32); the land is that promised to Abraham (Gen. 15:18; Ezek. 47:13-20; Zech. 14:9, 16, 17); and the people are the Israelites (Lu. 1:33).

Having discriminated between the church
(CONTINUED ON PAGE 361)

A Challenge to the Church

Ore Dumps and Mill Tailings -- By C. Arthur Nyborg

A message delivered at a Denver Bible Institute Inspirational Period, so timely it was requested for the Church Number of "Grace and Truth."

THAR'S gold in them thar hills," and how intriguing it sounds as it awakens the dormant forces of a tenderfoot as he looks up at the majestic splendor of the Rockies.

To be sure there is very, very little I know about mining; well yes, I can point out the holes along the hillsides that show where man has burrowed back seeking after wealth. I recognize a mill where the ore is crushed in the varied processes of extracting the precious mineral from ore rock, but what has interested me has been the ore dumps and the mill tailing ponds.

One day I took a trip into the tunnels of a one man mine, with the owner of the same. We went back a mile or so and then climbed a slope to where the lone miner was preparing to make a blast. We did not spend much time there, just enough to have an ore seam pointed out and explained, so that at least for that day I would recognize the same type of rock if I saw it. On emerging from the mine my friend pointed to an ore laden car, and picking a sample said, "This is good ore. There is money in that car." Not so far away on the side of the hill was a great pile of rock; tons and tons of rock, that looked very similar, and pointing to it I queried, "But that's all ore too, isn't it?" "Well, yes—that's what we call an ore dump. It contains ore all right, but of such low grade it doesn't pay to ship it to the mill."

An ore dump—it contains gold all right—but it's a dump—cast aside—not worth enough. The thought persisted in running through my mind. How like man, I thought! Precious souls cast out on the dumps of life because we judge them of such little value. Did not "the Son of Man come to seek and to save that which is lost"? Was not the Lord accused of being "the friend of publicans and sinners"? Who in the village of Sychar thought it worth the while to save the woman? But Jesus sat at the Sychar well to tell of the living water to such an one until she left her water pot to become a flaming evangel. Who but Jesus would have thought of saving a publican Matthew, or Zaccheus? Did not Peter have to make a special report to the church at Jerusalem that there was gold in the Gentile Dump, yes, precious gold in the house of Cornelius?

Is it possible that even today we Christians are making the mistake of throwing to the dumps of life, "Saints by the grace of God"? Is this not the challenge of missions and evangelism? "Thar's gold in them thar hills," but much of it is in the mine dumps—that boy or girl in the Sunday school; that soul we ceased praying for; those others who do not have the same background as ours; those saints of God yet to be by His grace, in India, China, Japan, Africa, and islands of the seas.

But, herein lies the great failure of the modern church. The indictment is, and I am afraid that at His coming there will be many a conviction as we come into His Holy Presence, "No man careth for my soul." There is only one purpose for the true Church of the Living Christ and that is to evangelize. Did he not pray in the seventeenth of John: "As Thou hast sent me into the world, even so have I also sent them into the world"? Why did Jesus come? Luke 19:10: "The Son of Man is come to seek and to save that which was lost." What excuse have we to offer who have been commissioned? Matthew 28:18-20: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you." And what are we to teach, but that the first responsibility of a believer is to seek the lost for Christ.

Andrew found his brother Peter. Nathaniel was brought to Jesus by Philip. Why, that precious one who was cast out on the Ore Dump of Life, the Woman of John four—she left her water pots and went and told the men what Jesus had said and the Master was constrained to remain two days because of their eager desire to learn the Way of Life. "To follow Jesus is to become fishers of men." But, do we as believers and as churches practise what we would teach?

Dealing with a business man one day, who was an unusually ardent lodge member, he summarized the position in this manner, "The lodge's business is to find good men and make them better, the church's business is to find bad men and make them good." I wonder if we have not taken the position of the lodge and drawn our cloaks of respectability about us and gone

(CONTINUED ON PAGE 364)

Do not fail to read the 1940 Christmas offer on inside back cover.

A CHURCH AT WORK

BY R. S. BEAL

The Word of the Lord sounds out in and from Tucson

BELIEVING that the spirit of missions should pervade the entire church, the pastor of the First Baptist Church of Tucson, Arizona has led his people in an extensive missionary program beginning at the front steps of the church house and reaching out in all directions. Feeling that Acts 1:8 expresses our primary responsibility and suggests the outreach of the testimony of the children of God, the church began to feel a burden for its immediate neighborhood and sought to reach as many as possible within the city limits.

For the past twenty-three years the men of the church have conducted Gospel services in the county jail. Last Sunday, November 3, the workers reported as many as seven conversions with many hands raised for prayer. The men's class meets down town in the Y. M. C. A. for the purpose of reaching men who will not enter a church building. They have been successful in enlisting many in this way. Following their study period, the men jump in their cars and come to the main church for the preaching service.

The young people of the church do what they call their troubador work every Friday evening. They meet at 7:30 and go to the shut-ins and bring cheer to them by singing hymns and choruses and praying in the sick room. They seldom miss a Friday evening and multitudes have rejoiced in their music.

Some of the young people conduct a vesper service on Sunday afternoon at 5:00 in the local Children's orphan home, and a Gospel team composed of some of the workers go to this same home on Friday evening for a service with the children. This same group goes to a place some ten miles from town called the Preventorium where children with tubercular tendencies are cared for under expert nurses and brought back to the vigors of health. This has been a most profitable ministry, and the children look forward week by week to this service.

The church also has a Jewish committee charged with the responsibility of reaching the Jewish population of the community. All Jewish families are listed and from time to time Gospels and suitable tracts are put into their hands in one way and another. The Jews of the community have a warm spot in their hearts for our church and its people.

The Home Mission Society of our denomination maintains a fine mission among the Mexican

folk in Tucson. Rev. Alberto Morales, the pastor, is a sound Gospel preacher and a fine Bible teacher, and God has greatly owned and blessed his labors. In the Christian Center division of the mission labors Miss Grace Edmondson, formerly of the Denver Bible Institute. She is doing an outstanding piece of work and is assisted by some of the people of our church who go to the mission on stated occasions for class work and work among children.

Mrs. Dolores Wright, missionary of the church, is doing perhaps the most outstanding work in the nation among the Yaqui Indians. She has been compelled to use the school facilities in her work among them, but so pleased has the school board been with her labors and influence among this people, that they have built her a special room so that she can carry on her ministrations among them more effectively. Recently she led to Christ an old Indian priest, a man past seventy years of age. He has had a most remarkable conversion and is bearing rich testimony to the grace of God in his heart.

Tract work is not without its place. The women of the church do an immense amount of calling, which work is directed by the pastor's wife, Mrs. Beal. With thousands of sick folk it is necessary for the people to be constantly on the job to minister and to help them in every way possible, both spiritually and materially.

Having filled "Jerusalem" with its doctrine, the next step was "all Judea," the country immediately adjacent and reachable by the members themselves. This was the beginning of its local missionary out-reach. Mission stations have been established in every direction from the main church. In some instances buildings have been built and in other cases homes and school houses are employed to house the Sunday-schools. The church own eight fine structures in these various mission fields. The Vaughn Mission is the furthest away, being sixty-eight miles from Tucson. The others range from three miles to fifteen from the main church.

Many have been the advantages of this type of work. It has provided many outlets for the people and given an opportunity for a large percentage of the membership to render effective service. Teachers, pianists, secretaries, superintendents, artists, have all found a chance to do something in the name of the Saviour. Sometimes people have been a little timid about working in a large

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The Model Church

BY HILLAND H. STEWART

A picture of what the Church of Jesus Christ should be

Horace Greeley is said once to have received a letter from a woman stating that her church was in a distressing financial condition. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, donkey parties, turkey banquets, Japanese weddings, poverty socials, mock marriages, grab bags, box socials, and necktie socials. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?"

The editor replied, "Try Christianity."

There is a vital need today for the church to rid itself of a great many of the excrescences of churchianity and get back to the quintessence of Christianity.

"The Model Church" is the title the Scofield Reference Bible gives to a portion of the first chapter of First Thessalonians, and truly the Apostle Paul does commend this group of Thessalonian believers as being a veritable spiritual lighthouse. Could the same things be said of the myriads of churches that dot our cities, villages, and rural districts, a spiritual revival would rock the continent; yea, the force of the impact would be universally felt.

Let us read I Thessalonians 1:6-10.

And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost:

So that ye were ensamples to all that believe in Macedonia and Achaia.

For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.

For they themselves show us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

And to wait for His Son from heaven, Whom He raised from the dead, even Jesus, Which delivered us from the wrath to come.

The first thing of note about this model church is that it was a church of *prayer*. Paul does not say this in so many words, but the fact that they had become followers of the Lord Jesus Christ and himself is to say it indirectly. His only reference to himself in the chapter is this: "We give thanks always for you all, making mention of you in our *prayers*."

Prayer has been called the breath of the

Christian. The prayerless church is a lifeless church. No worthwhile work for God has ever been undertaken for God that was not born in prayer nor maintained that was not borne up in prayer. It is not as though men must incite God to do things. Prayer begins with God. It is His method of inciting Christians to do things. When God lays it upon the hearts of Christians to pray, things begin to happen. Two Christian traveling salesmen were thrown together in a hotel room. While having their devotions together they became burdened for the salvation of the traveling salesmen and other itinerants. While on their knees together the thought came to them of the need for an organization of Christian traveling men for mutual recognition on the road and united effort in winning other traveling men to Christ. Out of that prayer meeting came the Gideon organization which has placed a Bible in each room of every hotel of any size in the country. Only eternity will reveal the multitudes that have found Christ as a result of this time of prayer. If God has not laid it upon the hearts of Christians to pray for the many, many needy souls on every hand, then they have been failing to heed the specific command of His Word. "Pray without ceasing." "I will therefore that men pray everywhere, lifting up holy hands to God." "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance for all saints." "Men ought always to pray and not to faint." If the church of today will prevail before God and men, she must go forward on her knees. And if you will show me a praying church I will show you a church where souls are being saved and Christ is being honored and magnified. We quote from the statement of a pastor of a large church in Minneapolis: "In my study every Saturday night about twenty praying men surround me for a few hours of prayer. The result of that intense waiting on God every Saturday night during the past year is that clusters of fruit are showing in great abundance within our church. Men and women are coming down the aisles during the preaching services because of the power of the Holy Spirit convincing them of sin and of judgment." (*over*)

You will want to read Dr. Lockyer's articles in "G. & T." during 1941. Renew now—see outside cover.

The Thessalonian Church was a *stedfast* church. They had "received the Word in much affliction." Weymouth translates this, "received the Word amid severe persecution." But the victory note follows—"with the joy of the Holy Ghost." How God must love those Christians who look up trustingly during the trial of their faith. Our Lord Jesus Christ warned of the tribulation in this world but He also said, "Be of good cheer; I have overcome the world." Every Christian can (as did the Thessalonians) obey the exhortation of Paul to the Corinthians: "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Thessalonian Church was a *decorus* church. Their walk was such that they "were ensamples (patterns) to all that believe in Macedonia and Achaia." They could never have received this high commendation and praise from Paul had they been a worldly-minded group. Paul believed in separation from worldliness (II Corinthians 6:14-18), for he knew that when Christians become "entangled with the affairs of this life," they lose their power and testimony. "If the salt has lost its savor . . . it is thenceforth good for nothing but to be cast out and trodden under foot of men." Large numbers of powerless church members in nearly every church in the land sound out the need of letting the Thessalonian church set the example in decorum.

The Thessalonian Church was an *evangelistic* church. How it does thrill our hearts as we read: "For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." In this day of apostasy there is a great tendency to slip into the Elijah "slough of despondency." How it does encourage us when we see God's "reserved seven thousand" who are boldly and fearlessly sounding out the Word of the Lord to the regions around them. A great church in Tucson, Arizona, which is really reaching out with the Gospel, comes to our mind.*

O, we know that there are many more. God has His people in every far-flung corner who are faithfully "holding forth the Word of life." There are many churches that are bending every effort to win souls for Christ. But how we yearn that more of the churches would catch the evangelistic fire and missionary zeal. God pity the church that is satisfied with activity within the confines of its own little sphere. Every true church should be earnestly endeavoring to reach out to the surrounding communities with the Gospel. Personal experience has taught us that there are many places that would be grateful

for Gospel team and other lay-member services. Charles H. Spurgeon was won to Christ through the efforts of a lay-preacher, speaking on the text: "Look unto Me, and be ye saved, all the ends of the earth." Spurgeon later said, "He was obliged to stick to his text, for the simple reason he had nothing else to say." In view of Spurgeon's salvation and the thousands that he led to Christ, it seems that it were well if we had a multitude of lay-preachers who were obliged to stick to a good Gospel text for the lack of anything else to say.

Another much neglected method of sounding out the Gospel is by the use of Gospel tracts. Churches can put up tract racks and encourage their members to distribute these "silent little preachers" to those with whom they come in contact from day to day. Thousands have been won to Christ through the message of a Gospel tract! Then there are those churches who employ the use of sign boards to proclaim the Word of God. Would that every person had to fix his eyes on Romans 6:23 as he went to work every morning. Resourceful Christians are finding many ways of reaching the lost with the Word. God give us many churches today from which the Word of the Lord sounds out as it did from the Thessalonian Church!

The Thessalonian Church had a well-grounded *faith* in God. "Your faith to God-ward is spread abroad." If there is one great need in the Church today, it is for a faith that will stand the trial, "though it be tried with fire," that it "might be found unto praise and honor and glory at the appearing of Jesus Christ." O, for a faith like that of Abraham of old. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." The ineffable joy and ecstasy that came when he heard the blessed voice of the Lord Himself from heaven tell him to stay his hand, and keep his son, can only come to those who dare to step out by faith on the promises of God.

Let no one misunderstand us, though, when we speak of a great faith. The emphasis must be laid on the greatness of the Person to Whom our faith links us rather than on the faith itself. The hyssop in the Old Testament was a symbol of faith. It was this hyssop that was used to apply the blood to the doorposts at the Passover. In itself it was a weak plant that found its sustenance in the rock. But it mattered not how weak or how strong, as long as the plant was able to apply the blood. Faith is the nexus between need and supply, the link between

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* See article in this issue on page 340 entitled, "A Church at Work."

Thirty-Six Churches in One

This thrilling story appeared in the "Christian Herald" and is here used as condensed in the "Readers Digest." Used by permission.

Prayer meetings at Grace Chapel, in Oakmont, Pennsylvania, are so popular that parking space in the neighborhood is hard to find. In my home town the tradition of Wednesday-night prayer meeting is barely kept alive by an elderly handful. Grace Chapel has prayer meeting every night, including Saturday. How many churches draw 200 to 300 members on Saturday night? Or, in a small town, 1000 on Sunday morning?

In a day when the churches are criticized for being more dead than alive, or for resorting to sensation to attract a crowd, Grace Chapel, using no vaudeville tricks, demonstrates by its spiritual and practical success what can be done when there is leadership and earnest effort—and common sense.

Grace Chapel is not Methodist, or Presbyterian, or Baptist. It is just Grace Chapel, a true community church, run by its own congregation, without any superior body at all. Its members have come from 36 different denominations.

James H. Feely started Grace Chapel in 1913. He was not a Reverend then: he was a star motor-truck salesman, and he kept his job while he organized 77 people to meet and worship in a tiny chapel they built themselves. Now Grace Chapel has an immense plant—church, auditorium, meeting rooms, classrooms—and 1900 members.

Oakmont itself, situated a few miles west of Philadelphia, just off the Main Line, may be called a typical middle-class suburban town. The Reverend Mr. Feely says the church has merely grown with the community. But it is clearly something more than that. Grace Chapel has power. It is the power of sincere and vigorous religion, made effective by a business man's excellent sense of organization.

In the usual small town a number of churches struggle desperately to make ends meet. Cliques form; members of a denomination which is locally strong enjoy undue social and business advantages. Mr. Feely believes that these facts create local disharmonies and weaken the spiritual force of religion. Oakmont evidently agrees with him. All efforts of denominationalism to gain a foothold there in recent years have failed flatly. Except for a Catholic Church and a Friends' Meeting House, both long

antedating Grace Chapel, there are no other churches in the community.

Grace Chapel's theology (Mr. Feely wouldn't call it that) is simple and fundamental, the Bible as written. "We have no time for modernism," he says. "We want our people to get the realization of God, to be born again." Mr. Feely brings to Grace Chapel the best visiting preachers. But he never strays from the main theme, set forth on the bulletin on the church lawn:

"I am the Way, the Truth, and the Life."

In addition to the personal appeal of the simple religious approach, Mr. Feely makes his church a living force in the community. His telephone rings constantly; someone needs a job, someone wants a maid, someone wants tenants for rooms. He finds the job, the houseworker, the tenants; he sets the wheels in motion to provide food, fuel, clothing, medical aid, back rent. He believes that social security is an inseparable part of spiritual security, and that the church—not outside agencies—should carry the responsibility of looking after its members. Throughout the depression, Oakmont's congregation has not had a family on relief longer than it took the social vigilance committee to learn about it. When there is one church instead of a dozen, it can become the focus of community good will and Christian charity.

In Grace Chapel there is true democracy and Christian worship. Lawyers and doctors share pews with unskilled laborers and household servants. All members over 15 vote on policy and in their annual elections, including that of their pastor. From among themselves they select fifteen trustees and a Council on Religion, of 30 men and women. These two groups set up their own system and form of worship, and alter either as they so desire.

The core of that system is education in the Bible, pursued methodically and with continuity. They begin with tots of from two to four years. Even babies get used to church surroundings by being "checked" during services. Bible study proceeds by ten regular grades, with formal annual promotions. A post-graduate course is attended by 900 men. Sunday-school enrollment exceeds 1500, with 87 highly trained volunteers leading the different groups.

(CONTINUED ON PAGE 362)

We are offering Christmas Cards this year as premiums. See back cover, inside.



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



Mrs. Jansen and her girls

CHECKS ARRIVE

It had been a source of real concern here at the Home Base that our missionaries on the field had not been receiving their monthly remittances with regularity. In fact, they had received no funds from us since June. It was therefore a great relief to learn from a letter written by Mr. Lindquist about the middle of September that three of the remittances had been received at once. This was doubtless a real comfort and blessing to our workers and we know it helped tremendously in meeting some of their more pressing obligations. One more remittance is still due. The last three remittances were made by cable so we are sure that the strain will be lifted and our dear ones will be able to carry on without the pressure they were forced to bear during the last few months. We praise God for watching over His own.

HEALTH REPORT

With the exception of some dental work needed by Mr. Jansen, Mrs. Amie and Miss Johnson, our missionaries have kept quite well until the last few weeks when Rev. Irving M. Lindquist again had difficulty with his head and neck. For a while Mrs. Amie and Miss Johnson feared that the trouble might be an after-effect of the accident Mr. Lindquist suffered now three years ago, so they insisted that he go to the doctor in Tunda. Mr. Lindquist went and reports, "Dr. Lewis found that I had an ulcer in my ear and also a fungus growth on the eardrum, which, if not removed, would cause the eardrum to thicken and the hearing to gradually become impaired. Dr. Lewis said that he had never before encountered such a condition in Congo, although it is found in telephone girls who have constant pressure on their ears. It is contagious and is transmitted by the ear phones. He said that the aural canal in my right ear was so swollen and stopped up that he almost had to bore it out. It still does not feel very good. Every day I must treat it with boric acid and some special ointment Dr. Lewis gave me." We sincerely trust that this condition will quickly clear up and that Mr. Lindquist will be able to continue his important work unhindered by sickness. We covet the prayers of our friends to this end.

PLANS FOR EFFECTIVE TRAINING OF NATIVES

Mrs. Amie has given us some inkling of the plans of the mission with regard to the training of our natives that sound so effective that we pass them on for the blessing of those who have been giving, doubtless at a sacrifice, for the furtherance of the work. If these plans go through, it will mean

that our donors will have real dividends for their gifts in the splendid workers that will be trained to carry the Gospel where the white man could never go. Mrs. Amie says, "I am sure you remember how I used to say that I was against the training of the heathen, that is, the training of native boys and then letting them go off into commercial work. My feeling has always been that the real work of missions was to train Christian leaders. We have gotten a good enough start now so that we can insist, before any boy goes very far in his education, that he also bring his girl to the mission for training. Otherwise, if these boys marry heathen girls after they have finished their training, they go back to heathenism. It is impossible to hold them in the Lord's work. If we do not follow the method of training the girls too, we would soon become a secular school and that is not our calling."

"We hope to have five villages in one district, each village having a native teacher. Then in the center of that district, we will build a regional school. After the boys in the five villages have learned to read and write, and know a little about numbers, the best from among them will be sent to the regional school where they will get more spiritual teaching as well as more secular teaching. They will not be allowed to marry while they are in either the village schools or the regional school. Then the cream of the regional school students can come to the main station. On the station we will train only those who are Christians and are willing to go all the way with the Lord."

"The Bible School—on the main station—are the pick of our group. They are chosen for their ability to read and write, for their spirituality, and their obedience to the rules of the Mission. We have some eighteen now on this station. I do not know how many Mr. Jansen has at Musuku. I teach this class Bible, grammar, and music. The Lord is blessing the teaching of the Old and New Nature truth. It is so new to them and helps them to understand how to let the Lord reign in their lives. Miss Johnson takes these boys further along in arithmetic, reading, writing, and French. When these boys finish their training, they will marry the girls they have brought to us to train for them, and together they will go out as teachers. In some cases the girls will precede the boys to the main station and will be receiving training from the white missionaries."

"It will take time to get this system going, but when it does get going it will eliminate the educating of the masses and then letting them go on and contract heathen marriages. We will not have as many natives in training as others will following the other method, but when we get through with our boys they will be leaders and they can go with the Gospel to the villages and they can teach the masses."

AN S. O. S.

Our girls' work is growing in both Musuku and Ikozi. The picture on this page of Mrs. Jansen and her girls at Musuku will show what a fine type of girls are being trained for the Lord by our missionaries. Mrs. Jansen is on the extreme left.

With this growth in the girls' work, new needs are coming up and Mrs. Amie sends us an S. O. S. She says, "The boys that came over to Ikozi with us want to bring their girls that they have almost paid for so they may have some training. (The parents of some of the boys have sometimes started paying for their girls while they are very young.) As a result of the girls coming to us, we will need dresses, dresses, dresses. The women at home can make these dresses for us. If you mention it in *Grace and Truth* I am sure many would want to help, and we will get some dresses soon. The sooner, the better."

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BOOK REVIEWS



Conducted by Leland E. McClellan

PALESTINE THE COMING STORM CENTER

Palestine the Coming Storm Center is unique in its reconciliation of present day events with prophecy. The author, Harry Rimmer, Sc. D., D. D., offers to Bible-believing and God-fearing Christians one of the sanest interpretations in this field of study. He sets forth Palestine as the flourishing rose in all of its pomp and splendor, a prey to Russia and her godless allies because of her vast wealth laid up by Israel in agriculture and in the untold wealth found in the minerals of the Dead Sea which cannot be comprehended in the realm of dollars and cents. It is with regret that we differ with Dr. Rimmer in the placing of the battle of Armageddon at the end of the Kingdom instead of at the end of the Tribulation, but we wholeheartedly recommend this book to you as one that will increase your knowledge and stimulate your soul in prophetic study.

Palestine the Coming Storm Center by Harry Rimmer, Sc. D., D. D. Publishers, Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 72 pages. Price, 50c, cloth.

FACING LIFE AND GETTING THE BEST OF IT

The difficulty with most people is that they are afraid to face life. This writer brings the reader face to face with the issues of life and shows in a clear-cut manner the way in which a person should face life with its fears, its temptations, its emotional upsets, and, most important of all, its arch-enemy, self, in the power of a Risen Christ Who is the Victory over every vicissitude of life. A practical book on the Christian Life, written in charming style and tending to leave the reader with an incentive to live on a higher plane.

Facing Life and Getting the Best of It by Clarence E. Macartney. Publishers, Cokesbury Press, Nashville, Tennessee. 184 pages. Price, \$1.50, cloth.

YE MUST BE BORN AGAIN

This is another book of sermons by that soul-winning, soul-stirring Texas evangelist whom God is so marvelously and wondrously using in these days to stir churches and win souls. His life is in his message, poured out in behalf of a lost world. This book would be wonderful to put into the hands of the unsaved. It contains ten thrilling Gospel messages. They are simple, yet profound, to the point, and should be used in a remarkable ministry to feed souls.

Ye Must be Born Again by Evangelist Hyman Appleman. Published by Zondervan Publishing House, Grand Rapids, Michigan. 142 pages. Price, \$1.00, cloth.

THE TRIPLETS GO SOUTH

The three Baers have the excitement of traveling to the South without their parents. Although very ordinary children—except for the fact that they are triplets—and with the vitality and enthusiasm of the child just entering teen age, they demonstrate to relatives and strangers alike that it pays to bring up a child in the nurture and admonition of the Lord. And what a delightful surprise awaits them upon their return home. A story that will charm both children and adults.

The Triplets Go South by Bertha B. Moore. Published by Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Michigan. 86 pages. Price, 50 cents, cloth.

WINONA ECHOES

With those who know Winona this book needs little recommendation. It contains messages delivered at the 1939 conference. Here are forty-eight wonderful sermons by some

of America's leading preachers and Bible expositors. It contains devotional sermons, temperance lectures, Bible study and evangelistic sermons, along with a personal testimony by one of America's leading Christian laymen. It is a very valuable volume and will prove helpful in building sermons, in encouraging those who are discouraged, and in furnishing splendid material for just personal meditation and Bible study.

Winona Echoes by various authors. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 326 pages. Price, \$1.00, cloth.

PROBLEM SERMONS FOR YOUNG PEOPLE

Dealing with subjects such as Christian chastity, temptation, effectual prayer, choosing pleasure, happy marriage, worthy ambition, and Christian life, this book meets many needs of young people today who wonder about just such things. Dr. Mueller points out the godlessness of the world today, and at the same time shows how Christian young people can live the life that brings happiness to their own lives, and honor and glory to the name of the Lord Jesus Christ.

Problem Sermons for Young People by J. Theodore Mueller, Th. D., Ph. D. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 124 pages. Price, \$1.00, cloth.

BREAD FOR THE HUNGRY

Brenda Cannon again presents a thrilling bit of fiction, not only entertaining, but inspiring and appealing, presenting at the same time a picture of missionary work among the lepers. There is indeed a challenge found in the pages of her book, and instances are set forth where young people have actually given their whole lives to the Saviour through His faithful dealing.

Bread for the Hungry by Brenda Cannon. Publishers, Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Illinois. 159 pages. Price, \$1.00, cloth.

CHRISTMAS AT RODMAN'S HOUSE

This booklet is the story of God's faithfulness to one of the many heartbroken families of this old world. Sin and worldliness came in and bitterness of heart followed. God overruled both and happiness was restored through answered prayer. There is a line of truth running through the story that would be well for us to take heed to.

Christmas at Rodman's House by Keith L. Brooks. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Ave., Los Angeles, California. 22 pages. Price, 15 cents, paper.

IF GOD BE FOR US! and Other Sermons

From the first word of the encouraging message on, "You Can Be What You Ought To Be," to the last word of the challenging meditation on, "If God Be For Us," these twelve radio sermons are heart-warming and decision-evoking. They cover a splendid variety of subjects pertaining to Salvation, the Christian Life and Service, Victory, the New Year, Thanksgiving, and Christmas; and are devotional rather than doctrinal in character. The chapters entitled, "Be an Overcomer" and "The Kept Ones," should be prudently read, avoiding any extreme interpretation of the references to full salvation, holiness, and sanctification, but not minimizing the victory which should be the daily possession of every child of God over the world, the flesh (old nature), and the devil.

If God Be For Us! and Other Sermons by Paul S. Rees, D. D. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 151 pages. Price, \$1.00, cloth.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

GOD'S JUDGMENTS

- I. GOD'S JUDGMENT IS ACCORDING TO TRUTH
 - Rom. 2:2-5
 - Deut. 32:4
 - Rev. 15:3, 4
- II. GOD'S JUDGMENT IS ACCORDING TO WORKS
 - Rom. 2:7-10
 - I Cor. 3:11-15
 - Rev. 20:12, 13
- III. GOD'S JUDGMENT IS ACCORDING TO LIGHT
 - Rom. 2:12-15
 - John 9:41
 - John 15:22
 - James 4:17
- IV. GOD'S JUDGMENT IS ACCORDING TO PAUL'S GOSPEL
 - Rom. 2:16
 - John 3:18

—C. L. F.

THE PRESENCE OF GOD

- I. ADAM—Driven from the presence of God
 - Gen. 3:23, 24
- II. CAIN—Went out from the presence of God
 - Gen. 4:8-16
- III. NOAH—Protected in the presence of God
 - Gen. 7:16
- IV. CHRIST—Ascended into the presence of God
 - Heb. 9:24
- V. BELIEVERS—Bought into the presence of God
 - I Cor. 6:20

—A. M. N.

TRUE CHRISTIAN CHARACTER

- C—ONTRITE IN HEART
 - Isa. 57:15; 66:2
- H—UMBLE IN WALK
 - Micah 6:8
- A—TTENTIVE TO CHRIST
 - John 10:3, 4
- R—IGHTEOUS BEFORE GOD
 - II Cor. 5:21
- A—CTIVE IN WITNESSING
 - I Pet. 3:15
 - II TIM. 4:2
- C—HARITY TOWARD OTHERS
 - Col. 3:12-14
- T—RUE TO CALLING
 - II Pet. 1:10
 - I Cor. 7:20
- E—ARNESTNESS IN ZEAL
 - II Cor. 8:16
 - Heb. 2:1
- R—ESPECT FOR OTHERS
 - Rom. 12:10
 - Phil. 2:3
 - I Pet. 2:17

—L. E. M.

THE WORD OF GOD

- I. THE SUBSTANCE OF THE WORD
 - A. Power
 - Heb. 4:12
 - Luke 4:32
 - B. Life
 - Deut. 8:3
 - Luke 4:4
 - C. Instruction
 - Ps. 119:105
 - Ps. 119:160
 - II Tim. 3:15
 - D. Truth
 - John 17:17
 - II Tim. 3:16
- II. THE CERTAINTY OF THE WORD
 - A. Enduring
 - I Pet. 1:25
 - Matt. 24:35
 - B. Unchangeable
 - Ps. 119:89
 - Matt. 5:18
- III. THE EFFECT OF THE WORD
 - A. Conviction
 - Acts 2:36, 37
 - John 8:9
 - B. Conversion
 - Ps. 19:7
 - Isa. 55:11

—C. R. J.

PRAISING GOD FOR HIS BLESSINGS

Psalms 103:1-22

INTRODUCTION—The Threefold Message of the Psalms
 Local—David's Praise to God
 Personal—The Believer's Praise to God
 Prophetic—Restored Israel's Praise to God

- I. THE BURST OF PRAISE—103:1, 2
 - A. The Extent of Praise (vs. 1)
 - "All that is within me"
 - B. The Enemy of Praise (vs. 2)
 - "Forget . . . all His benefits"
- II. THE BASIS OF PRAISE—103:3-19
 - A. Redemption of His People (vss. 3-6)
 1. From Sin (vs. 3a; Jer. 33:8; 50:20; Eph. 1:7)
 2. From Disease (vs. 3b; Isa. 33:24)
 3. From Death (vs. 4a; Isa. 25:8)
 4. From Want (vss. 4b, 5a; Micah 4:4)
 5. From Weakness (vs. 5b; Isa. 40:28-31)
 6. From Oppression (vs. 6; Isa. 9:6, 7)
 - B. Revelation of His Person (vss. 7-18)
 1. Great in Mercy (vss. 7-12)
 2. Lasting in Mercy (vss. 13-18)
 - C. Rulership of His Prince (vs. 19; Ps. 2:1-12; Isa. 9:6, 7)
- III. THE BID TO PRAISE—103:20-22
 - A. To Angels (vs. 20)
 - B. To His Hosts (vs. 21a)
 - C. To His Ministers (vs. 21b)
 - D. To His Works (vs. 22a)
 - E. To Individuals (vs. 22b)

—A. H. Y.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Our missionary prayer helpers will rejoice to learn that Ernest Fowler ('33) and Harvey and Georgiena Hammond, former students, have safely arrived in the States on their furlough. After spending some time at the headquarters of the South America Indian Missions, Inc., in West Palm Beach, Florida, and visiting the Rev. Clifton L. Fowler, President Emeritus of the Institute, and Miss Anna Olthuis in Florida, they are now engaged in a deputation trip along the east coast. We are looking forward to their visit at their Alma Mater.

Otto and Gladys Deming, former students, are also home on furlough after spending several fruitful years in the Belgian Congo under the Worldwide Grace Testimony, and are likewise engaged in deputation work.

Miss Anna Thorell ('25) of the Orinoco River Mission, now on furlough in Murphy, Oregon, registers thanksgiving for pledges and gifts toward her support. Let us pray that the full amount may be supplied for her return to the field.

Sunday, October 6, was a peak day in the experience of Rev. W. Gayel Bender, pastor of the First Baptist Church of Duncan, Arizona, for it marked the dedication of their new church building. Five years ago when Mr. and Mrs. Bender, former students, took the pastorate, there was a membership of 47, and the church met in a rented store building. When that was leased out from under them, the Lord marvelously added sufficient to their small treasury of \$77.00 for the purchase of a lot on which stood an old shed barn. Willing workers cleaned the building, white-washed the walls, put sand on the ground, and worship was held there until the cold weather drove them to a schoolhouse. The new building was started in 1938 and was built by volunteer labor. The church has made a continual growth, and the three evangelistic meetings and three Vacation Bible Schools which they have sponsored have been signally blessed of the Lord.

Miss Betty Hess ('38) is rejoicing in opportunities for testimony which the Lord is opening up to her during her second year in nurse's training at the Denver General Hospital. Voluntarily several of the nurses have suggested the forming of a Bible study club and have elected Miss Hess as leader. The class is growing in numbers. Unserved girls for whom much prayer has been offered are showing an interest. Miss Hess also has had the privilege of conducting the Chapel service on several occasions.

Mrs. Florence Taft Fowler writes of improved health and is at present in Dearborn, Michigan, engaged in calling work for the Williamson Avenue Baptist Church of which the Rev. Graham is pastor.

Rev. Ed Hartley ('37) is pastoring a small but growing church in Springfield, Illinois, and rejoices in the souls which God gave him and his wife for their hire during a recent revival meeting. In addition to endeavoring to build up the church, Mr. and Mrs. Hartley are also building their own home.

CAMPUS NEWS FLASHES

Word has been received that Mr. and Mrs. Leroy Sargent of Canada who rendered such valuable service in the work of the Institute during the last school year, will be unable to return this year because of difficulties encountered in crossing the border. Mrs. Sargent (Sadie Clifford, '31) writes, "We shall have to look upon ourselves as having a year's leave of absence from D. B. I. We do not like to feel that we are severing our connections in any way, even though we cannot be with you. We miss you all and are deeply interested in all that concerns dear old D. B. I." The staff and students alike were keenly disappointed as all had anticipated another year of fellowship with them and are praying that next year the way will be open for them to return. In the meantime, they are witnessing for the Lord in their church in Bronte.

On October 10, the Ladies' Missionary Society of the Berean Fundamental Church of Denver, of which the Rev. A. H. Yetter ('28) is pastor, met in the home of Mrs. Ernest E. Lott ('34) on the Campus to work on curtains for Brookes Hall and bedspreads for the men's dormitories. The ladies took dinner in the Dining Hall and enjoyed an inspection tour of the new Mueller Hall.

Rev. C. Reuben Lindquist ('27), President of the Institute, is recovering from a tonsillectomy which he underwent on November 14 at the Presbyterian Hospital in Denver.

Rev. and Mrs. Leland McClellan ('39) and Rev. Hilland Stewart ('37) recently made a trip to Hayden and Burns, Colorado, on the western slope, returning with a truck load of beef, chickens, and vegetables valued at around \$100.00 which were donated to the Institute Dining Hall by Rev. and Mrs. E. S. Kline, Mr. and Mrs. C. F. Albertson, Mr. and Mrs. G. H. Sellers, and other friends.

Speakers at the inspirational services in the Chapel during the first half of the semester have been: Rev. C. A. Nyborg, pastor of the Immanuel Baptist Church of Denver; Rev. John Nutting, founder of the Utah Gospel Mission; Dr. Tinsley Smith, medical missionary to Africa; Rev. Edward Freeland, pastor of the Bethel Baptist Church of Denver; Miss Florence O. Barnwell, missionary under the European Christian Mission; and Miss Helen Albertson, missionary on furlough from Africa.

The staff and students also enjoyed hearing Rev. John Troy at the 23rd Avenue Presbyterian Church, Dr. Robert Harkness at the Sunday Afternoon Bible Class of the Institute, and Dr. Chas. E. Fuller of the Old Fashioned Revival Hour at the City Auditorium in Denver.

Scanning through the Visitors' Register, we notice among the recent visitors: Rev. and Mrs. Ivan E. Olsen ('36) of North Platte, Nebraska; Mr. and Mrs. Richard J. Zoet of Bergland, Michigan; Mr. and Mrs. F. J. Oliver and Katherine and Fred Jr. of Kansas City, Kansas; Evangelist and Mrs. Jerald F. May and Mr. Sheldon Helsley of Los Angeles Bible Institute, California; Rev. John Stevenson and Mrs. Amanda Nowack of Fort Collins, Colorado.

BORN

To Rev. Henry Dahl ('35) and Mrs. Dahl (Wilda Pattec, former student), a daughter, Ruth Charlotte, October 23, 1940, at Chicago, Illinois.



THE DAYS OF YOUTH

A Voice in the Night

By Florence Taft Fowler

Nancy Vernon drew a letter from the drawer of her dressing-table, concealed it in her bosom and rushed out into the night. Taking long walks at night had become a habit with Nancy when things distressed and perplexed her. Tonight was the climax. She had come to the parting of the ways.

As she hurried along under the overshadowing trees which lined the avenue, the street lamps cast patches of light here and there beneath her feet, but they sent no shafts of gladness into her troubled soul. With throbbing brow and pounding heart she raced, turning one corner after another, scarcely knowing whither she went. She cared not for the darkness which deepened about her as the houses grew fewer and the lights became more scarce along the unfrequented streets. Was life like this, she questioned—a hopelessly dark pathway? Everything, in these moments, seemed a maze and a tangle. Was there no rest from the tumult that surged within her bosom? What hope could there be for happiness in either path that lay before her? The future? It was indeed the great question. She clutched at the letter beneath her blouse-front as if to find the answer, but the misery of her heart was the sole response.

An hour before, the issue had come upon her. She was glad the family was out when the special delivery letter had come. She could not reveal, even to her mother, the problem, now so difficult to meet. Her mother could not understand, she thought. She must decide alone. Yet, even as these conclusions formed themselves in her thinking, she remembered a warning her mother had given, but pushed it aside. So as the battle waged, she walked and brooded and despaired.

In the twenty years of her youthful life Nancy had scarcely known real happiness. Other young people seemed to find great delight in the opportunities offered them in the gay whirl of modern life. To them there seemed no lack of pleasure, social advantages, beautiful clothes, music and frolic. But since, in recent months, she had begun to experience some of that for which she had longed, an intangible grasping for something more satisfying had gripped her being. She could now by a certain choice, possess in the future all that she had desired of things and pleasures. But blackness and tumult dimmed that desire and she was afraid.

Rebellion rose within her breast. Why had God—if there was a God—permitted her to have so drab an experience in all the past—until of late? Why had she been born in a poor family. Why, indeed, had she been born at all? Why? Why? Oh, why could she not flee from the burden that was crushing and bringing blackness to her soul?

A sense of desperation took hold of her as she questioned and challenged the very existence of the God of whose reality she had known and testified a year before. As if to find some ray of hope Nancy threw back her head as she walked, and looked up at the stars. The blue-black canopy above twinkled with a thousand million radiant lights, but to her, in those moments, the heavens made no answer.

But while Nancy paced in her perturbation, she found herself, (after what seemed hours to her), in a park on the outskirts of the city. Before her, she saw a vast lake stretching out beyond the section which had been planted with trees and shrubs. Quickly she made her way along a narrow path, down a slope to the side of the lake where weeping willows clung to the bank and where small shrubbery provided concealment at the water's edge. In the dim light of the stars and in the flickering gleams from the distant lights beyond the lake, she discovered a park bench and

flung herself upon it. All was silent about her. The aloneness of the place brought comfort for a moment. But as she gazed out upon the placid waters before her, an increasing sense of perplexity and despair flooded her heart. Bursting into sobs, she hurried her face in her hands and wept in bitterness of spirit.

Suddenly, as from another world, she was conscious of a voice penetrating the stillness about her. Then she heard it again. The oppressing darkness of spirit which had closed about her lifted and changed.

"Don't do it!" the voice said. "Don't do what you were thinking of doing."

The girl did not stir. She could not. But her sobs grew silent and she was not afraid though someone stood beside the iron bench on which she was drooped.

"May I sit here?" The tone was courteous and kindly. But there was no audible response.

"Please forgive me," the voice continued, "I know you are in trouble and I only wish to help. Can you tell me the difficulty?"

Nancy did not answer.

"Then I must conclude that the problem is of such a nature that you do not wish to reveal it to a stranger. I am a Christian. Do you know what that means?"

Nancy sat upright and stared through the darkness at the person who had taken the seat beside her. He was a youth. She was sure of that from the voice. Now she could see dimly from the patches of light through the trees and from the reflections dancing on the waves which mirrored the shafts of light from the far side of the lake. The face before her appeared strangely white beneath his dark hair. His suit looked black in contrast to the whiteness of his collar and shirt-front. But it was not the person so much as the question that had startled her. It had brought back a revival of thoughts she had not had for many months. She had buried—or had tried to convince herself that she had buried her ideas on the subject the interrogation had raised. It came again.

"Do you know what a Christian is?"

"Well, if I did, what difference would it make?" She was not trying to be snippy in her evasion but to find an answer to her overwhelming perplexity—an answer to life itself, with all its tangles.

"It should make all the difference in the world to *you*. It has to me. Rather, I should say, it has made all the difference in me relative to my attitude toward the world and life in general. The great difference is my attitude toward Christ because of what He has done for me. He has given me new *life*. He has given me Himself. Moreover, I have given myself to Him for His use. *He* makes the difference." Then he waited for the young woman to show some response but none was evident.

He continued, "Did you know that God put you in this world for a glorious purpose? You were born in order that you might be born again, that you might bring blessing to others through His own life implanted within you. But, you do not like it that you were born, do you?"

Nancy winced, for the point went home. How many times this very thought had taken hold of her. In fact, she had always wished she had never been born.

"Well, whether I like it or not, doesn't seem to make any

difference. I'm here anyway. It wasn't by my own choice that I was born."

The youth beside her ignored her last sentence and answered, "If you learn to like it, it would make a difference—in you. You couldn't help but like it, if you enjoyed the Lord Jesus Christ, the 'altogether Lovely One'! You couldn't help but be glad you were born, if you had His joy in your life. Have you been born again?" The question came with a piercing directness to her heart.

"Well—yes."

"I thought so, but why are you quarreling with God because He put you here?—because you are not getting out of life just what you want from it? You are, aren't you?"

"Who told you?" was Nancy's quick reply, and then she realized she had admitted an affirmative answer.

"You did," he chuckled.

"I didn't tell you much of anything," she perked.

"Not much in words, but your manner and tone tells me a lot, young lady." He chuckled again. Then his voice changed to tenderness as he added: "The Lord loves you. He loves you infinitely. He loves you so much that He has a perfect plan for your life."

"Not now. I've made a mess of it. Maybe so once, but not now." She sounded hopeless.

"That is not true. Christ still loves you."

"It is true in my case. He can't love *me*," she added bitterly.

"But, I beg to differ with you. On the authority of God's Word, God, still loves you; Christ still loves you. Listen to what He says, 'I have loved thee with an everlasting love, and in loving kindness have I drawn thee.' You say you have been born again? Then you are still His. You are His eternally. Christ says, 'I give unto them eternal life and they shall never perish.' How long is eternal?"

"Always, never-ending," the girl admitted.

"Of course. Then He still loves you. The Lord says again, 'Him that cometh unto Me, I will in no wise cast out.' And again, the Word assures us of His never changing love, 'For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' "

The last passage of Scripture was quoted with special emphasis and conviction. Then he added, "Do you believe God's Word?"

"I did once." She was trying to test him.

"I didn't ask you that. Do you believe God's Word now?"

"Well, I'll—I'll have to—because of what happened to-night." Her manner changed, and with the admission, hope stole into her heart.

"Yes? What happened?" he asked eagerly.

"God must have sent you here to keep me from—well—it isn't going to happen now."

The wind stirred the foliage of the overhanging trees and lapped the waves against the shore of the lake, almost beneath their feet. The young man pointed toward the dark depths of the waters.

"You were planning to—to—" but his companion interrupted.

"No, I wasn't. Not that. Something worse, perhaps. I don't really know what." They sat in deep silence for a moment. Then suddenly the girl rose to her feet, took the letter from her blouse, and began tearing the sheets of paper into bits. When her hand was full of the tiny fragments, she cast them upon the waves before her.

"It would appear that something is settled," the young man remarked dryly, keeping his seat.

"It will be." Her tone was firm and definite as she resumed her seat beside him.

"Why put it in the future?" he asked.

"It is both present and future—present for me, but future for—anyway, the answer is future. I can't do it here." Nancy laughed strangely as she spoke the last sentence.

"Oh, I understand. The answer to the letter—or whatever

it is. No, of course you can't answer it here. But—," for a moment he hesitated and his tone became gently appealing. "But, the thing I am concerned about most just now is your relationship to Jesus Christ. When that relationship is as it should be, then your decisions will be as they should be. Will you really come all the way back to Christ, to His Word, to all He has for you of joy and blessing? Will you? He wants you. He wants to give you His very best. He pleads with your heart, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest'; 'Return unto Me for I have redeemed thee'; 'I have blotted out as a thick cloud thy transgressions.' His death on Calvary covers the past, the present, and the future. His resurrection is the guarantee of power and victory for our lives day by day. Christ is the only One Who can satisfy. Only He can give joy. Only He can meet the need of these poor weak lives of ours. Will you come all the way back to Christ? Will you?" he pleaded.

"I will. I—I have," Nancy responded with definiteness.

"All right. Let us thank Him," the youth said simply and reverently.

What a prayer it was. Nancy had never heard from young lips such worshipful straightforward talking with God. It amazed and thrilled her, and her heart was warmed toward the Saviour as it had never been before. She realized His presence and bowed her soul to Him. When the young man ended his petition, he spoke quietly to her, "Suppose you tell the Lord you have come back to Him. Will you?"

Nancy responded in simple trustful attitude. "Lord Jesus, I have come to Thee. I'm through with the other life. You have made me see how wrong it is. You know all the rest. Amen."

"Amen," said the voice beside her. "Now, don't you think you better be getting home," he continued, rising to his feet. "I think it is getting late. May I see that you get there safely?"

Silently Nancy rose from her seat and the young man guided her up the path from the water's edge.

"Tell me," it was she who spoke first. "Where in the world did you come from and how did you happen to be here?"

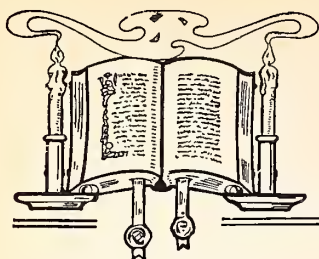
"To tell the truth, I didn't *happen* here. It was the Lord who directed my steps. I was out for a walk along the other end of the lake. I started back to the house where I am visiting a friend, but I felt impelled to retrace my steps, and come over in this direction along this path. You were at the end of it. I'm sure that the Lord sent me here."

"And—I'm sure, too. I can't explain what happened inside of me when you said, 'I am a Christian. Do you know what that means?' I had decided I wasn't, but when you said that, everything I'd tried to forget—God, Christ, the day I accepted Him as my Saviour—all those things stood out in bold relief against the background of—of—well, all I have been doing recently with a certain crowd. They are not Christians. I am afraid they are really bad, although I have tried to persuade myself they are not. I was trying to have a good time. But, I wasn't, really. Then it all climaxed tonight. That letter. It had the promise of everything I had wanted. I never wanted anything so much in my life. I had almost decided to go in that direction. It seemed I didn't have the power to do anything else, even though I was afraid to do it. But when you began quoting the Bible, I gave up. I could not resist the Lord. I knew He was speaking to me and had sent you here to help me. I can't thank you enough for what you have done for me tonight."

"How interesting, and just another answer to the question of the Scripture which says, 'Will He not go after that one until He find it?' You can believe the Bible now more than ever since—," he hesitated, but she supplied the words: "Since God worked a miracle to set me straight. Yes, I do believe more than I ever did before. But I can't understand how I could have accepted all the atheistic ideas of that crowd I was running with."

"Well, that is really not hard to answer. You had turned away from the Lord. Since Christians still have a sinful nature (we do not lose the Adamic nature—the entity of sin within us—when we accept Christ), you had really become fully the servant of that sinful nature as Romans 6:20 tells us. Christ gives us a new and righteous nature—His own life

(CONTINUED ON PAGE 363)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

FOURTH QUARTER, LESSON 9

SUNDAY, DECEMBER 1, 1940

AN EXACTING DISCIPLESHIP

Lesson Text: Luke 9

Printed Text: Luke 9:49-62

Devotional Reading: Matthew 16:24-27

Golden Text: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

King James Version

Luke 9:49 And John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem,

52 And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

53 And they did not receive Him, because His face was as though He would go to Jerusalem.

54 And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head.

59 And He said unto another. Follow Me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

LESSON EXPOSITION

"An exacting discipleship" implies rigid and strict regulation. It is always blessed to remember though that our Lord and Saviour said, "My yoke is easy, and My burden is light," and that the restrictions which God imposes on His children are for their own good, rather than to deprive them of joy. It is our hope and prayer that teacher and scholar alike will get the joyous slant toward "an exacting discipleship."

We arrange the material for this lesson in the following manner: I. A Principle (Luke 9:49, 50); II. A Purpose (Luke 9:51-56); III. A Precept (Luke 9:57-62).

I. A PRINCIPLE

Luke 9:49, 50

The *principle* before us is the one laid down by Jesus Christ Himself concerning single service—"No man can serve two masters; for either he will hate the one and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." The very fact that this man was casting out demons in Jesus' name was abundant evidence to our Lord that this man was a true servant of Himself. Some time later certain of the vagabond Jews, exorcists, took upon themselves the privilege of commanding demons to depart in the name of Jesus, and the man in whom was the evil spirit leaped upon them, and overcame them, and prevailed against them, so that they fled from the house naked and wounded. (See Acts 19:13-16.) Thus was vindicated Jesus' own testimony in this matter. At one time the Pharisees, amazed at Christ's power to heal and release from the bondage of demons, accused Him of casting out demons by Beelzebub, the prince of demons. But Jesus caught them in the meshes of their own net. If their own sons (the prophets) cast out demons by the power of God, then He Himself must of necessity employ the same power, for a divided house cannot stand. "Ye cannot serve God and mammon."

The individual application of this principle is set forth by Paul in Romans 6:16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

Not only is the fact set forth that a person can only serve one master, but the truth is also evinced that a man *must* serve one master. The natural man likes to think of himself as a master of his own fate and captain of his own soul. But under this impression he is as blind as the bigoted Pharisees to whom Jesus was speaking in the eighth chapter of John. Jesus told them that the truth would make them free. It takes no stretch of the imagination to conceive of their haughty demeanor as they answer: "We be Abraham's seed and were never in bondage to any man." One might be inclined to excuse their forgetting the Egyptian bondage; the Canaan, Midian, Ammon, Moabite, and Philistine oppressions of the judges period; the Assyrian and Babylonian captivities; but how in the world could they forget that at that very moment they were under the dominion of Rome? It is conclusive proof of the deception of the heart of man (Jer. 17:9). And then Jesus restates the logical inference of the principle: "Whosoever committeth sin is the servant of sin." But, "If the Son therefore shall make you free, ye shall be free indeed." All men are servants of "sin unto death" or "obedience unto righteousness." "Ye cannot serve God and mammon," but man is so constituted that he must serve one or the other. Therefore, the disciple of Jesus Christ must have an eye single to Him and His glory if he will be free from the thralldom of sin.

II. A PURPOSE

Luke 9:51-56

The substance of the great *purpose* mentioned in this section is contained in these words—"He stedfastly set His face to go to Jerusalem." Knowing that the time was at

hand when He should be offered up, He steadfastly set His face to accomplish His eternal purpose. Foreordained to death on the cross before the foundation of the world, how He was straightened until this be accomplished! But as He set His face to go, He knew what would befall Him there. He knew of Satan's malicious attack to bring Him to a premature death. He knew of His apprehension and humiliation at the hands of the mob. He knew of the perfidy of His friends. And most of all, He knew that He faced the wrath and judgment of God the Father for sins not His own. But love that surpasses knowledge held Him to this eternal purpose as He steadfastly set His face to go to Jerusalem.

This eternal purpose, that brought our Lord Jesus Christ into the world, must be kept in mind by the disciple. He came into the world, not to destroy men's lives, but to save them. Two zealous disciples, really concerned about the treatment accorded Jesus, thought He should call down fire from heaven and destroy the Samaritan village that would not receive Him. How little they knew then of the great heart of love that sent Him into the world to seek and to save sinners. With the spirit revealed by James and John in this incident, they were certainly a long way from being true disciples of Christ. However, they went the distance, and especially is this true of John, for He became the greatest exponent of the love of Christ that the world has ever known.

D. L. Moody had to learn this truth to become a great soul-winner. A young man from London came to preach for him in his Chicago church. The young man preached for six nights on the text, John 3:16. Mr. Moody says that this young man's ministry changed his whole life and ministry. Thereafter, the love of Christ was the constraining force of his messages. An old Arabian proverb runs thus: "The neck is bent by the sword, but heart is only bent by heart." Love is irresistible. The true disciple of Christ must ever keep in mind the inexpressible love that held our Lord to this eternal purpose—to go to Jerusalem and there die for the sins of the world.

III. A PRECEPT

Luke 9:57-62

The *precept* before us in this last portion of our lesson is—Christ's disciples must renounce worldly allegiances. The apostle Paul reiterates the same truth to Timothy—"No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him to be a soldier."

Three different persons as potential disciples of our Lord come before us in this section.

The first person volunteers his fidelity and allegiance. However, we feel inclined to raise a question mark about his motive. Our Lord's answer seems to anticipate the man seeking worldly prominence and prestige, or else Jesus wished to make it very clear that such things were not attendant upon his discipleship. The man who would follow Christ must renounce any claim to such. Conversely, he must rather, "Go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13). Christ has seen fit to bestow honor on His faithful servants, for many of our great men have been raised to eminence through faithfulness to Christ; but they did not get this honor by seeking it. "Before honour is humility" (Prov. 18:12).

The second person is one that is definitely called of the Lord. He indicates willingness, but desires time before he steps out for the Lord. The oriental expression, "suffer me first to go and bury my father," does not necessarily imply that the father was already dead. Rather, the thought is that this called person might tarry until after his father had passed on, and then inherit the property; after which he would follow the Lord. But Christ says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." It is not that Christ demands indigence, for some saints of God have been blessed with a stewardship of wealth; but Christ must have first place in the life of him who would be His disciple. It has been aptly stated, "Christ must be Lord of all, or He will not be Lord at all." "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." However, things soon fade into insignificance and take on an infinitesimal place in the light of His glory and grace.

The third person also volunteered, but desired time to bid adieu and set his affairs in order. But Jesus would have

him understand the same thing David told the priest, Ahimelech: "The king's business requireth haste." The servants of Christ must realize the urgency of His work and push on. How can one who has caught a vision of souls, for whom Christ has died, passing into a Christless eternity, ever pause in his work and look back? The plowman who would steer a straight course dare not look back, for inevitably a crook in the furrow will occur. Jesus Christ wants workers today who will say with the apostle Paul: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

How it must grieve God to have to include in the inspired records, "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle" (Psalm 78:9). In the day when rewards are handed out to the faithful, there will be irremediable regrets on the part of those who turned back in a day when God counted on them to stand fast.

THE LESSON ILLUSTRATED

Robert E. Wilder, founder of the Student Volunteer Movement, was the son of a missionary who spent thirty years in India. When Wilder's father was dying, he called his sons and said, "In my college days I tied with a man named Foote for first honors in scholarship. When he learned of my plan to go to India, he said to me, 'Wilder, you are a fool to bury yourself among the heathen. You can make a fortune at law.' I told him the selfish life was the buried life."

"After I reached India, I corresponded with him for a time and then his letters ceased. On my return to America, I found that he had amassed a fortune and married a beautiful girl. Through financial reverses he lost his money and he finally took his own life."

"For twenty years, your mother and I have been the only ones to hold up Christ among four millions."

An old low caste woman in India was once asked the price of a temple in process of building. She turned to the missionary in surprise and said: "Why, we don't know! It's for our god. We don't count the cost." We should certainly do as much for Christ as the heathen do for their gods. Real love finds joy in sacrifice as well as in service.

—The Moody Monthly

POINTED QUESTIONS ON THE LESSON

1. Can a person be neutral to Jesus Christ? (Matt. 12:30; Luke 11:23; John 3:18; 3:36)
2. Is there a power which is superior to Satan and the demons? (Col. 2:15; Heb. 2:14)
3. Is every sinner under bondage? (John 8:34; Rom. 6:16; 7:23; Gal. 4:3)
4. How can a man become free from bondage? (John 8:36; Rom. 7:24, 25a; 8:2)
5. What was Jesus' purpose in coming into the world? (Luke 9:56; 19:10)
6. When was the death on the cross planned? (II Tim. 1:9; Titus 1:2; I Pet. 1:19, 20; Rev. 13:8)
7. Did Christ shrink from the cross? (Isa. 50:5-7; Luke 9:51)
8. Why was the Lord Jesus willing to go to the cross? (John 3:16; 15:13; I John 3:16)
9. Does the Lord desire steadfastness in the life of the disciples? (I Cor. 15:58; Col. 2: 6, 7)
10. What should be the constraining force in the life of the disciple? (John 15:12; II Cor. 5:14; Eph. 5:2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Today's lesson is found in Luke 9:49-62. You will notice in verse fifty-six the purpose for which Christ came to this sinful world. Here we read, "The Son of Man (the Saviour) is not come to destroy men's lives, but to save them." Yes, we are sinners, but God loves sinners, and sent His dear Son, the Lord Jesus, to die for our sin, that He might save us. Too often we think that because God hates sin, that He will destroy the life of man because he has sinned. It is the love of God that makes it possible for sinners to be saved. Let us say John 3:16 together: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in

Him should not perish, but have everlasting life."

After God saves us, He wants us to be His disciples. His desire is that we might answer His call, "Follow Me." For so long we have followed our own ways, or the ways of sin, but God wants us to follow Him. To follow Him not only means just to follow behind, but to live as a Christian, that others might see in you a life that shows that you are a Christian.

You will notice that in the reading of our lesson today, that there are several who say they will follow the Lord, but they fail to see what is involved in following the Lord. One man wants to take care of all his business first, and then when that is done, He will follow Jesus. The other man boasts of the fact that he will follow the Lord Jesus, no matter where it may be. He failed to see that the path that the Saviour trod was not always a pleasant path. The Saviour reminds him that the foxes have holes where they may go to find shelter, but He does not have a place to lay His head. Then the next man who says he will follow the Saviour, wants to go tell all of his friends goodby, and then he will follow.

When the Lord Jesus says, "Follow Me," what will be your response? Are you going to put Him off, and wait awhile

until everything in life is settled? Or, will you want a little time to think it over, and tell all of the old friends goodbye? Perhaps you may even boast of the fact that you are going to follow the Lord all the way, and then afterward find out the path was not so easy.

Did you ever stop to think that Jesus went all the way to the cross for you? Nothing stopped Him, for He loved you. Satan tried in many ways to turn Him from the cross, but Jesus came to this world to die, and He went all the way. He loved you, and gave His life for you; now He says, "Follow Me." What kind of a follower will you be? Will His love so constrain you that you will gladly say, "Yes, Lord I will follow You." And in following Him, you will say and do those things that He would have you do. Then you can sing,

Following Jesus, ever day by day,
Nothing can harm me, while He leads the way:
Sunshine or shadow, whate'er befall,
Jesus my Saviour is my All in All.

Yours in His love,
Aunt Anna

FOURTH QUARTER, LESSON 10

SUNDAY, DECEMBER 8, 1940

A GOOD NEIGHBOR

Lesson Text: Luke 10:25-37

Devotional Reading: Luke 19:13-18

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27).

King James Version

Luke 10:25 And, behold, a certain lawyer stood up, and tempted Him, saying, Master, What shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how redest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And He said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

LESSON EXPOSITION

Our hearts are always rejoiced when we have occasion to look at this very familiar portion of Scripture. Every person who has ever attended Sunday-school knows the story of the Good Samaritan. So we are grateful that our committee has again arranged for a study of this remarkable incident.

We find the material falls into four questions and four answers. So we have for our outline: I. Questions One and Two and Answers One and Two (Luke 10: 25-28); II. Question Three and Answer Three (Luke 10:29-35); III. Question Four and Answer Four (Luke 10:36, 37).

I. QUESTIONS ONE AND TWO AND ANSWERS ONE AND TWO

Luke 10:25-28

It was no new thing for Jesus to have question after question hurled at Him in an effort to ensnare Him in some manner. Unquestionably this lawyer, schooled in all the law, anticipated no difficulty as he encountered this young Teacher. Surely, he thought, he could intrigue Him at some point of the law. That his motives were questionable is plainly stated—he "stood up, and tempted Him." The way he asks the question is also significant, "What shall I do to inherit eternal life?" A casual reading might fail to distinguish any difference between this question and the one the Philippian jailer asked Paul and Silas, "What must I do to be saved?" However, the Greek text in the case of the Philippian jailer indicates a simple question—"How can I be saved?" In the case

of this lawyer, the thought of his question is, "What deed may I do, having done, I may expect eternal life as a reward?" Believing as we do that Paul gave the Philippian jailer the clearest answer possible, we might wonder why this lawyer did not receive a similar answer. But one can easily imagine His cynicism had Jesus said, "There is nothing you can do, simply believe on Me." Let us remember that Jesus knew the thoughts and intents of the heart and He was the Master Teacher. His answer was the best that could have been given.

"What is written in the law? How redest thou?" The lawyer's question is countered by this question from our Lord. If he knew all about the law, then he should be able to answer his own question.

He was able to. He knew the law. He summed up the Ten Commandments in the same manner that our Lord did on another occasion. This other time was when another lawyer approached Him and tried to ensnare Him. He asked Jesus what was the great commandment in the law. (See Matt. 22:35, 36.) It is singular that these answers should be identical. However, such was the case. The answer concerning the good thing he might do to inherit eternal life was—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Then to this well-informed answer we have Christ adding His confirmation: "This do, and thou shalt live."

But how shall we interpret this answer? Did not Paul

say to the Romans, "Therefore by the deeds of the law there shall no flesh be justified in His sight"? And to the Galatians he said, "Knowing that a man is *not* justified by the works of the law." And here Christ is telling this man to keep the law and he shall live. To say that Christ did not deceive this man is superfluous: His very nature precluded any semblance of deception. But Paul spoke by inspiration, so, he also was correct. We must conclude that they were both right. God has promised eternal life to those who meet the requirements of the law. Christ's promise to this lawyer is adequate proof, but we cite two other Scriptures adding their confirmation, Galatians 3:12 and Romans 2:13. But in the same breath that this promise is made, God also states that this is an utter impossibility to sinful man. So then Paul tells the Galatians, "the law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3:24). It was God's intention that when Israel looked at the requirements of a holy law they would immediately see their utter helplessness and in their extremity turn to Christ, where every provision for man has been made.

II. QUESTION THREE AND ANSWER THREE

Luke 10:29-35

It is evident that this lawyer is certainly seeing some of this divine truth from the Master Teacher. He begins now to parry, "And who is my neighbor?" Salvation by law-keeping was taking sterner aspects all the time. It is interesting here to recall how Christ dealt with the rich young ruler in a manner very similar to this lawyer. The rich young man had even a larger dose of vitamin I than this lawyer, "What good thing shall I do, that I may have eternal life?" "If thou wilt enter into life keep the commandments" was the answer. And Jesus specifically named, "Thou shalt love thy neighbor as thyself" among them. With pride born more of ignorance and self-deception rather than wilful deception, this young man answered, "All these have I kept from my youth up: What lack I yet?" So Jesus, knowing that if he really loved his neighbor as himself, he would not be reluctant to distribute his wealth among the poor, suggested that he do this. But the rich young man went away sorrowful, for he had great possessions. One test was all that was needed to prove how far short he came of keeping the commandments. Jesus not only taught by precept but also demonstrated the truthfulness of His teaching.

So Jesus begins His answer to this third question. Controversy has arisen as to whether this is a parable or a true incident. We believe that our Lord's language admits no other interpretation than an actual incident. Every detail of this story is pregnant with significance. Jerusalem means, "City of Peace." It is elsewhere in the Word called, "the City of God," "the perfection of beauty," "throne of the Lord," "Holy City," "City of Truth" and many other such names. This certain man was on his way from Jerusalem to Jericho.

Jericho was known as the "City of the Curse." Joshua pronounced a curse on the man who should rise up and rebuild this city after he destroyed it. And in the days of the wicked king Ahab, Hiel rebuilt the city. So we see this man on his way from the "City of God" toward the "City of the Curse."

In John 10:10 Jesus Christ definitely identifies the thief with the Antichrist who comes to kill and destroy.

Raiment or clothing is always symbolical of righteousness in God's Word. (See Isa. 64:6 and Rev. 19:8.)

Death in the Scripture always means separation.

So we have the story of fallen man in this incident. God created him righteous, but he fell into the machinations of Satan and is left unclothed and dead in trespasses and sins and eventually destined to die the second death which is eternal separation from God.

Now, let us see if there is any help for him.

The priest and the Levite come along. These two represent the law. (See Heb. 7:11.) They could not help him at all. They could tell him how to keep from falling into sin, but a man dead in trespasses and sins does not need instructions—he needs life.

But a Samaritan came by. These Samaritans were hated by the Israelites. One will recall that the woman of Samaria expressed surprise that Christ, being a Jew, should even speak to her (John 4:7-9). In this incident, Jesus is picturing Himself as the despised Samaritan. "He is despised and

rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

But this despised and rejected one sees the helpless man and comes where he is, and our Lord says, "He had compassion on him."

This word "compassion" is of significance to our interpretation. Twelve times the Greek word (*splagchnizomia*) translated "compassion" occurs in the New Testament. In every passage, except this one, it refers to the compassion of Christ; ten times directly and twice in parables concerning Him. The word, "compassion" is used in other connections in the New Testament, but it is so translated from other Greek words.

This compassionate one, then, comes and binds up his wounds, pouring in oil and wine. The oil is symbolical of the work of the Holy Spirit. (See Mark 6:13.) The wine symbolizes the blood of Jesus Christ which cleanses from all sin. (See Matt. 26:27, 28.)

And then he takes the man to a place of safety. Thank God, Jesus Christ is able to save and to keep. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

And the Good Samaritan becomes surety for the man. He promises to assume full responsibility for this man's obligations. "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Jesus Christ assumes full responsibility for the sins of those who believe on Him (I Pet. 2:24; Isa. 53:6). "Put that on mine account" is Paul's way of stating this wonderful truth. Praise God, the debt of sin has been fully paid.

The last thing we note is that this Good Samaritan said, "I come again." He is coming again, but not to be despised and rejected. The next time, He is coming in the clouds of heaven with power and great glory.

III. QUESTION FOUR AND ANSWER FOUR

Luke 10:36, 37

And now Jesus asks the lawyer a question: "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" Who is he that is fulfilling the righteousness of the law?

The lawyer is now in a predicament. Must he admit that the despised Samaritan is more righteous than those doctors of the law? The best that the poor man can answer and be honest is, "He that showed mercy on him."

And then our Lord Jesus Christ drives home the truth so that it is doubtless firmly fastened on the man's consciousness. Showing mercy is a certain earmark of a child of God. (See lesson on the "Golden Rule," November 10.) So we raise the question again about the clarity of Christ's teaching to this man. Why did He not answer him as did Paul the Philippian jailor? We believe the difference is this: the Philippian jailor was a willing soul ready to accept divine truth, while this lawyer needed to be shown his natural weakness and his need of being saved by grace divine. And furthermore, we believe that he came to a realization of this. We are sure that he understood the truth Christ uttered in the Sermon on the Mount: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And we know that if he came to the place of willingness, as did the Philippian jailor, that he knew that this righteousness "is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

THE LESSON ILLUSTRATED

When I sit by the fire I wonder if I am really the man who has suffered so much—who has been so desperate—who has been rescued from such mire. I look at these hands and wonder if these are the hands that have wrought such mischief. I think, also, of the twenty years I had no fire to sit by.

May I tell you how God saved me?

This is my prison record—

Twelve years for attempted murder of a police sergeant—after drinking a few glasses of brandy we (three of us) battered him with his own truncheon till we thought him dead. Three years for the attempted murder of the landlord

of a hotel. Three years for receiving stolen goods. Three years for burglary. I was the convict who attacked the warders—and led the others on. I was confined to cells for forty-six weeks, and for two of them my hands were handcuffed behind my back. I was even washed by the other prisoners.

I had not long been released when, one Sunday evening, I walked down a street in—and read the poster outside a mission hall. I decided to enter. All the money I possessed was one shilling six pence. My heart was as cold as the flagstones on which I walked. I was more desperate that night than I had ever been. I could have committed any crime. I had not shed a tear for years.

I began to listen to the singing. Then, after a while, the preacher said: "The devil takes all from a man—friends, home, and self-respect—all he has, and at the finish he takes his soul as well and damns it forever. Christ gives all to a man—peace, joy, contentment and everlasting life. If there is a poor lost soul here, without a friend knowing where he is, who thinks there is none to love him, Jesus loves you, Jesus will find you."

The tears began to race down my cheeks, and I murmured, "Jesus of Nazareth, I am lost indeed; find me. He heard me? Oh, yes!"

POINTED QUESTIONS ON THE LESSON

1. Is it possible to *earn* eternal life? (Eph. 2:9; II Tim. 1:9; Titus 3:5)
2. Since man is helpless, has God made a provision which is entire of mercy and grace? Rom. 3:24; 5:1, 2; Eph. 2:8; Titus 3:5-7)
3. What was God's command concerning neighbors or strangers? (Lev. 19:18, 34; Matt. 19:19; 22:39)
4. What should be our attitude toward God? (Deut. 10:12; 13:3; 30:6; Joshua 22:5; 23:11; Mark 12:29-33)
5. According to both prophecy and fulfilment, was the despised Samaritan typical of the Lord Jesus? (Ps. 22:6, 7; Isa. 53:3; Matt. 26:67; 27:29-31)
6. In dressing the wounds, is the Samaritan a picture of One Who heals the sinner? (Ps. 147:3; Mal. 4:2; Luke 4:18; I Pet. 2:24b)
7. Has the Lord assumed man's responsibility for sin? (Isa. 53:6, 11; John 1:29; Gal. 3:13; I Pet. 2:24)
8. What is the duration of the provision made for our safety? (John 10:28; II Tim. 1:12; Heb. 7:25)
9. Like the Samaritan, has our Saviour promised to return? (Acts 1:11; I Thess. 4:16-18)
10. Should mercy characterize the Christian? (Prov. 3:3, 4; Eph. 4:2, 32; Col. 3:12; I John 3:18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

How would you like to have a Bible story for your lesson today? We find this story in Luke 10:30-37. There was a man who took a journey, and he went down from Jerusalem to Jericho. This was a dangerous road to travel, and we are told that he fell among thieves. They beat him, and took all that he had. Then they left him lying on the side of the road,

helpless and wounded. The poor man can do nothing to help himself, and he must wait until someone comes along the road.

Down the road we see a priest. He is on the same side of the road, and when he comes near and sees the man, we think surely he will help. But, look, the priest is crossing the road. He does not want to help, and so he crosses over to the other side.

Not far behind the priest comes a Levite. The Levite helps in the services at the Temple. The poor man waits, hoping that the Levite will give him a helping hand. Now the Levite comes a little closer than the priest did, but he just comes close enough to see the man, and then he too, crosses over to the other side of the road. Perhaps he saw the priest cross the road, and thinks it is all right to do the same. The trouble is that both the priest and the Levite are only interested in themselves, and do not see the needs of others.

But now we see another man coming along the road. He is riding on a mule. Will he do as these other men have done? Will he come just so far, and then cross to the other side of the road? This man is a Samaritan. The Jews and Samaritans have no dealings with one another, but this Samaritan is different. He looks ahead and sees that a man is lying by the side of the road. Yes, he even realizes that the man is wounded and helpless. He comes right to where the man is. He binds up his wounds, and then puts him on the back of his beast, and leads the animal to the nearest inn. Here he tells the innkeeper to take care of the man. He must go on his journey, but he will come back again, and if the innkeeper has to use more money than he left for the care of the man, then he will make it good. He did all he could for the man, and did not expect him to pay it back. He did it because he loved him, and because he knew that the man could not help himself.

This is the story that Jesus told to a man who asked Him this question: "Who is my neighbor?" After the Saviour finished telling this story He said to the man, "Which of these three, thinkest thou was neighbor unto him that fell among thieves?" The man that showed mercy to the wounded man was a neighbor. He saw the need of others, and gave a helping hand. There are many around us today who are in need. They not only need to be helped with the incidents of daily things, but they need the Saviour. They are helpless to do anything for themselves. They know they are lost in sin, and cannot help themselves. They need to know the Saviour.

You, who are Christians, can tell them the story of Jesus and His love. Your playmates who do not know Jesus as their Saviour, are just like this man who fell among thieves on his way from Jerusalem to Jericho. They need help, and are waiting for someone to come their way and help them. Many of their friends have passed by on the other side. The Saviour wants you to stop and tell them how they might be saved. Jesus is the true Samaritan, for He it is who can meet their every need. He paid the debt of sin, when He gave His life on the cross of Calvary. He has gone to glory now, and will come back again to receive us unto Himself. Until then, let us keep telling the beautiful story of His love to those around us that they might know Him as their Saviour too.

Yours in His matchless love,

Aunt Anna

FOURTH QUARTER, LESSON 11

SUNDAY, DECEMBER 15, 1940

JESUS TEACHES HIS DISCIPLES TO PRAY

Lesson Text: Luke 11
Printed Text: Luke 11:1-13
Devotional Reading: Psalm 121

Golden Text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

King James Version

Luke 11:1 And it came to pass, that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

2 And He said unto them, When ye pray, say, Our Father Which art in heaven, Hallowed be Thy name. Thy Kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and

I have nothing to set before him?

7 *And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.*

8 *I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

9 *And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

10 *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

11 *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*

12 *Or if he shall ask an egg, will he offer him a scorpion?*

13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*

LESSON EXPOSITION

"A prayerless disciple is an obstacle in the way both of God and man," said Dr. A. T. Pierson. Since God's Word and human experience both bear him out in this, we believe that this ought to be an irrepressible challenge to every Christian to get down on his knees and pray the prayer of the disciples—"Lord, teach us to pray."

For our outline on this lesson, "Jesus Teaches His Disciples to Pray," we arrange the material in the following manner: I. Prayer, Divine Example and Precept (Luke 11:1-4); II. Prayer, Human Need and Perseverance (Luke 11:5-10); III. Prayer, Infinite Love and Provision (Luke 11:11-13).

I. PRAYER, DIVINE EXAMPLE AND PRECEPT

Luke 11:1-4

It seems that one would need look no farther than the example set by our Lord Jesus Christ to prove the credibility of Dr. Pierson's observation. If the Son of God needed to pray, how much more do we frail creatures of dust need to literally assail the throne room of God with our petitions. Why Jesus Christ felt the need of prayer is incomprehensible, not to mention immaterial, to us; suffice it to say that He did. We have the divine example before us in this lesson, "He was praying in a certain place." Jesus often resorted to trysting places where He spent long hours in prayer. One place we read: "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer" (Luke 6:12); in another: "And it came to pass as He was alone praying"; and another: "He took Peter and James and went up into a mountain to pray." Jesus was exemplary in His prayer life. Incidentally, we might say to those who see Him only as an example, that if they would spend more time following Him in this example that He set, they might come to understand Him fully in the other phases of His incarnate work.

Then as His disciples find Him praying they request Him to teach them to pray as John taught his disciples. So Jesus now teaches by precept as well as by example, giving them the prayer, familiar to every Sunday-school scholar as the Lord's prayer.

It were well that we properly locate this prayer dispensationally, for we do believe that misunderstanding can come from its indiscriminate use. This prayer belongs to the nation of Israel in the Tribulation. Not that we cannot conscientiously repeat it as we have often done in unison during services, but that we believe that we can pray more scripturally during this age. We believe that the language of this prayer our Lord taught to the disciples marks its dispensational setting definitely.

That the teaching Jesus gave to the twelve disciples frequently had direct significance for the nation of Israel (particularly the 144,000) in the Tribulation is inescapable. Chapters ten and twenty-four of Matthew's Gospel will convince any careful student of this. We believe that Jesus was employing this same principle as He taught the disciples on prayer.

In the first place Jesus taught them to pray for the coming of the Kingdom—"Thy Kingdom come. Thy will be done, as in heaven, so on earth." Now it is not wrong for us to pray for the coming of the Kingdom. But we of this age are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This is the Church's hope and expectation and we know that this is the next event in God's great prophetic program. The prayer for the coming of the Kingdom is for an age when Kingdom preaching and Kingdom signs shall be in evidence.

"Give us day by day our daily bread" is not an unscriptural prayer for this age, yet we are not limited to asking God for only daily provision. Mission compounds and many sim-

ilar Christian institutions would be severely handicapped if they could only buy food day by day as the funds came in. This request for day by day supply is for a time when God has chosen to make daily miraculous provision for His people. This will be for the woman of Revelation 12:6, 14 (Israel), and the time will be the last half of the Tribulation. A little preview of this miraculous provision that God makes for Israel during the last 1260 days of the Tribulation is given us in God's care of Elijah in the three and one-half years of Israel's famine and drought. During the first part of this period Elijah was fed daily as ravens brought him bread and flesh. (See I Kings 17:1-6.) Israel's daily provision of manna during the thirty-eight years of wandering in the wilderness at the Exodus also pictures this tribulational experience of God's chosen nation.

"Forgive us our sins; for we also forgive every one that is indebted to us." When we come to this portion of the prayer it is imperative that we keep in mind that this prayer is only for saved people. Saved people can only seek forgiveness as pertains to their fellowship with God on the basis of their forgiveness of others. The unsaved person comes to God and seeks forgiveness on the ground of Christ's finished work on the cross; human works enter in not at all. But after a person is saved, when fellowship is broken by sin (Isaiah 59: 1, 2), then confession of that sin and forgiveness of any involved person is necessary to have God's forgiveness and fellowship restored. (See I John 1:9 and Matthew 6:14, 15.) Briefly stated, our relationship to God is based on faith in Christ, but our fellowship is conditioned on confessing and forsaking sin.

"And lead us not into temptation, but deliver us from the evil one." These words again place the tribulational stamp on this prayer. When we turn to Revelation twelve we find the nation in a predicament where they will certainly be praying this prayer. It will be at this time that the serpent will be making a desperate attempt to destroy the woman. Then it will be that the woman will cry out in the travail of her soul, "Lead us not into temptation, but deliver us from the evil one." It will be noted that in the Authorized Version only the word "evil" appears, but the Greek construction is identical with that of Matthew 13:38 which is translated "the evil one." We believe this is a petition in Israel's greatest hour of anguish asking for complete and final deliverance from Satan.

Thus Jesus taught by prayer and by precept. While the specific requests belong primarily to Israel, the beautiful spiritual approach to God can be applied to any prayer. Joseph Flacks, godly Hebrew Christian who recently went home to be with the Lord, beautifully pointed out the elements of worship in this exemplary prayer. First, the relationship is indicated—"Our Father." Then we see reverence—"Hallowed be Thy name." Third, complete resignation is indicated—"Thy will be done." With this estimable approach to God one is now ready to present his requests to which the rest of the prayer is given over.

II. PRAYER, HUMAN NEED AND PERSEVERANCE

Luke 11:5-10

God is moved by our need and our importunity in asking. "For we have not an high priest which cannot be touched with the feeling of our infirmities . . . Let us therefore come boldly unto the throne of grace." We have no promise of having all of our selfish desires, for James says, "Ye ask and receive not, because ye ask amiss"; but we do have a definite promise concerning our needs: "My God shall supply all your need according to His riches in glory by Christ Jesus."

Because God does know every need, He sometimes withholds from His child that for which he asks, and then it is

that perseverance avails. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." When God sees this need of patience, He will provide for this need by withholding. God is mightily pleased at such times when His child learns to maintain his confidence and patiently perseveres with his petitions until he has his requests or otherwise learns the mind of God in the matter.

III. PRAYER, INFINITE LOVE AND PROVISION Luke 11:11-13

If there is one truth in our lesson today that seems to need accentuating above all others, it is this one: God's infinite love in providing for His own. We are told to "be anxious for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." If earthly parents can be trusted to give good gifts to their children, how much more can our Heavenly Father, Who loves us infinitely? How much anxiety and care might be alleviated, and how much better God would be pleased if we would learn to come to God and believe that He will give us only what is best. How happy every child of God might be if he would place implicit confidence in such a wonderful promise as Psalm 84:11: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly."

The prayerless disciple is not only an obstacle, but is also a cheat. He is cheating himself out of immeasurable blessing by failing to appropriate through prayer the things God has for him. He also cheats others by failing to let God make his life a channel of blessing. Prayer is the breath of the Christian. Breathe deeply! It will fill you with vigor, vitality, and victory.

THE LESSON ILLUSTRATED

Dean Brown of Yale University, in his 1923 Gladden Lectures, quotes the following historical incident: "When General Grant was slowly dying of cancer at Mt. McGregor, an old friend, General Howard, was visiting him. He was speaking to Grant of the distinguished service he had rendered the country, and how he would always be held in high esteem for his part in preserving the Union, but Grant waved all this aside; he was thinking of other and higher things. He knew the piety of his old comrade, that it was as genuine as his valor. 'Howard,' he said, 'tell me something more about prayer.'"

The greatest experience that can come to any of us is to talk with God in simple, unaffected prayer as a man talks with his friend.

—1101 Illustrations for Pulpit and Platform

POINTED QUESTIONS ON THE LESSON

1. Does God meet impotent man's need through prayer? (Phil. 4:6, 7; 1 Tim. 2:8; Heb. 4:16)
2. Instead of awaiting the establishment of the Kingdom, what event do we of this dispensation anticipate? (1 Cor. 15:51-53; 1 Thess. 4:16, 17)
3. Did God supply Israel's physical needs in the past as He shall during the Tribulation? (Exod. 16:15; John 6:31; Rev. 12:6, 14)
4. How does the sinner attain fellowship with God? (Rom. 5:1, 2; Eph. 2:13, 18; 1 Pet. 3:18)
5. What breaks the believer's fellowship with God? (Prov. 15:29; Isa. 59:1, 2; Jer. 5:25)
6. How is communion restored? (Neh. 1:6-9; Ps. 32:5; Prov. 28:13; 1 John 1:9)
7. Can we pray for deliverance from sin and have the assurance that the provision for victory has already been made? (Ps. 34:17; 50:15; 86:7; Rom. 8:37; 1 Cor. 15:57)
8. Has the Lord promised to hear our cry and to meet

our exigencies? (Isa. 65:24; Jer. 33:3; Matt. 21:22; John 14:13, 14)

9. Dare we place full confidence in the Lord? (Ps. 56:9-11; Heb. 10:35, 36; 1 John 5:14, 15)

10. Is God's provision always best? (Ps. 34:9; 37:4, 5; 85:12; Matt. 6:33; Phil. 4:19)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Do you pray? If you are a Christian, you should pray. When you pray, your Heavenly Father is ready to hear you, and He delights in having His children come to Him.

You would not think of living even one day without talking to your mother or father. When you are delighted over some incident of the day, you go to them and let them know all about it. And when you are sad or discouraged, what a joy it is just to tell them all about your difficulties. They seem to understand everything, and when you are through talking with them, you run away so happy and light-hearted. The difficulties did not leave, but you had talked to mother or daddy, and the burden of your life was lifted. And sometimes you just tell mother or daddy that you love them.

Your Heavenly Father wants you to come and talk with Him too. He wants you to tell Him of your love for Him as well as of the things that you need in your life. The Lord Jesus, Who is your Saviour, has made it possible for you to talk with your Heavenly Father. He has given you prayer as an avenue whereby you might come to God. Use prayer in your life to make all your needs known, and to tell your Lord how much you love Him.

If you pray, God has promised to hear you. In God's Word, we read that God hears and answers prayer. The Lord talks with you through that Word, and you in turn talk to Him by prayer.

In the eleventh chapter of the book of Luke, we read of the disciples coming to the Lord Jesus, and saying, "Lord, teach us to pray." They knew they should pray, but they wanted to know how to pray. The Lord Jesus did not give them a prayer to repeat, but told them to call upon the Heavenly Father. And in so many passages of the Bible we are told to "ask" of God. Do you ask God to do things for you? Do you ask Him to send food and clothing for your need? Do you ask Him to forgive your sins? Then, do you thank Him for dying for you on the cross of Calvary, and there paying the penalty for your sins? If you ask, God will do. Sometimes God's children ask just once, and then when prayer is not answered, they say, "I did pray, but no answer came." How many times did you ask daddy for something that you wanted very much? You did not stop by asking once, but you continually reminded him of his promise to get it for you. Now you knew that your daddy was going to get it for you, but he made you wait. Do you think he made you wait just because he wanted to punish you a little? No, I am sure that when he thought he could do it for you, he would be anxious to do it.

Sometimes when we pray to God for something, our Lord sees fit to wait before giving it to us. He heard our prayer the moment we spoke. He is not withholding because he wants to punish us in waiting, but He wants to teach us to continually come to Him day by day until He does see fit to send it. Too often we tire of asking, and just drop our petition. Let us trust God when we come to Him, and then thank Him for hearing us, and thank Him for the promise that He will supply. But above all, pray believing that God will not only hear, but answer. Then when God does send the answer to your prayer, it will not come as a surprise to you, but as an expected answer.

Yours in One who hears and answers prayer,

Aunt Anna

FOURTH QUARTER, LESSON 12

SUNDAY, DECEMBER 22, 1940

SHARING THE SHEPHERDS' JOY

Lesson Text: Luke 2
Printed Text: Luke 2:8-20
Devotional Reading: Isaiah 9:6, 7

Golden Text: "Glory to God in the Highest, and on earth peace, good will toward men" (Luke 2:14).

Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, Which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

LESSON EXPOSITION

It was indeed a time of great rejoicing when Jesus Christ came down to this earth in the form of a babe to accomplish redemption for mankind. We pray that every teacher of this lesson will be able to impart to their pupils some of this same joy. Our outline is as follows: I. Something Worth Hearing (Luke 2:15); II. Something Worth Seeing (Luke 2:16); III. Something Worth Telling (Luke 2:17-20).

I. SOMETHING WORTH HEARING

Luke 2:8-15

One of the grandest compliments ever paid Jesus Christ was the accusation that He was the Friend of sinners. He was the Friend of the weak, the poor, the downtrodden, the sick, and the helpless. God pity such if it had been any other way. The divine selection of one of the two groups to receive such a revelation of Christ's birth, is another demonstration of this infinite grace and solicitude. In the Luke account we are told that the shepherds received the information about Christ's birth. Now doubtless there are those who would think that God used poor judgment in selecting men of such lowly trade. Why was it that God ruled out merchants, Pharisees, and artisans, and selected shepherds? We believe the answer to be that this is another indication that salvation was for all kinds of men—not the favored few.

God divided His sentient or thinking creation into three groups—angels, demons, and men. The angels were created long before man; in fact, they were present at the foundation laying of the earth—Job 38:7: "When the morning stars sang together, and all the sons of God shouted for joy" (the two expressions "morning stars" and "sons of God" both refer to angels—we call this a Hebrew parallelism). However, the angels were not permitted to inhabit the earth; they therefore had no part in man's fall (although some of their number did sin), or his redemption. They are used by God in some cases to warn of special judgment or events. In this messenger role, they appear to the shepherds. They announce the birth of Christ. We doubt not that they would covet the privilege to continue to announce the coming of the Saviour of men, but God has left the job of preaching to men. Shall we fail Him?

As the angels announce the arrival of the Babe, Jesus, they refer to Him as the Saviour. All of His earthly life, Jesus Christ was the Saviour of men in *name*, but He was not the Saviour of men in *fact* until He died on the Cross (Isa. 53:5; I Cor. 15:3; I Thess. 4:14; John 11:51; Eph. 2:16; I John 3:16; Col. 1:20; Heb. 9:22). Modernists, Christian Scientists, and others are still contending that Christ's life was efficacious. Were we not warned that some would depart from the faith? It took shed blood in Egypt to provide an escape from the death angel, and it took the shed blood of Christ to provide an escape from the death penalty.

One of the signs of identification to the shepherds was to be the place of Christ's birth—a manger. Why a manger? Surely the King of Glory would have chosen a better place. The answer is that *there was no room in the Bethlehem inn*. The well-to-do had crowded the best Friend of man out of a commodious inn to a lowly manger. This physical picture of crowding out Jesus Christ at His birth, is a type of the spiritual reaction of men to His death. The well-to-do, in the main, have become too self-satisfied that Christ has no

place in their hearts or lives. We must sound the warning, that unless they accept the work of Jesus Christ, they will go to a Christless eternity.

The question has often arisen, "Why was man created?" The answer is, "To glorify God." An indirect reference to that is seen in the admonition to yielded Christians: "Therefore, glorify God in your body." It is seen even more clearly in the song of the angels. They praised God, singing, "Glory to God in the Highest." They were doing that which all of God's creation ought to do and will do some day (Ps. 148).

When men live close to God, within calling range, and on speaking terms, they can be identified by their avidity for spiritual things and quickness of response to the things of God. The shepherds were devout men to start with, else God would not have spoken to them. They proved their devotion to God by quickly responding to the call. When they arrived at Bethlehem, they had no difficulty in recognizing the Babe when they saw Him, for their hearts were spiritually tender.

II. SOMETHING WORTH SEEING

Luke 2:16

It seems to us that these men, the shepherds, along with the wise men (Matt. 2:1-2) were looking for the appearing of the God-man for glory. Their joy over hearing the announcement of Christ's birth was so great that it inspired them with holy haste. We like the dispatch with which they made their way to Bethlehem. Notice verse sixteen: "And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." These men wasted no time. The salvation of men was at stake. They were "diligent in business, fervent in spirit, serving the Lord."

As these men gazed upon that Babe in the manger, what did they see? Just an ordinary babe? There was the mother, Mary; and Joseph, the father, standing close by. It is possible that in physical beauty this Babe was no different than any other babe. Ah, but there was a difference! These men had been told by the angel that this little One was Christ the Lord, the Saviour of the world (vs. 11). They needed no proof of His virgin birth. They simply believed God, that this Babe was fully God and completely man. However, Mary and Joseph knew that this Babe had no human father (Luke 1:35). Here is Paul's reference to this same event: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). The shepherds themselves must have been familiar with the prophecies in Isaiah concerning Christ's appearance as being in the form of a baby: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Emanuel" (Isa. 7:14). And here is another: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

III. SOMETHING WORTH TELLING

Luke 2:17-20

Real joy is contagious. The angels could not keep their joy to themselves. They praised God so loudly that the

shepherds heard them. And now the shepherds began publishing abroad the things which were told them and the things which they saw with their own eyes. They did not need special training in a seminary, or the careful tutoring of a master of public speaking. They knew that God had spoken to them. They knew that God had come down to earth. They had seen Him with their own eyes. That was enough. They did not add their own interpretation to the matter. They preached God's Word. Notice verse seventeen, "They made known abroad the saying which was told them concerning this child." This is what Paul meant when he admonished Timothy to "preach the Word." God's Word is not so weak that it needs man's philosophy to aid it. Man's job is to preach what is told him in the Book.

The people were much concerned over the things they heard from the shepherds' lips. First of all, it was an unusual thing for the shepherds to preach. Secondly, this was a most unusual message which they were preaching. Others, like King Agrippa, were astonished and almost persuaded, but not quite. May it be said to the credit of these lowly shepherds, that they started a revival fire burning that day which has never and never will be quenched.

The Word of God does not tell us very much about the mother of Jesus and her own personal life, but verse nineteen indicates that her ears were open and that she did not forget the things that she heard. Sometimes she acted as though she forgot, but several passages will prove the opposite. Investigate Luke 1:29; 2:33; 2:51; together with Luke 2:19.

THE LESSON ILLUSTRATED

Into a mission chapel in Pekin, where a prayer service was being held, a poor coolie came and kneeled. He was so ignorant and stupid that it seemed he could not understand even the simple Gospel message. While others were rejoicing, he continued pleading the name of Jesus, which was all the prayer he knew. Soon he arose with a happy face, stammering out, "I am nothing but a poor stupid coolie. I have no money, and no learning, but in my heart's center I have an unable-to-speak-it-out joy." What a wonderful joy that must be, such indeed as the world cannot give.

—The Christian Herald

A. J. Gordon once met an old man who was walking along the road singing. "Friend," said Dr. Gordon, "why should an old man be so cheerful?" "Not all are," came the reply. "Well, then, why are you?" asked Dr. Gordon. "Because I belong to the Lord." "And are none others happy at your time of life?" "No, not one, my friendly questioner," said the old man as his form straightened. "Listen to the truth from one who knows. And no man of three score and ten shall be found to deny it. *The devil has no happy old men.*"

—The Sunday School Times

POINTED QUESTIONS ON THE LESSON

1. Did the Saviour bring salvation to all men, irrespective of class? (Isa. 55:1; 61:1; Mark 2:17; Luke 2:10; 19:10; Titus 2:11; Rev. 22:17)
2. In past dispensations did God use angels as messengers? (Dan. 9:21, 22; Luke 1:26-36; Acts 10:3-6; 27:23, 24)
3. Is salvation a coveted privilege belonging only to men? (I Pet. 1:12)
4. Did Paul preach messages on Christ as the way-shower? (I Cor. 1:22, 23; 2:2; Gal. 6:14)
5. Is the blood indispensable to salvation? (Lev. 17:11; Rom. 3:25; 5:9; Eph. 1:7; Heb. 9:22; I John 1:7)
6. Instead of being crowded out of life, what place should Christ be accorded? (Col. 1:18)
7. Were the names of Christ significant? (Isa. 7:14; 9:6; Matt. 1:21, 23)

Fourth Quarter, Lesson 13

JESUS REQUIRES FAITHFULNESS

Lesson Text: Luke 12

Printed Text: Luke 12:35-48

Devotional Reading: Rev. 3:10-12

Golden Text: "For unto whomsoever much is given, of him shall much be required" (Luke 12:48).

8. How is the humility of the Saviour set forth? (Isa. 53:7-9; Luke 2:7, 16; II Cor. 8:9; Phil. 2:7, 8)

9. What are some examples of immediate response to the Word of God? (Luke 2:16; Acts 10:33; 16:10, 30-34; Gal. 1:16)

10. What is the purpose of all creation? (Ps. 19:1; 50:15; 148:1-13; Isa. 43:7-10; I Cor. 6:19-20; Phil. 1:20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Do you want to share the joy that the shepherds had when they heard that the Lord Jesus was born as the Saviour of the world? Off in the hills around Jerusalem we see the shepherds watching their flocks. Night has come upon them, and perhaps they are sitting down talking together about all the wonderful things that God has done for them. And while they are talking, an angel comes to them. Not knowing what the message will be, the shepherds are fearful, but the angel says, "Fear not; for behold I bring you good tidings." The angel's message is good news. How eager the shepherds are to hear it. They listen to every word that is spoken. The Saviour that has been promised to them has now come. They take the message and believe it.

We know that they believed the word that was given to them, because as soon as they heard, they hurried to the place where the Christ-child was. The angel told them that they would find the Babe wrapped in swaddling clothes and lying in a manger. After they saw the Babe, they returned to their flocks. The Bible tells us that they returned praising and glorifying God. They were not rejoicing because they proved that what the angel said was true, but they were happy because they had found the Lord Jesus. After they left the place where the Christ-child lay, they went to tell others of those things that they both heard and saw. This is what brought joy to their hearts, and we too can be happy when we tell someone else about the Lord Jesus.

Jesus was born in a manger. There was nothing of beauty in the place where He was born. Our hearts can be opened for Him to come and abide, and no matter how poor a place it may be, if we invite Him in, He will come. If you know the words of this song, won't you just quietly sing it as your prayer:

Into my heart, Into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus.

There was no room for Him in the inn, and so the only place opened to Him was a manger. Will you open your heart to Him today, and let the Saviour live in your heart? When we take Him as our Saviour, then we too want to go and tell someone else. How wonderful it is just to know that the Lord Jesus is willing to let us spread abroad His love to those who need Him.

Is the Lord Jesus your Saviour? If He is, then you should be the happiest person in the world. Can you say, He is mine, and I am His?

Christmas is more than just giving gifts to others, and receiving many gifts yourself. Although many today may be rushing about getting ready for the one day in which they will give gifts to those that they love, Christmas should mean more than that to you. The greatest gift that was given to this world was the Lord Jesus Himself. And that precious gift was given to you. Then at Christmas time we celebrate His birth, and recall the many blessings that have been ours since we let the Christ-child come into our hearts to live. May we not let Christmas day go by without thanking our Heavenly Father for sending Jesus into the world as our Saviour.

Yours in His love,

Aunt Anna

Sunday, December 29, 1940

Luke 12:35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto Him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and

wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken,

46 The lord of that servant will come in a day when he looketh not for him, at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.

LESSON EXPOSITION

The lesson before us deals with three parables concerning the Second Coming of Christ. The title chosen places the emphasis this time more upon the obligation of those waiting for Christ's return than upon His appearance. The two-point discussion is as follows: I. Jesus Requires Preparedness (Luke 12:35-40); II. Jesus Requires Faithfulness (Luke 12:41-48).

I. JESUS REQUIRES PREPAREDNESS

Luke 12:35-40

Since the first parable is woven around a Hebrew marriage ceremony it were well to know the oriental custom involved. Smith's Bible Dictionary helps us in the following information. When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen preceded by a band of musicians or singers, and accompanied by persons bearing torches. Having reached the house of the bride, who with her maidens anxiously expected his arrival, he conducted the whole party back to his own or his father's house with every demonstration of gladness. On their way back, they were joined by a party of maidens, friends of the bride and bridegroom, who were waiting to catch the procession as it passed. At the house a feast was prepared to which all the friends and neighbors were invited. Some of the bridegroom's household were included as guests at the marriage feast. In many cases the bridegroom actually served the courses to his bride. After the feast the bride was conducted to the bridal chamber by her parents where she and her bridegroom formally took the marriage vows. The feasting sometimes lasted for as long as two weeks after the initial ceremony. This is quite different from the way we do it in the western hemisphere, but the oriental custom must be fully understood if one would easily comprehend the many illustrations to be found in the New Testament about marriage.

Verses thirty-five and thirty-six can now be easily understood. The servants are those of the bridegroom's household who wait patiently for their master's return whence he has gone to get his bride. They are told to have their loins girded. Preparedness is seen in this act. The eastern garment was a robe which nearly touched the ground. In preparing him for urgent duties, the men would tighten the belt or girdle and tuck the loose ends of the robe under the girdle so that the limbs would be free for action. They were also told to keep their lights burning. Furthermore, they were to be near the door, not some other part of the house, so that when the master approached, the door would be opened to him immediately. All of this preparedness was the will of the master and was to be rewarded by him upon his return. Next, the master girds himself, and departing a little from the ordinary custom, not only waits upon his bride but he serves his servants as well.

The application to our own experience can be easily seen. We are to have our loins girded, that is, prepared for any emergency. Being the light of the world, we are to see that our lights shine. "Ye are the light of the world, A city that

is set on a hill cannot be hid . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14 and 16). As servants of the most high God, we have many duties to perform, even as the servant in the parable. But there is one command that is of more importance than all others, that is, that we shall be ready and waiting and watching for the return of our Lord from heaven (Matt. 25:13). Rom. 13:11: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." When He does return, we shall receive much more from the hand of Him Who loved us than we deserve.

For those interested in the dispensational setting, we would place the prophecy as belonging to the Second Coming of Christ at the juncture of the Tribulation and the Kingdom (vs. 31). The bridegroom—Jesus Christ; the bride Israel, Elect Remnant; Servants—Israel, believing nation at large; feast—celebration of victory over the forces of evil.

The above parable taught preparedness from the angle of doing the Lord's will. The following parable teaches preparedness from the standpoint of the imminency and unexpectedness of the return of Christ. "In such an hour as ye think not." At first it seems strange, the association of Christ with a thief in the simile, but as with all other illustrations we are to apply them no further than was intended by the Author, the Holy Spirit. The Holy Spirit wants us to see that thieves come at a time that they are not expected. "No man knoweth the day nor the hour" when Christ will return and He, too, will come when He is least expected. His manner of coming will be no surprise. Every eye shall see Him (Rev. 1:7). The dispensational character of His return will likewise be no surprise, for He shall come for the Church at the end of the Body age and for Israel at the end of the Tribulation age. But the time is still a secret. "No man knoweth the day nor the hour."

II. JESUS REQUIRES FAITHFULNESS

Luke 12:41-48

In this portion the word "steward" and "servant" is used interchangeably. The word "steward" occurs in verse forty-two and "servant" in the rest of the passage. This parable is similar to that of the talents, for in both cases the master of the household leaves his servants with certain responsibilities, not letting them know the date of his return, but when he does return they are judged according to their execution of the confidence placed in them. On the surface there seem to be four kinds of servants; the servant who was faithful (vs. 43), the second servant who was maliciously unfaithful (vs. 45), the third servant who knew his lord's will but was disobedient (vs. 47), the fourth servant who did not know his lord's will but nevertheless he did wrongly (vs. 48). After careful investigation, however, it is our conviction that there are but two kinds of servants in the parable. The first one, (vs. 43) and the second one (vs. 45). We believe the servants

in verses forty-seven and forty-eight to be an expansion or explanation of the second group (vs. 45).

The first kind of servant is unquestionably representative of a saved man, for this fellow does everything asked of him in a most commendable fashion (vs. 43). So pleased is the master that he highly rewards him (vs. 44).

The second kind of servant shows his true heart by taking advantage of the master during his absence. How much like unbelievers today is this man. They deny their creator, scoff at reminders of His love and proceed to persecute the righteous even to murdering them in the flesh. With this second kind, Christ identifies unbelievers. This association (vs. 46) shows the vast difference between these two kinds of servants. In verse forty-six, the little phrase "will cut him in sunder" should really be rendered, "severely scourge him" (authority of Stevens and Burton). This literal translation is an aid in interpreting verses forty-seven and forty-eight. Both of the kinds of servants in verses forty-seven and forty-eight are beaten with stripes, in other words, scourged. The one is beaten with many stripes, the other with few. Both are unbelievers and the number of stripes received indicate the degree of punishment in hell. Someone might think that God would be unfair with the man in verse forty-eight because he did not know. We firmly believe that God has been so fair with every son of Adam that none will have excuse (Rom. 1:20). However, even this verse (40) indicates that this man, being ignorant of some things, was not ignorant of other things, for he did commit things worthy of stripes.

The dispensational setting is the Second Coming at the juncture of the Tribulation and the Kingdom. It is a time of rewards for all those who were not raptured with the Church seven years previously (Rev. 22:12; Matt. 25:31-46). The master in the picture is Christ, the first servant is the Elect Remnant because of their ability to so thoroughly please Christ, and the second servant is representative of the unbelieving division of Israel. These receive the Antichrist's seal of 666.

The lesson for us is: "It is required in stewards, that a man be found faithful." God places a higher premium on this virtue than on any other. Why waste our lives and God's time by striving for the plaudits of men when the benedictory smile of God can be had for such a simple and easy thing as "Faithfulness."

THE LESSON ILLUSTRATED

In travelling a few years ago I stopped at a hotel where the appointments were of the finest, and where the service was the best I had ever known. The proprietor has a chain of hotels, and is considered the most successful man in the business. Behind the desk of each employee, but hidden from the public view hangs a little sign with these words: "My reputation is in your hands." Is His reputation in *our* hands? "Ye are My witnesses."

—*The Christian Herald*

In the long line of the Doges, in the grand palace in Venice, one space is empty, and the black curtain which covers it attracts more attention than any of the fine portraits of the merchant kings. From the panel, now so unsightly, once smiled the sallow face of Marino Falieri, afterwards found guilty of treason against the state, and blotted out, so far as might be, from remembrance.

In the portrait gallery which we find in the epistles of Paul, there is something which is very like what is said of Falieri. Demas was one who was honored in sending friendly salutation with the Apostle Paul to the church at Colosse and to Philemon (Col. 4:14; Philemon 24), and yet of him the apostle had to say sadly, in the after days, in writing to Timothy: "Demas hath forsaken me, having loved this present world." No sadder statement could be made of any one.

—*Pittsburgh Christian Advocate*

POINTED QUESTIONS ON THE LESSON

1. Has the time of the Lord's coming been revealed to any man? (Matt. 24:42, 44; 25:13; Mark 13:33-36; Luke 12:40)
2. Is the anticipation of the Lord's return, both for the Church and for Israel, a purifying hope? (Titus 2:11-14; II Pet. 3:10-14)
3. Should the believer maintain a testimony (light) for the Lord? (Matt. 5:16; Eph. 5:8; Phil. 2:15)

4. Should the servant of the Lord strive to please men? (Eph. 6:6; Col. 3:22; I Thess. 4:4)

5. Is it possible to understand the will of God? (Eph. 5:17; Col. 1:9, 10; I Thess. 4:3; 5:18)

6. Will the Christian be rewarded for faithfulness? (II Tim. 4:7, 8; Rev. 2:10)

7. Does the faithful servant experience joy in the present as well as in the future life? (Matt. 24:46; Luke 12:37, 38, 43)

8. Who has set the example in faithfulness? (Deut. 7:9; Isa. 25:1; Lam. 3:23; I Cor. 1:9; II Tim. 2:13)

9. What quality is required in the steward? (Luke 12:42, 43; I Cor 4:2)

10. As a man gains spiritual knowledge does his responsibility increase? (Luke 12:47; John 9:41; 15:22; Rom. 2:12; James 4:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

When you took the Lord Jesus as your Saviour, then God took you in, and called you His child. You take Him at His Word, and believe that what He has said is true. "Him that cometh unto me, I will in no wise cast out" (John 6:37). As His child, God is expecting something of you. His desire is that He might find you to be a faithful servant. Perhaps you are saying today, "Yes, Lord, whatever you want me to do, that will I do." That is your word, and can God take you at your word, and depend on you?

The Lord knows all about us, and knows how weak we are, yet He has given each one of us His strength and blessing to carry out all that He should ask us to do. Now what He desires in our lives is faithfulness.

Can mother or daddy depend on you to do those things that they ask you to do? Or do you try to get out of doing them by forgetting what they asked you to do? Maybe you just don't stay around, so that they will not ask you to do things. Let us ask ourselves this question. Can my mother and father depend on me? I am sure that their hearts are made happy when they find us obedient to all that they ask of us. And if they are made happy because they know we shall fulfil every duty with faithfulness, how much more the Lord's heart is made happy when we are obedient to His will.

Truly the Lord has done much for us, and the least that we can do is serve Him. There are so many boys and girls who do not know the Saviour, and who are waiting for you to tell them of One who can save them. And there are those too, who are not so anxious to hear that wonderful story, but the Lord wants us to be faithful in telling those who want to know, as well as to those who do not want to know. As to the response that they give, they must answer to God for that. All your Saviour asks of you is that you will be faithful in telling of His love, and His power to save them from sin.

The Savior has told us that He is coming back some day and take us to be with Himself. We know not when He shall come, but we are waiting for His return. When He does come, will He find us busy doing His will, or will He come when we are not looking for Him? Have you ever had your mother or daddy go away for awhile, saying when they left they wanted you to be busy around the house and get things in readiness for their return, for they would be bringing some visitors back with them? As soon as they left, you thought you had time to play and then do your work, but they returned and found things untidy, and you had not been faithful to your word. Do you remember how badly you felt, to think that you had failed to keep your word with them? You were not ready for their return, and they came in when you least expected them.

The Saviour is coming back soon. Are you ready for His coming? Are you keeping busy telling your playmates about Him? Surely you want them to be Christians when Jesus comes back again. May our lesson today cause us to be more faithful in the tasks that He has left for us to do.

Yours in His soon return,

Aunt Anna

THE MYSTERY OF THE CHURCH

(CONTINUED FROM PAGE 338)

visible and invisible, between the Church and Israel, and between the Church and the Kingdom, we are now ready to consider the mystery of the Church. While this is referred to in a number of Scriptures in the New Testament, we shall confine our discussion for the most part to the third chapter of Paul's letter to the Ephesians. Here the mystery of the Church invisible is unveiled.

We notice first,

I. THE MESSENGER OF THE MYSTERY

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward:

How that by revelation He made known unto me the mystery; (as I wrote afore in few words,

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (Eph. 3:1-4).

WHEN God purposed to make known the mystery of the Church unto the sons of men, He chose Paul as the channel of that revelation. Paul was conscious of this Divine purpose as is indicated by his words, "for this cause," i.e., for the revelation of the mystery of the Church. That he was also commissioned by God Himself to bear the tidings of the Church is clear from his claim that "the dispensation of the grace of God . . . is given me to you-ward." Furthermore, it is evident that Paul comprehended the truth of the mystery due to Divine revelation. God revealed the mystery of the Church unto him, His messenger. He mentions this in order that we might understand his knowledge of the mystery of the Church which he is about to declare unto us (Eph. 3:3, 4).

II. THE MESSAGE OF THE MYSTERY

THE mystery of the Church was divinely concealed in previous ages as we read in Ephesians 3:5:

Which (the Church) in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit.

This fact is emphasized by other Scriptures. So in Ephesians 3:9 Paul refers to it as "the mystery, which from the beginning of the world hath been hid in God." In Romans 16:25 he alludes to "the mystery, which was kept secret since the world began." In like manner, he writes of it to the Colossian believers as "the mystery which hath been hid from ages and from generations" (Col. 1:26).

There are those who take the position that there is no revelation concerning the Church or our present age in the Old Testament or the Gospels. This position is hardly tenable in the light of Paul's language in Ephesians 3:5, "Which in other ages was not made known unto the sons of men, as it is now revealed." If there was no revelation whatsoever of the Church in other ages he would have said, "Which

in other ages was not made known unto the sons of men." He would not have added the qualifying words, "as it is now revealed."

A few Old Testament passages undoubtedly refer to our present dispensation. One of these is Hosea 3:4, 5 in which the prophet declares, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." The "many days" refers to our present age. Another reference is Hosea 5:15. Here we read, "I will go and return to My place, till they acknowledge their offense, and seek My face: in their affliction they will seek Me early." The period in which we live is the waiting time—waiting for Israel to acknowledge their offense.

It is also evident from Old Testament Scripture that there was a "no people" who were to become God's people. Of this we read in Deuteronomy 32:21:

They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with

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THE MODEL CHURCH

(CONTINUED FROM PAGE 342)

weakness and strength." J. Hudson Taylor was once introduced as "the man of great faith." "No," he modestly corrected, "I'm the man of little faith in a great God." The Thessalonians' faith was "to God-ward," and our prayer for the churches of today is that their "faith and hope might be in God."

Last of all we observe that the Thessalonian Church was a *Second Coming* church. They were waiting "for His Son from heaven." They knew the comforting and purifying value of the blessed hope.

Later on in this same letter Paul throws additional light on the first phase of His second coming—the Rapture—and then says, "Comfort one another with these words." Any church that fails to proclaim this truth will deprive its members of much comfort in time of sorrow and need. This is doubly so in this day of perplexity and despair, when men's hearts are failing them for fear.

Then, unquestionably, this waiting for His Son from heaven had the salutary effect mentioned by the apostle John: "Every man that hath this hope in him purifieth himself, even as He is pure." Down through the centuries the thought that Christ may appear at any moment has been a steadying influence in the soul of many a believer. Many a Christian has weighed the propriety of his action by the question, "Would I want to be found doing this when Christ comes?" Church members are deprived of a real incentive for pure living when they fail to hear the Second Coming message proclaimed often; and when it has the prominence in the pulpit that it is given in the Bible, it is proclaimed often. Thank God for the many churches today that have caught the Thessalonian slant of this cardinal doctrine.

A model is not "a small imitation of the real thing" as has often been facetiously stated. A model is the real thing. All others are patterned after the model. And truly this Thessalonian Church was a model that deserves the emulation of every church of Jesus Christ. God give us churches today of prayer, steadfastness, decorum, evangelism, faith, and Second Coming consciousness. If we had a host of these churches we would soon have an indubitable demonstration that Horace Greeley was right.

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PILLARS AND CATERPILLARS

(CONTINUED FROM PAGE 337)

to bear the infirmities of the weak." And also in Galatians 6:1, "Brethren, if a man (a weak brother) be overtaken in a fault, ye which are spiritual (pillar Christians) restore such an one in the spirit of meekness." To be a helper of others, a pillar Christian must himself be rooted and grounded upon the foundation, and stand upright in all his dealings.

And bless God, there are usually some such pillars in every church—men and women who live so near to God and have such strength of Christian character and depth of sympathy that others look to them for help.

The late John Wanamaker was a pillar Christian. He was not only a help to the members of the church, and the children of the Sunday-school, whose homes he frequently visited, but he was a tower of strength to the pastors in that church. When Dr. Chapman went as a young man to Bethany Presbyterian Church, Philadelphia, Mr. Wanamaker said to him: "I have learned the secret of Mr. Spurgeon's power. The moment he enters the pulpit hundreds of people pray for him, and, better still, his church officers meet with him in prayer before he enters the pulpit." Dr. Chapman said: "Why could not we do that?" "We can and we will," said Mr. Wanamaker. Every Sunday they met and prayed with their pastor, and when he went up to the pulpit they went with him and sat on each side. Mr. Wanamaker sat on the end, and Dr. Chapman tells that when he would be preaching, and would be near where Mr. Wanamaker sat, as he leaned his hand on the platform rail this godly man would stroke his pastor's hand affectionately, and whisper, "God bless you, Pastor, we are praying for you."

O you good men and women who have been the backbone of this church in past years, and you new members whom God has sent to help in this great work, I entreat you this day by the need of your weaker brethren, by the joy it will give you here and hereafter, and because of the Christ-likeness of it—give God no rest until He makes you a pillar Christian.

And may I remind you that pillars are not only useful but ornamental. Pillars adorn a building as well as support it. And next to the presence of God in the atmosphere of a church, the thing to be desired is the presence of men and women who are spiritual, not carnal; who are strong, not weak; who are pillars, not caterpillars; who are overcoming the world themselves and helping others to be overcomers. **HOW ARE WE TO BECOME PILLAR CHRISTIANS?**

A PILLAR Christian is one who has received from God enough grace for his own personal needs and has some to spare for others. A pillar Christian is therefore a spirit-filled Christian. He not only has the Holy Spirit; he is filled with the Holy Spirit. Being filled with the Spirit he overflows and the overflow brings blessing to others. "If any man thirst, let him come unto Me, and drink." And "out of his inner-life shall flow rivers of living water." But *this spake He of the Spirit.*"

I remember some years ago of giving some afternoon addresses on the Spirit-filled life during evangelistic services in an Ontario town. A woman who taught a young ladies' class took God's Word to her heart and asked God to fill her with the Spirit. She had been a Christian, and a Bible class teacher for years, but had never known the joy of leading a soul to Christ. God met this woman's need and gave her the desire of her heart. What was the result? Before that campaign was over, she had the unutterable joy of leading every young lady in her class into the Christian life. I heard of her years after. She was still a tower of strength in that church—a pillar Christian.

I knew a young lady in a city church who, although gifted with an attractive personality, was getting nowhere in Christian service. She was bright and entertaining and usually had a group of amused young people around her. But her life was not counting much for God. One day she gave herself to God in complete surrender; she became filled with the Spirit. Within a year she had led about a dozen young people to Christ and today has her face set toward the mission field in Africa.

Oh that God would come upon His young people in this and other churches, and fill them with His Spirit. Ask God to empty you of all sin and all self. Give yourself to Him in absolute surrender to do His will at whatever cost. Then ask Him to fill you with His Spirit. It is His will to do so. He commands it. Having asked Him for what is His will, then

receive by faith what God has promised to those who ask. You will then become a pillar Christian—filling your own place, helping others, and becoming an ornament to Christ's cause.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 344)

"Now for Sundays, we want plain house dresses—not too thin. The girls' ages are from twelve to eighteen. Our girls are thin and short, so that the eighteen-year-old girls take about a size fourteen, and the twelve-year-old girls take about a ten.

"The work dresses I would prefer to be a plain, straight, full skirt, with a draw string. Then we want a square-necked sleeveless jacket to wear with the skirt. Just pleat the cloth into the square yoke. Cut out under the arms a little for the armhole. This style wears better. Heavy material like denim makes the skirts, and heavy dark cotton cloth is good for waists. The girls are very hard on clothes and must not have lightweight material. Then, too, it is warmer for them. And without the sleeves the waists wear longer.

"I could use some twenty-five or thirty outfits like this. Mrs. Jansen is almost out of clothes for the girls also.

"The C. I. M. at Nyanga used to receive from the churches at home, a box of work and Sunday dresses twice a year, also a couple of bolts of denim purchased from Montgomery Ward which we used to make into clothes for the boys.

"We also need more baby blankets. Dark ones are better, made from outing flannel and old blankets. We also need baby shirts. We need warm things for babies here because it is cold.

"Mukuamo has a new baby boy, a sturdy little fellow born before I could get to his mother. He is doing fine."

THIRTY-SIX CHURCHES IN ONE

(CONTINUED FROM PAGE 343)

Oakmont's seven to nine prayer meetings weekly are not gatherings of twenty or thirty people; they are congregational. Services are simple. There are hymns and a twenty-minute talk. Anyone so moved can pray, and a number do. Sometimes the pastor leads; often he does not. "We have people who know how to pray," says Mr. Feely. And so they have. Members have developed a form of worship on broad lines of tolerance and cooperation. Mr. Feely, himself ordained by the Chester, Pennsylvania Presbytery after Grace Chapel was a going concern, will baptize, marry, or bury, according to any church ritual requested. This respect for sentiment strengthens the feeling that no sharper denominationalism is needed in Oakmont.

My home town has five struggling churches. Grace Chapel has never had money trouble. Soon even the mortgage on its \$200,000 plant will be paid off. Yet it has no rich benefactors. Unification has made economics possible. The salary budget—covering Mr. Feely, the music supervisor, and the sexton—totals \$6750. There is no parsonage. The pastor owns his own home, pays his own taxes. Twice a year he renders a terse business statement from the pulpit, and the collection plates bring adequate answer. The church gives fifty dollars monthly to each of twelve missionaries in Africa, China, Peru, Costa Rica, the Virginia and Kentucky hills, Texas, and Montana. In Montana, Mr. Feely's son conducts a cowboy church of the air, with two hundred thousand listeners.

Because Grace Chapel is strong enough not to need drives, bazaars, or cake sales, it has just that much more time and energy to give to community service. The absence of what Mr. Feely calls "these needless nuisance tasks" enables members to direct their efforts toward the Chapel's main job. For example, the Ladies Aid, instead of putting on church dinners, helps maintain an indigent old folks home.

Despite his disclaimer, the key to the position of Grace Chapel is Mr. Feely. No roaring revivalist, he is a good executive and a simple Christian. As you converse with him you are aware of an alert mind and a quiet poise which would make him at home in any group. He is a worker, with his heart and soul immersed in his work. He knows himself to be a servant of God.

Could other communities create similar churches, powerful and alive? Mr. Feely thinks they could, but there must be give and take at first, until the denominational feeling wears off and real unity is developed. The price, he says, is small, and the reward is great. For in unity there is strength.

THE MYSTERY OF THE CHURCH

(CONTINUED FROM PAGE 361)

those which are not a people; I will provoke them to anger with a foolish nation.

Then in Isaiah 65:1 it is written:

I am sought of them that asked not for Me; I am found of them that sought Me not.

That these Scriptures refer to Gentile believers of our dispensation is clear from the usage made of these quotations by the Apostle Paul in his epistle to the Romans (Rom. 10:19, 20).

That Jesus Christ also predicted the building of the Church seems indubitable as we face His words recorded in Matthew 16:18: "Upon this Rock I will build My Church; and the gates of hell shall not prevail against it."

In summing up the revelation concerning the Church in former ages we find that it is allowed for, as to time, in a few passages, but not revealed as to character. Its duration, however, as a dispensation is never given in either Old or New Testament. In fact, in the great time prophecy of Daniel 9:24-27, the church period is overlooked completely. This ignoring of our period is the general thing in Old Testament prophecy. The salvation of Gentiles is clearly revealed, but their position in the Body of Christ is not revealed. The Church is predicted as to its building, but it is not revealed as to its constituency.

Having discovered what revelation was given by God in former ages in respect to the Church, we are now ready to consider the mystery of the Church revealed to and through Paul. This is a threefold mystery: "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Eph. 3:6), is the way it is stated by the Apostle Paul. The mystery is that the Gentiles should be on the same plane as the Jews in this new creation. This is possible because Christ "hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross having slain the enmity thereby" (Eph. 2:14-16). Therefore, when a Gentile hears and believes the blessed Gospel of Christ, and is saved, he becomes a fellow-heir with the believing Jew; he becomes a fellow-member of the same Body with the believing Jew; and he becomes a fellow-partaker of the promise of Christ, with the believing Jew. This is the mystery of the Church and its revelation was entrusted to the Apostle Paul. Consequently, you may search, but it will be in vain, for this characteristic of the Church in other books. You will find this feature only in Paul's epistles.

We now turn to the consideration of

III. THE MINISTRY OF THE MYSTERY

THE ministry of the mystery was committed in a special sense to the Apostle Paul. That the



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marvel and wonder of this gripped his heart is evident in the succeeding verses:

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ (Eph. 3:7, 8).

We believe three things contributed to Paul's wonder. He recognized that he was called and enabled by God's matchless grace; he realized the depth of his own unworthiness; and he realized the surpassing value of God's wonderful Word.

Furthermore, he had a burning desire that poor hell-bound sinners might hear God's message of grace and become heaven-bound saints through faith in the crucified and risen Son of God. This consuming wish is set forth in Ephesians 3:9:

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ.

With the constraining love of Christ in his heart, this man of God compassed land and sea that all men might come to know the Lord Jesus Christ. He labored day and night that dead men

might live. He counted it a joy to spend and be spent for the salvation of souls. His love and zeal stand as a challenge to every Christian. Let us therefore ask ourselves, "What am I doing to help men 'see what is the fellowship of the mystery, which . . . hath been hid in God'?"

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 349)

within us—when we are born again. So, all the time we, as Christians, are doing the bidding of one or the other of these natures within us. When we turn from God and Christ we are serving Satan and the sinful Adamic nature within us. It was a foregone conclusion that in the degree that you ruled Christ out you would accept the things of Satan—even atheistic ideas about God."

"Then you mean to say that I was a servant of Satan and was still a Christian? My, I never thought of that before! Say, where did you learn all that? Are you a preacher?"

(To be continued in next issue)

A CHURCH AT WORK

(CONTINUED FROM PAGE 340)

school, feeling they are unqualified, but are willing to do something in one of the missions. This mission work has furnished them the opportunity they have desired.

Leadership has been developed. We have had many leadership training courses, but none of these courses have produced leaders comparable to those who have been thrust into some field and have had many responsibilities laid upon their shoulders. It has been a joy to the pastor through the years to see how these folk have developed like the unfolding of a flower. In all the years of this type of work we cannot recall one failure. It is true that some have advanced beyond others, but all have borne their tasks as unto God and to the best of their ability.

In many of our missions preaching services have been held, thus giving opportunity for the lay preachers of the church to exercise their gifts. Time and again their labors have been rewarded by conversions, and the pastor is constantly baptizing those who have been led to Christ by the mission workers. Many have borne abundant witness to the value of this lay ministry to their own spiritual experience.

Carrying the Gospel to those in these outlying sections has enabled the people to have the same advantages as those living in town. Last Sunday, November 3, was a little below the average day. All the superintendents were lamenting the fall in attendance, but I am giving below the attendance report of our various Sunday Schools for that Sunday.

Coronado Heights	114
Adams Street	43
Tanque Verde	30
Fischer	61
Government Heights	69
Jaynes Station	23
Emery Park	61
Yaqui Indian Village	91
Preventorium	36
Palo Verde	132
Hawthorne Chapel	16
South Tucson	36
Total	712
Main School (Considerably under average)	523
Grand Total	1,235

The above figures do not include those present for preaching services, for young people's meetings in the evening or for the prayer services. Not all of the missions have these midweek activities, and some of them do not have preaching services, limiting their activities to the Sunday-school.

The church also cooperates in state-wide missions and in nation-wide foreign missions. Frequently churches in neighboring counties call on us for supply pastors for a Sunday service or invite our men who preach to address certain church gatherings or conduct meetings of one sort or another.

Mrs. Roger Howes, formerly Miss Mary Fickett, is supported by the church on the foreign field. Mrs. Howes went out from this church some years ago under the China Inland

Mission and from the first we have assumed the responsibility of her salary. Another of our good women went to St. Andrews Island, in the Caribbean Sea, but in the midst of her labors took sick and the Lord took her home to be with Himself. All told one hundred and one young people from the church have gone into the ministry and mission field during the past twenty-two years. Others are facing full time Christian service and will go as God opens the way for them.

A CHALLENGE TO THE CHURCH

(CONTINUED FROM PAGE 339)

on unconcerned that there are the lost and dying in our midst. Let me illustrate.

I was asked in the middle of a service by an usher, who came and whispered in my ear, "Pastor, there is a drunk man in the vestibule of the church. He wants to know if he can come in. He says that he will be quiet." "Why, what is the church for but to point drunk men to the Savior who can save?" The negro who found himself in a respectable city church and when he became stirred by religious emotionalism, an usher came and tapping him on the shoulder said, "What is wrong with you, are you sick?" "Brudder, bless de Lawd, I's done gettin religion." "This is no place to get it," replied the usher.

What do you see in the men, the women, the boys, and girls you meet? The disciples only saw a woman, a very questionable woman at Sychar's Well, but the Master saw a soul to be saved. Is any man so low in sin that Jesus Christ cannot save? Does not the Blood make the foulest clean? Have we not a Gospel that will work if we but give it opportunity? This is the great heresy of the church today. Men are lost in their sin—the church knows the Savior who can save to the uttermost—the church knows that God commands that we are to bring the Only Savior to men and women who are eternally doomed without Christ, and we do nothing at all about it. What shall we answer to our glorified Lord at His coming about this our indifference?

But you say, "Well, what about the mill tailings?" Tailings are the residue of fine ground rock that washes down into a pond in the process of extracting gold. With modern methods and greater care of today, there is little value in a tailing pond that is ever present by the side of the ore mill. But in the yesterdays when as high as 40 per cent of the gold went off in the tailings it was a different matter. Somehow in the mill of life there are yet great values lost. The rich young ruler of Mark 10:17-22 had many blessings and great values of life, and still he lacked the one thing. Somehow the process of extraction had not gotten all the gold from him. He had wealth. He had education. He had morals. But the best life, and life eternal, as far as he was concerned, was in the tailing pond. Friend, are you as he was? Does Jesus love you in vain?

Outside the village of St. Joachimsthal in what was Czecho-Slovakia are the tailing piles from one of the greatest silver mines in the world. Some years ago at the beginning of the century some enterprising spirits began to seek hidden wealth in the tailing dumps there. An important discovery was made—cobalt (cobalt blue)—but where cobalt was found, pitchblende also was found. But what to do with the pitchblende? In Paris, at that time, was a noted scientist by the name of Curie—Pierre Curie and his wife, Eva. Out of this worthless pitchblende, they brought forth in their laboratory radium, priceless radium. In that cast-off tailings dump of St. Joachimsthal—worthless tailings—cobalt and radium, of far greater value than all the silver mined, was found.

How foolish we sometimes are, and so slow to learn! Did not God out of the tailings of Jerusalem find a Saul of Tarsus? No, do not blame the early Church. Do not blame Ananias. They had decided Saul was impossible. But God knew the precious radium, Paul, the great missionary apostle, was there to be found. Are we better than they? Perhaps many a saint is still found in the ore dump and mill tailings of life, because we have not prayed, sacrificed, and labored that missions and evangelism should reach out unhindered to all men. "The Son of Man came to seek and to save that which was lost" (Luke 19:10).

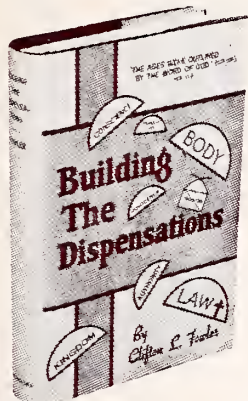
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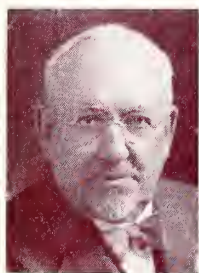
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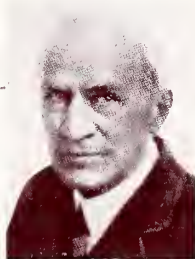
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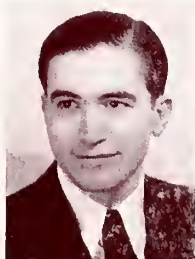
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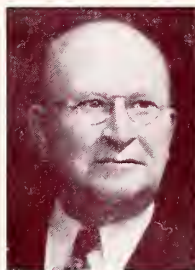


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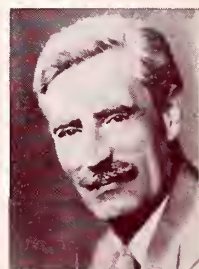
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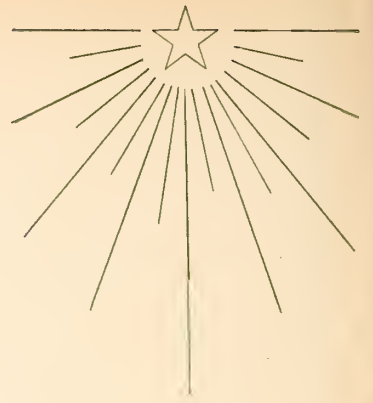
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December

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It is not snow that makes a Christmas Day
(The fields in ancient Bethlehem were bare);
It is not festive garments red and gay,
(Rude swaddling clothes enwrap the Christ
Child there.)

The stockings hang before a fire nigh dead
(No fireside His, but borrowed manger stall);
The children, shepherded, are safe in bed
(A cruel king, to slay one child, slew all).

A rattle for the baby tops the tree
(Gold, frankincense, and myrrh! How odd!)
We give in terms of happy infancy.
(They gave as though the gifts were meant
for God!)

—Truman Hallis Woodward
Sunday School Times



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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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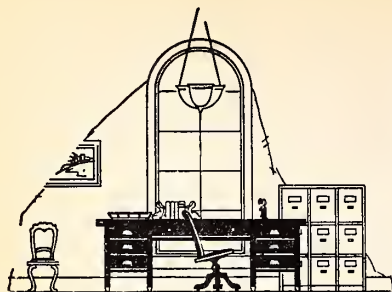
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EDITORIAL COMMENTS

IMMANUEL

"God with us." What would more thoroughly demonstrate God's love than this? God became man but in so doing was no less God. A God-man was born of Mary. A God-man lived among men. A God-man died on the Cross. Only a God-man could have met God's requirements of a sinless human death for sinners and man's need of a sinless substitute to pay the penalty for his sin. "God with us" was the only answer to the riddle and Christ did not "let us down."

—E. E. L.

SCROGGIE CONFERENCE

A RARE privilege has been afforded the faculty and student body of the Institute in having Dr. and Mrs. F. John Scroggie ministering in our midst for eight days. Dr. and Mrs. Scroggie alternated in bringing messages each morning before the faculty and students. Each afternoon Mrs. Scroggie ministered to a women's group in the city. The evening services were conducted in the Institute auditorium located at 2047 Glenarm place. During the eight days Dr. Scroggie presented a series of messages on "The Problems of Life" which will not soon be forgotten. These were transcribed by shorthand and will appear in forthcoming issues of *Grace and Truth*. As a special feature each evening, Dr. Scroggie, being an accomplished soloist and pianist, taught the group a new chorus and quite frequently he would bring a message in song, accompanying himself at the piano. It has truly been a benediction to all of our lives to have these delightful saints of God in our midst. We wish them God-speed and blessing as they continue their ministry in the States.

—C. R. L.

CALLED HOME

ON NOVEMBER 3, Dr. W. P. White, long a veteran and earnest contender for the Faith, went to be with his Lord. Literally thousands of lives have been blessed and strengthened in their Christian walk through the fearless and faithful proclamation of Truth from this man of God.

A few days ago word came that Rev. William Avery McClure, pastor of the First Baptist Church of Moundsville, West Virginia had been called home. Mr. McClure was a graduate of D. B. I. and for some time was a member of the

faculty. He had been ill for some time, but his homegoing brought sadness to our hearts. Our prayers go out to his loved ones in this hour of sorrow.

—C. R. L.

MODERNISM SCORED AGAIN

OUR feeble voice may not avail much in blasting Modernism and its apostate exponents out of modern churches and theological schools of learning but we are not going to be silenced, for that would look like compromise or the white flag of truce. We especially like the review of a recent book by Shailer Mathews in the *Presbyterian*. Dr. Shailer Matthews, like Dr. Harry Emerson Fosdick and the late Dr. S. Parks Cadman, is an admitted apostle of "liberal theology."

IS GOD EMERITUS? by Shailer Mathews. The Macmillan Co., 93 pages; \$1.50

Dr. Mathews is convinced that current changes in world conditions "have shown the inefficiency of conceptions of God formulated in social conditions which have passed." In other words, the orthodox Christian creed is out of date. In its place he offers us the old pantheism dressed up in modern pseudoscientific clothes. He believes in neither the true personality of God nor miracle nor the power of prayer, as we understand these terms. To him, as a thorough-going evolutionist of the extreme form, "religion is an extension of the biological fact that life is conditioned by an organism's adjustment with and appropriation of elements within its environment." . . . This volume, fortunately brief, furnishes us with a prime illustration of the futility of materialistic evolution as a help to the soul that seeks relief for conscience, a new heart for an old one, a living hope of eternity . . . If our hope rests only in the universe, and not in a personal God above the universe, we are of all men most miserable.

No, Dr. Mathews. We have a better philosophy, based on historical fact, on reality: "This is life eternal, that they should know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." Our creed may belong to the horse-and-buggy age, but it comes to us revealed by God in Christ, and it satisfies us, definitely, finally. God forbid that we should, in the language of the street, be "taken for a ride" by this new pantheism. For us, nothing can dim "the light of the knowledge of the glory of God in the face of Jesus Christ."

—*The Presbyterian*

—E. E. L.

BROKEN COMMUNICATIONS

TELEPHONE communications were broken between Roggen and Wiggins, Colorado. Somewhere in that blizzard-ridden country there was a break in the line. Frank Atkinson, veteran telephone company trouble shooter, of Fort Morgan, Colorado, was sent with a helper to find and repair the break.

About two miles from Roggen, Colorado, their truck stalled in the drifted snow. They had not found the break. So Atkinson left his helper to extricate the truck and walked on into the storm. He must find that break and restore communications if possible. On and on he walked along the railroad track which paralleled the telephone line. In the late afternoon, a freight train passed him and asked if he were all right. He replied that he was, although his hands were cold. So he bravely plodded on looking for that wire break, as the twilight began to descend over the bleak, storm-swept plains.

Searching parties started out to look for him in response to the report of his helper, who had failed to start the truck and had made his way back to Roggen. Railroad track-speeders, trucks, horses, and airplanes were pressed into service, but their search was fruitless. Atkinson was missing.

Late the next day, William Schreiber, track maintenance man for the Burlington railroad noticed a small mound of snow beside the right-of-way, two miles west of Wiggins, Colorado. Knowing of the search for Atkinson, he stopped and investigated and found the frozen body of Atkinson, where he had apparently fallen, exhausted in a gallant, but vain, attempt to restore communications which had been broken.

Communications had been broken between God and man. Sin had entered the world on the heels of man's creation, due to man's rebellion against his Creator. Separation and spiritual death had followed. Communications had been broken. Man since then has been alienated from God, cut off from God, "afar off" (Eph. 2:13).

But God, Who loved the man He had made, was not content to leave him in this sorry state. So God sent forth His only begotten Son to restore communications, to repair the break. He came to make nigh those who were afar off. Though it meant the forsaking of the mansions of glory for a manger in a stable, He came. Though it meant the exchanging of a throne for a cross, He came. Though it meant the leaving of the thousands of ministering angels who waited His beck and call, for the arduous ministry to the sinful sons of men, He came. Though it meant suffering, shame, and death, He came. He set His face to go to Jerusalem as the time drew near that He was to be crucified. On to Calvary He trod the weary road, neither discouraged by the taunts and jeers of His enemies, nor dissuaded by the weeping of His friends. He must repair the break! He must bring God and man together. He must restore communications.

Now they have nailed Him to the cross. The blood drips from His head, His hands, His feet. At last He cries, "It is finished" (John 19:30).

He then bows His head, and gives up His life. He has completed the task! He has repaired the break between God and man. He has reconciled man to God in that blessed body on the cross. Though once "afar off," we are "made nigh by the blood of Christ" (Eph. 2:13). "Through Him we both have access by one Spirit unto the Father" (Eph. 2:18). Communications have been restored potentially for every sin-laden child of Adam. Believe in the Lord Jesus Christ and communications shall be restored practically between your soul and God.

—A. H. Y.

GLEANINGS FROM THE EXCHANGE

Fuller broadcast to Little America. A telegram from Mr. Fuller to the Editor (Charles Gauledet Trumbull) reports that the Old Fashioned Revival Hour will dedicate its service on December 8 to the Byrd Expedition. A transcription of this will be broadcast a week later, December 15, from Cincinnati. And here is a most interesting fact due to the difference in time, the Old Fashioned Revival Hour will reach the men listening in at their receiving set at the South Pole, at 9:00 Sunday morning. R. H. Alber, who carries the heavy responsibility of placing this broadcast with the now 273 stations in the United States and foreign countries, has received communications from the Byrd Expedition through their listening post, and the station now selected for the transmission of the Old Fashioned Revival Hour to Little America is one that the men of the expedition listen to regularly as their favorite station. Surely God's people everywhere who know of this will unite in prayer that God may mightily bless the men in that perilous antarctic expedition as they hear the old hymns circling the globe and coming to them from ten thousand miles away, and as they listen to the old, yet ever new story of the love of God giving His Son to be the Saviour of lost sinners.

—*Sunday School Times*

Let's call it Christmas. Never do I see the letter X substituted for Christ's name in the word Christmas, without flinching a little. I'd like to start a movement to bar this abbreviation from our language. X is the algebraic symbol for an unknown quantity. In my opinion, Jesus Christ is very much a known quantity.

Legend has it that the usage began with printers, among whose symbols X closely resembled the cross. It is easy to understand in this age of haste and headlines how some of the short cuts came into general use. But I don't believe there is anyone in America who can't find time and space for proper reverence to the name of our Lord. Let's call it "Christmas."

—*Reader's Digest*

WHAT BETHLEHEM MEANS TO ME

Interesting side-lights on the birthplace of Immanuel are woven into this stirring personal testimony

BY C. REUBEN LINDQUIST

A LITTLE over two thousand years ago in a little village located in the hill country of Palestine, a little Babe was born Whose life and death was to affect the life of every other babe born into the world. The name of this little village was Bethlehem of Judah, so designated because there were no less than three other villages in Palestine by the same name (Joshua 19:15; Judges 12:10). From the geographical standpoint Bethlehem has never been of any importance. Likewise, from the viewpoint of its growth and development, it remains to this day but an obscure little village with a population of some three thousand souls who dwell in less than two hundred houses constructed of stone and brick, arranged principally along one broad main street. Throughout the centuries of its existence, it has never been considered of sufficient importance to be included "among the thousands of Judah." What then was it that brought significance and prominence to this Palestinian village? Simply the fact that Bethlehem marked the birthplace of the greatest man that ever trod this earth. Here it was that a lowly Jewish maiden, sheltered in a stable, brought forth her first-born, whose mission in life was to die for the sins of a race. Bethlehem was the birthplace of Jesus.

When the wise men came "from the east to Jerusalem," their first inquiry was, "Where is He that is born King of the Jews?" (Matthew 2:2). Likewise Herod the king, moved with envy and hatred, calling together the chief priests and scribes "demanded of them *where* Christ should be born" (Matthew 2:4). To the shepherds watching their flocks, the angel announced, "For unto you is born this day *in the City of David* a Saviour, Which is Christ the Lord" (Luke 2:11). So down through the ages, Bethlehem of Judah has always been revered because of its association with the birth of Christ.

As we consider the little town of Bethlehem, there are some interesting and significant facts which I should like to pass on to you. I trust they will prove a blessing, especially at this Christmas season.

First of all, there are some interesting events and incidents associated with the history of Bethlehem. No other place in the world has so notable a record. Boasting at least four thousand years of continuous history, it is concluded to be the oldest village in Palestine. Some go so far as to declare that it bids for first place as being the oldest city in the world. It has always been an inhabited place as far as history can be

traced; and due to its sacred association, its has been the object of many pilgrimages and continues to be visited by many thousands of visitors and travelers each year. From the Scripture we find that this little village was originally called Ephrath or Ephratah (Genesis 35:16). The first mention of Bethlehem in the Bible occurs in Genesis 35:19 where we are told of the death of Rachel upon giving birth to Benjamin. This occurred three thousand and six hundred years ago. Four hundred years later Ruth, the Moabitess, gave birth to Obed in Bethlehem and two hundred years later her grandson, David, was born in the same village. Bethlehem is therefore referred to as the "city of David" (I Sam. 17:12-15; Luke 2:11). In later years, David while in the press of battle expressed a desire for a drink from the well which was located at the city gate (II Sam. 23:9-17).

It was in Bethlehem where Hadrian, the fifteenth emperor of Rome, erected a shrine to Adonis and planted a grove nearby to vex and antagonize the Christians. Here it was that Jerome completed the translation of the Scriptures known as the *Vulgate*. In the reign of Constantine, Bethlehem was known as the "city beautiful." These are just a few of the outstanding things which could be noted about this ancient village.

The second interesting fact about Bethlehem is the significance attached to the name itself. Throughout the Word of God we find that the names ascribed to places and events very often reflected the nature of God's dealing with individuals or with groups. This is clearly illustrated by two familiar incidents. The first of these is to be found in the twenty-second chapter of Genesis where we have the account of Abraham offering his own begotten son, Isaac. You will recall that when Isaac enquired of his father, "Behold the fire and the wood: but where is the lamb for a burnt-offering?" Abraham replied, "God will provide Himself a lamb for a burnt-offering." In verse fourteen we read, "And Abraham called the name of the place *Jehovah-jireh*," which literally means, "The Lord will provide." The other example is found in the thirty-second chapter where we read of the wrestling match between Jacob and "a Man." At the close of the incident, it is recorded (vs. 30), "And Jacob called the name of the place *Peniel*: for I have seen God face to face." *Peniel* means, "the face of God." Thus God's dealing with men was passed on from generation to generation by

means of names applied to incidents and places.

Bethlehem literally means, "House of Bread." What significance is here implied! Truly Bethlehem was the place where God made full provision for all who hunger and thirst after righteousness. Did not the Lord Jesus Christ Himself declare,

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He Which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:32-35).

May the cry of our hearts be like unto that of the disciples, "Lord, evermore give us this bread."

As we press on we note that the prophetic message of Bethlehem is outstanding. Seven hundred years before Christ was born, the prophet Micah predicted that a "ruler of Israel" should come forth out of Bethlehem Ephratah.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting (Micah 5:2).

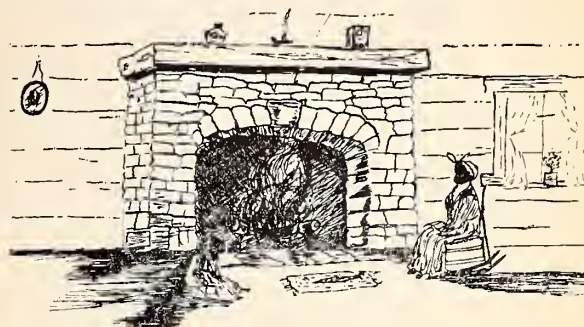
God makes no mistakes. The Spirit of God through the prophet definitely indicated hundreds of years beforehand the exact village where the ruler of Israel should be born. To many it seems strange that God would not select some prominent city such as Jerusalem for this major event. Not so. In keeping with the mission of His first coming to earth, Christ was born in the humblest of surroundings. He came in humility that He might bear the humiliation of our sin and shame.

He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross (Phil. 2:7, 8).

Christ was born, "in Bethlehem of Judea: for thus it is written by the prophet" (Matthew 2:5).

Last but not least, the birth of Christ in Bethlehem is fundamental to our Christian faith. In a very definite sense, the cradle of Bethlehem is identified with the cross of Calvary. If the Babe of Bethlehem was merely human, as some would claim, then the man of Calvary was only human and His death availed nothing. It is fundamental, therefore, that we concede the divine origin of Bethlehem's Babe if we are to claim Calvary's vicarious death as atonement for our sins. The testimony of the angel to Mary on that first Christmas night when he declared, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His name *Jesus*: for He shall save His people from their sins" (Luke 1:30, 31; Matt. 1:21), is vital to the Christian faith of every individual. What then does Bethlehem mean to me? To me

it marks the place where God came forth that He might redeem my poor, unworthy soul. 'Twas there my Saviour came to earth that I might enter glory. Like the shepherds of old, I have seen this thing which is come to pass. I have found that Bethlehem's Babe was my Saviour, and now I yearn to make it known abroad. Bethlehem—Calvary. Jesus—My Saviour!



Rebuttal

*No! Honey chile, dere ain't no Santy Claus,
An' ef dere was, I'd tole you, jes becaus
I tell de truth, now, caus I know de Lord,
But I don't find no Santy in His Word.*

*An' he don't climb de chimney wid his pack;
Now how'd he keep his suit from gittin' black?
Nor tiptoe roun' to keep from makin' noise
When he comes down to bring de chilun toys.*

*But Honey, we had Jesus come one night,
When shepherds watched de stars a shinin'
bright,
An' wise men came an' worshipped Him
As King, Who came to save us from our sin.*

*An' Honey, how de Angels sang
An' clap dere hands! An' when
Dey praise de Lord, de bells in heaven rang,
An' sing "dere's peace on earth, good will to
men!"*

*An' He grow'd up from boy to be a man.
He was God's Son and only One;
He did a work for us, no other can;
An' when He died for us, He said, "It's done."*

*He died dere on de cross, you know,
Look, in de Book here, it tells us so.
An' soon He's comin' back agin
For all ob us down here, who claim Him kin.*

*No chile, dere ain't no Santy Claus
But people worship him, becaus
Ole Satan steals de glory ob de Lord
An' sets de idol Santy, afor' God's Word.*

*Now, Honey chile, dere ain't no need to weep
'Caus Granny's goin' to see you get some toys.
You say your prayers and go right off to sleep;
Jesus, not Santy, loves de girls and boys.*

Arthur Faust Havermale

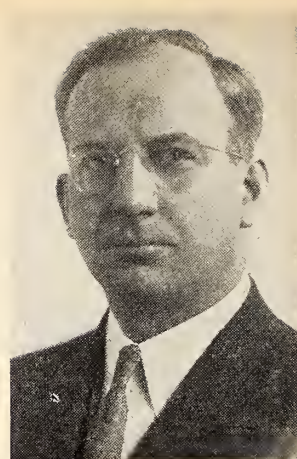
THE IRREDUCIBLE MINIMUM or

What Must I Believe to Become a Christian?

BY HOWARD W. FERRIN

President, Providence Bible Institute

A sermon preached over nine stations of the Colonial Network. In Christ, God is with us; in Christ, God is for us; and in Christ, God is in us—the Irreducible Minimum of the Christian faith.



WE HEAR much today of the reconstruction or modernization of Christian theology. It is necessary, so we are told, to bring it up to date so that it will be more acceptable to the so-called modern mind; and to do this, there must be a thorough overhauling of our views concerning Christianity.

Hence the many important questions which are being asked about the Christian faith today. These questions touch its very heart, its spiritual dynamic: they involve all that is fundamental to its character and claims. However, they might be summarized in one question: "Is Christ a necessity to Christianity?" Whatever may be the origin or purpose of these questions, there can be no doubt that in certain quarters there is a demand abroad today for a Christianity without Christ.

One example will suffice. Craig S. Thoms has written a book entitled, *The Essentials of Christianity*. One would think that, upon opening the pages of a book bearing such an impressive title, one would find reference to the great cardinal truths which are almost lavishly spread upon the pages of the New Testament, especially with reference to Christ, the Founder of the Christian faith. But when one opens this book one finds this startling, not to say blasphemous, statement: "God's relation to us would be simple enough if Jesus Christ had just kept out."

Christianity stands or falls with the Person of Christ. It is as impossible to have New Testament Christianity without Christ as it is to have water without hydrogen and oxygen, or sunshine without the sun. Everything centers in Him. Everything radiates from Him. He is the life-blood of true Christianity. So:

What think ye of Christ is the test
To try both your plan and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.

Much of the teaching concerning the Christian faith today is what we might call *circumference* teaching; that is, it is thinking done in the outer realms of New Testament teaching with

little or no emphasis upon the great *center* truths. These center truths constitute the heart of the Christian message, or, to put it in another way, the *Irreducible Minimum* of Christianity. Not to believe in the circumference truths is weakening to one's faith; not to believe in the center truths is absolutely disastrous.

What are these center truths? Some time ago, in an English periodical, I came upon this brief but comprehensive statement hid away in a page of extracts:

God in the heavens is God *above* us,
God in nature is God *around* us,
But God in Christ is God *with* us, *for* us, and *in* us.

We believe that in these last three statements, namely, in Christ God is *with* us; in Christ God is *for* us, and in Christ God is *in* us, we have the *Irreducible Minimum*, or what one must believe if one is to become a Christian.

Let us consider the first of these statements and inquire of the Scriptures if we are warranted in believing that in Jesus of Nazareth God is indeed with us. We turn to the first page of the New Testament and in Matthew 1:23 we read:

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted is, God with us.

Whatever be the meaning of the word *Emmanuel* it is here interpreted to mean that in the Babe of Bethlehem, the Son of Mary, we have none other than God *with* us. This predicates but one thing, *Deity incarnate*, perhaps the greatest single fact in human history. The Deity of Christ constitutes the bedrock of all Christian truth upon which alone the salvation of the earth could be builded.

Yet there are those who profess to be Christian teachers who not only deny the Deity of Christ, but affirm that our Lord never made a personal claim to Deity, nor at any time announced Himself as God. They talk much about deliverance from the bondage of tradition, freedom from the tyranny of the creeds propounded by the Church Councils of Nicaea and Chalcedon.

With entire repudiation of apostolic teaching—and particularly that of such an one as Paul—they talk about going back to headquarters, that is, back to the Gospels and to the words of Christ Himself, representing Christ as but a good man who, following His high ideals, finally was compelled to die for them. False teachers who make such claims are due, however, for a severe jolt if they will but diligently and honestly study the Gospel records with the view of ascertaining what our Lord taught about Himself.

Assuming the historical reliability of the main outline of the Synoptic record (that is, Matthew, Mark, and Luke, excluding John's Gospel), we discover that, eliminating repetitions, there are some 316 separate items of teaching by our Lord. Of these, fully one-half, or about 198, include some definite teaching concerning His own Person. This fact is instantly arresting. Such a degree of self-emphasis is amazing! In one whose humility of heart and exaltation of character is universally recognized, it will inevitably be difficult of explanation. To be occupied with one's self is a mark of serious moral defect, yet we find it a striking characteristic of the noblest life of the ages, and this very element seems to place Christ outside the category of common human life.

We interrupt our thought for a moment to call the attention of those who desire to make a diligent study of this subject, to two books which have been of help and inspiration to the writer. The first is, *Personality and the Fact of Christ*, by Harold Paul Sloan; and the second is, *The Self-Disclosure of Jesus*, by Geerhardus Vos.

When we study the 198 references to Christ, made by Himself, we observe that 130 contain most specific and definite emphasis upon His own Person. These statements reveal the self-consciousness of Jesus. His self-disclosure is amazing and should settle forever the question as to who He was and is. To get the quickest contact with our Lord's total thought concerning Himself, let us consider these items of teaching in classified groups as follows:

Jesus spoke of Himself as "the Son of Man" forty-four times.

He called God "My Father" in an exclusive sense twenty times.

He affirmed His unique and exclusive relationship to God ten times.

He pointed forward to His death, speaking of it as divinely ordained, or as having redemptive significance, twenty-five times.

He fore-announced His resurrection from the dead seventeen times.

He prophesied His second coming, when He would be arrayed in the glory of the Father eight times.

He promised to be spiritually present with His disciples while physically absent from them three times.

He set up His person as the supreme motive of life, calling men to do and suffer in His name and for His sake, seventeen times.

He claimed supreme moral and religious authority thirty-three times.

He claimed to be the final judge who would determine the everlasting destiny of men twelve times.

He claimed or exercised authority over nature and manifested supernatural knowledge forty-three times.

He rejoiced when men believed in Him and grieved in their unbelief four times.

He accepted the title, "Son of God," nine times.

He claimed this title three times.

Five times He affirmed He held a unique position as the Lord and Master of men.

Forty-four times He claimed for Himself supreme significance as One in Whose Person centered the ultimate purpose of God.

Who can face this body of teaching and deny the Deity of Christ? Furthermore, if Jesus be Emmanuel, God *with us*, we should have no difficulty in believing in His virgin birth, His sinless life, His vicarious death, and His bodily resurrection. No serious question *can* be raised as to the miraculous and redemptive character of His work as a divine Redeemer. Millions have believed Him to be "God manifest in the flesh" because, if for no other reason, He has accomplished in them such a miraculous work of divine grace as to banish utterly all doubt of His Blessed Deity. As for me, I join with Elizabeth Cheney in her strong and joyful affirmation:

Though scholars disagree,
I find it daily true;
Christ Jesus does for me
What only God can do.

Thus we observe that the first cardinal truth which one must believe to become a Christian, and the first element in the *Irreducible Minimum* of Christian faith is belief in the Deity of Christ.

The second truth in the *Irreducible Minimum* of Christianity is that in Christ, God is *for us*. Our Scripture support for this claim might be said to be the major portion of the New Testament, but we turn to the latter part of one specific Scripture, Romans 8:31:

If God be for us, who can be against us?

If there is one truth prominent in Christian teaching it is that God has a benevolent attitude toward mankind. In fact, the idea that God loves men and is eager for their welfare—both temporal and spiritual—is almost synonymous with Christianity. But why is this so? When we think carefully about the nature of things, we are confronted with the fact that though we easily assume God loves us, it is the one conception of God we simply cannot take for granted.

Let us look at it in this way. A great cosmos stretches out before us. We are told that this cosmos speaks to us of the love of God. But consider for a moment. As we see the amazing complex of worlds and suns and moons and stars, we are innately obliged to predicate a Creator—and an intelligent Creator—since design and order are in evidence everywhere throughout this

vast universe. But when you approach nature and ask: "Does God love me?" there comes no answer, not a word. Nature knows nothing of mercy or priestly functions. Her lightning will kill a good man as well as a bad man. She has no interest in prayers, lamentations or regrets. If you break nature's laws, you and not another must suffer. Therefore, if we are to hold to the idea that God loves us and is on our side, we must look to some other source as furnishing us with satisfying evidence.

Nor will we find an absolute proof of God's love for us in any manifestation of love by our fellowmen. It is true that a mother's love will cause her to give her life for her children. It is true that "greater love hath no man than this, that a man lay down his life for his friend," or, as Paul puts it in Romans 5:7:

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

That is, we would hardly think of dying for a just man, though we might respect him; and we might conceivably die for a good man, under exceptional circumstances—Pythias and Damon to witness. But that does not touch the real issue as it relates to man's condition before God because man is neither just nor good in the sight of a Holy God. Man is a sinner or, as Paul puts it in Romans 5:10, man is an *enemy*, or as it might rightly be translated, man is a *rebel*. So the point at issue is not whether a mother or a friend will lay down life for a loved one, but who will lay down life for a bad and undeserving man? Which one of us would be willing to lay down his life for an undeserving world? Not one! That is why, in ancient times, though there was the wish to believe in a loving and compassionate God, it was everywhere regarded as doubtful, and in most cases, inconceivable.

But Paul goes on to declare what is an absolutely new and revolutionary thought to the world of his day. He says:

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

The apostle says that the cross takes the veil from God's face, and for the first time in the history of the world, men have incontestable evidence that God loves them and cares for them. In short, the only sure and satisfying evidence man has that God is *for him* is when he looks at Calvary and there sees "God in Christ, reconciling the world unto Himself, not imputing their trespasses to them."

We again interrupt our flow of thought to remark that the same so-called Christian teachers referred to above make a claim that Jesus did not teach that His death was of a vicarious character in the sense that His blood had to be shed to take away the sin of the world. Some try to modify the words of Christ to fit their own theory. Christ spoke of:

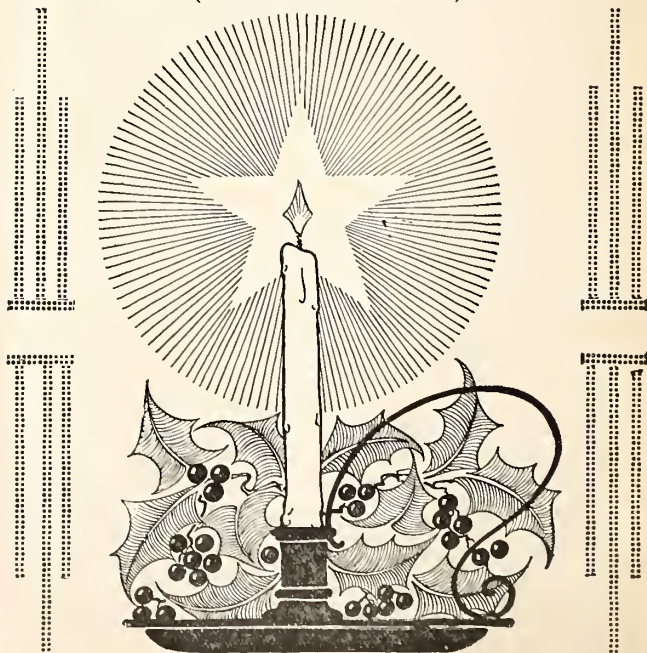
- A *Baptism* He must experience (Luke 12:50)
- A *Lifting Up* He would endure (John 3:14)
- A *Goal* He must reach (Luke 13:33)
- A *Suffering* through which He must pass (Luke 24:7)
- An *Hour* with Him which must strike (John 12:27)
- A *Laying Down* of life which He would give (John 10:11)
- A *Fulfillment of Scripture* which He would make (Luke 24:44)
- A *Cup* which He must drink (John 18:11)
- A *Blood-shedding* He would pour (Luke 22:20)
- A *Love* He would manifest (John 3:16)
- A *Death* He would die (John 12:24, 25)
- A *Vicarious Act* He would perform (Matthew 20:28)
- A *Gift* He would bestow (John 6:51)
- A *Work* He would accomplish (John 19:30)
- A *Remission* He would secure (Matthew 26:28)
- A *Power* He would communicate (John 7:39)
- A *Profit* that He would ensnare (the word *Expedient* in John 16:7 should be *Profitable*)
- An *Outcome of Eternal Life* He would obtain (John 3:15)
- A *Consecration* He would assume (John 17:19)
- A *Victory* He would gain (John 12:31, 32)
- An *Experience* through which He would pass (John 12:24, 25)
- A *Forgiveness* He would give (Luke 24:46, 47)
- A *God* Whom He would glorify (John 17:4)

Therefore, we who believe in the death of Christ as an atonement for our sins have the fullest assurance that in Christ God is *for us*, and despite the vicissitudes and trials of life, the difficult and hard things, the losses that are always heart-breaking, the sicknesses that are standing that cut to the quick, and the death that sometimes strikes like a bolt out of the blue and leaves us bewildered and stunned, we can cling to one certain fact that is an anchor to the soul, namely, that God is *for us* and sooner or later, He will make all things plain and give us all things to enjoy that are for our good, for

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (Romans 8:32)

But the important question is concerning our personal attitude toward this blessed fact. Do you know that Christ died for you? Have you yet seen Him dying in your place? Do you rea-

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"The Star out of Jacob"

AMBROSE A. BANDOW

For a house full of silver and gold Balaam could not go beyond the Word of the Lord to do less or more. Consequently he uttered a great prophecy concerning Immanuel.

IN THE Word of God, much truth is taught through the use of symbols. Material, visible objects are used to teach moral and spiritual truths. It is God's way of putting profound truths within the reach of His children; it is His scheme of giving "understanding unto the simple." Not until the "saint" gets Home will he know the length the Lord had gone to instruct and develop him; then will he see, as never before, God's faithfulness to him during his brief earthly sojourn. God does His utmost that His own may know the truth, and the truth may make them free. A careful study of the Word will reveal that it is filled with symbols, with "object lessons" to teach the "deep things of God."

Stars play a large part in the symbology of the Scriptures. But before we can consider their "theology" which reaches back into the past, as well as ahead into the future, it is needful that we consider very briefly a purpose which they now no longer serve.

In the first mention of these heavenly bodies (Gen. 1:14-19), this "lost" purpose is clearly stated. It is this: "Let them be for *signs*." They, with the sun and moon, were "made," not only to "divide the day from the night" and "to give light upon the earth"; but, they were set "for signs, and for seasons, and for days, and years." To this day they still are "for seasons, . . . days, and years"; but their use as God's "starry Bible" no longer obtains. For the two and half millennia before Moses, that is, for the two thousand five hundred years before the *written* revelation was begun with Moses, God revealed His Glory to man in the heavens.

The heavens declare the glory of God; and the firmament sheweth His handiwork. Their line (sound, in Rom. 10:18) is gone out through *all* the earth, and their words to the end of the world (Ps. 19:1, 4).

And man, sin not yet having affected his mental capacities to the extent that it has today (Some are too proud to acknowledge this!), was able to understand, and was held responsible for this revelation. Paul, in Romans, makes this very plain.

For the invisible things of Him from the creation of the world, made known to the mind by the things that are made, *are clearly perceived*,—both His eternal power and divinity; so as to render them *inexcusable* (Rom. 1:20, literal rendering).

This "primitive revelation" is further evidenced by the resemblance to Bible truth found in frag-

ments of astrology, tradition, and mythology, some older than the Bible itself. Some even dare to suggest that the present Bible evolved from these myths. But man, just as he continues to do today, in that day "brought forth" a variety of religions by the *corruption* of God's existing revelation. God placed the stars in the firmament to impart to man His message, until He brought forth the "oracles" through His people Israel.

Although the stars *are* no longer God's "first Bible," they, as symbols *in* his "second Bible," are associated with important truths. They are symbols of angels, fallen and holy; they are linked up with Israel's history in the past, and with her experiences to come; and they are associated with the Lord Jesus Christ, both when He came the first time, and when He shall come to reign.

There fell from the lips of the hireling prophet, Balaam, the message concerning the star that was to come. He was constrained, in spite of himself and the king he desired to please, to speak this prophecy concerning the One he beheld:

I see Him, but (Who is) not now; I behold Him, but (Who is) not nigh. There shall come forth a *star out of Jacob*, and a Scepter shall rise out of Israel and shall smite through the corners of Moab, and break down all the sons of Tumult. And Edom shall be a possession. Seir also shall be a possession, who were his enemies; while Israel doeth valiantly, and out of Jacob shall One have dominion, and shall destroy the remnant from the city (Num. 24:17-19, R. V.).

This prophecy does not point to one who is a "lofty" angel, but to Him that is "greater than the angels." It speaks of the One Who said of Himself, "I am the root and the offspring of David, and the bright and *morning star*" (Rev. 22:16). It is the God-Man, Jesus Christ. Balaam gave four distinct facts concerning Him. They are:

1. He shall come out of Israel
2. He shall smite Israel's enemies
3. He shall have dominion over Israel's enemies
4. He shall give victory to Israel

God, using Balaam as the channel, brought to an enemy king this multiphase prophecy concerning One that would subdue him, and One that would be Israel's hope.

(CONTINUED ON PAGE 393)

"Gold, Frankincense,

BY JOSEPH G. WRIGHT

*Do these symbols have a message of Immanuel?
Read Mr. Wright's heart-stirring article and see.*

and Myrrh"

And when they (the wise men from the east) were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh (Matt. 2:11).

ANOTHER Christmas season is upon us, and as believers in the Lord Jesus Christ, we will rejoice as we commemorate again His coming into the world, for we know He came to seek and to save that which was lost, and to give His life a ransom for many. But in the world at large, we wonder how much real thought will be given to the event which we so freely and joyously commemorate. We do thank God that there are a few countries where the message of Christ's Coming into the world to save us from our sins, is still going forth; but in many parts of our poor old world today where war is raging, the message of Christ would be inharmonious with the clash and clanking of war machines and the shout and cry and groans of embattled peoples. We pray God's richest blessing upon His dear servants and children who are still giving forth His message, in spite of persecution, peril, and sword.

Almost 2000 years ago, at the close of the first 4000 years of human history, the earth was experiencing a condition of affairs similar to the present day. The Gentile nations were held in the grasp of a great dictator nation, Rome; and the resulting life of the people under such conditions was not good to say the least. The moral and spiritual standards were very low, as is evidenced by the history and personal life of that representative of the Roman Government in Judea at the time of Christ's birth, namely, Herod the king (Matt. 2:1).

The Jewish nation was at that time in bondage to Rome, and had been without a national entity for well nigh 400 years. Her priests were appointees of Herod, and that speaks for itself. The hope and vision of the nation was chilled and stunted by recurring tragedies. The voice of their prophets was stilled in their gatherings, for they seemed to the Jew of that day as one that mocked. But beneath all of the mire of human despair and international, moral, and spiritual bankruptcy, there was kept alive a feeble flame of promise and resultant hope by the believing remnant of that

day. God always has His believing ones in every dispensation, and He had them at that time. He has them today. Their voice may be feeble alongside the more popular clamor of the people, but nevertheless they are to be heard from when the time is right. And so it is at this time, as just described, that the Christmas story and the visit of the wise men from the east, to the crib of our Saviour, comes before us. This message concerning the visit of these strange and wonderful men is read and reread with great interest each time our hearts are directed to the story of the birth of Christ. The Holy Spirit in Matthew 2:11 tells us that these wise men presented unto Christ gifts. This short sentence presents to us three thoughts, and it is upon these three that we will dwell for a brief time. You will remember the subject is *gifts*—gold, and frankincense, and myrrh.

I. THE BESTOWERS OF THE GIFTS

A THOUSAND miles east of the great city of Jerusalem, the astrologers and astronomers and wise men of Arabia, Persia, and Babylonia saw a rising star, which to them betokened some great event in earth's future history. Their seers foretold this great event and their predictions were now bearing fruit. These men of the East were great students of the heavens, and no doubt had the fragments of learning still extant as presented by God in the starry Bible (Psalm 19). So great was the constraint upon them to follow the guiding star, which held their wondering interest, that many of them packed their goods and laded their treasure chests with costly gifts and kingly presents, and took to their long journey westward to the city of Jerusalem. But the question comes to us, "What moved these Gentile men, these strangers of Israel, to bring themselves and their costly gifts to the feet of a Jewish King?" For they were bringing presents to a King. Matthew is the only Gospel writer who tells of the visit of the wise men at the time of Christ's birth. Matthew presents Jesus as the King, and so it is very significant that we find the story of the wise men in his Gospel. They were bringing presents to a King. These wise men of the east seemed to know more about the Jewish hope, and the time of arrival of Messiah, than the priests and scholars of the

Jewish people. And so they came from afar to worship the young child! How did they know that He was worthy of worship? And what made these Magi (for so they were called in the East) suppose that the heir to the throne of Israel could and would re-establish the ancient Davidic kingdom?

In the first place, these men gave evidence that they were God-fearing men. When they were warned of God in a dream not to return to Herod, but to go out another way, they obeyed the word of God, rather than that of the wicked king (Matt. 2:12). Furthermore, these wise men of the East, who saw the star arise and draw them mysteriously toward that sacred city of the Jews, came from the place of the first world empire, "the East." It seems to be the concerted opinion of Bible students that these men in our story came from the country of Persia, where astronomy and astrology had been understood for more than four centuries. Persia and Media took over the science and learning of the old Babylonian empire when it was overthrown by Medo-Persia in the days of Belshazzar, as recorded by Daniel in chapter five. The Babylonians obtained their knowledge of the heavens from the Chaldeans before them. Astrology is an ancient science with a glorious past, but which today has no place in the revelation of God's mind to men. The written revelation of the Bible is God's appointed channel of Divine Truth today. In the fifth century before Christ, Nebuchadnezzar, the head of the Babylonian world empire, depended for counsel upon his astrologers and wise men. When he wanted to understand the meaning of his dream of the great image (Daniel 2), he called for all of the magicians and soothsayers in his realm. Among them was Daniel. He found Daniel to be wiser than they all, and chose him to interpret his dream for him. Daniel's prestige continued throughout the reign of Nebuchadnezzar and his grandson, Belshazzar, and into the reign of Darius, the Medo-Persian despot. Daniel having been for so long associated with the ancient kings, his writings were no doubt read by them, and they therefore became familiar with his prophecies, and particularly the prophecy, that "from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, would be 490 years" (Daniel 9). Daniel no doubt made it clear to the wise men of Persia, that the Messiah would not only reign over the Jews, but over the whole earth as King of kings, and Lord of lords; and that His Kingdom would bring unprecedented prosperity to all nations and the earth would blossom as the rose (Daniel 7:14).

In all probability these wise men were familiar with Balaam's prophecy, couched in the language of an astrologer, saying, "I shall

see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numbers 24:17).

It is not surprising then, that nearly four hundred and ninety years after Daniel's prediction, that the wise men of the East were expecting and looking for some great sign in the heavens, and when they did see that sign of the Star, they gathered their *gifts* together and made their way to the city of the great King, and worshipped Him. Truly these men were wise, because their wisdom led them to the feet of Christ, and their humble hearts poured out gifts upon Him, whom they thought worthy of praise and glory. It no doubt surprised them to find so little interest amongst the Jews of Jerusalem concerning their coming King, for they had quite a time locating the Christ-child, making us believe that many of the inhabitants of Jerusalem did not know that the Christ-child had been born. Their coming to the city caused no little stir, so there must have been a goodly number of them; and when they inquired the whereabouts of the new born king, consternation and fear and treachery were in evidence amongst the ruling classes and the populace. The Scripture does not say that there were only three wise men, but the inference is that there were many. Even King Herod was filled with fear for the loss of his throne, when they made inquiry of him concerning the One who was born King of the Jews. At last they found the house where the young child was, and in great humility, they presented unto Him gifts; *gold, frankincense, and myrrh*. Their attitude expressed by their humble worshipful entry into the presence of the child Jesus, indicated that they sincerely believed what they had evidently known for years, that a great King was to come and that a star would guide them to Him. They were devoid of selfishness, for they brought costly gifts to lay at His feet, and that as Gentiles to one of another nation.

Now let us look at our second thought as presented by the Holy Spirit.

II. THE NATURE OR SIGNIFICANCE OF THE GIFTS

THE gifts were *gold, frankincense, and myrrh*. Whether these good men realized the symbolical significance of their gifts, or not, we are not able to judge. However, we do know that gold, frankincense, and myrrh were gifts that were very costly and difficult for poor people to obtain, and that such gifts were usually presented to kings and great personages only. That there were *three gifts* only, and not two or four or any other number, is also interesting in the light of the fact that "all Scripture is given by inspiration of God" (II Tim. 3:16, 17). *Three*

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Did Augustus Order A Census?

BY LEON F. SCHEERER

San Fernando, California

Reprinted by permission from the "Religious Digest." A startling archaeological confirmation of Luke's creditability as a historian.

ALTHOUGH Luke Two has been made the basis of every Christmas service for centuries, a loss of appreciation as to its veracity, a progressive deterioration and final merging into avowed skepticism, has found its way even into the highest church circles, as for example:

One could almost wish that verse two had been omitted, or that there were reasons to believe, as has been suggested by several writers, that it is a gloss that has found its way into the text, and that Luke is not responsible for it, so much trouble has it given to commentators.

These words were written by Dr. A. B. Bruce in the maturity of his career, and one of the most distinguished Scottish theologians, in his commentary on Luke 2:1f. Critics in fact have long pointed out that there is no evidence in *secular history* of such a census as Luke mentions, at the time indicated. Other censuses, before and after the birth of Jesus, are of record.

"According to Luke's conception of this epoch-making, historic event, Augustus formed a wonderful plan of world-survey and world registration, and promulgated his order that all the world should be counted. The term used is 'the inhabited and orderly world,' which was practically restricted to the Roman Empire by the Romans, but there lies behind it the vague conception that rightly seen, the Empire is co-existent with civilization . . . The edict went forth . . . and the highest rank and the humblest are brought together in this wonderful historical picture of a great bureaucratic device . . . Augustus, the mighty Emperor, and Mary with her Infant, are set over, one against the other . . . In that passage he brings into the sweep of his conception some of the greatest forces that move through all ancient and modern history, and shows how they cross one another at one point, acting and reacting, and that point is the Saviour's birth, the central fact of all history . . . Autocracy compasses its own destruction and the freedom of the Divine will works out its perfect expression through the Autocrat's error. Luke sets that event in relation with the tides and forces of Imperial World History."

On the walls of an ancient temple in Angora (Ankara), discovered by Busheq in 1553, is inscribed an account of the census of Emperor Augustus, which is mentioned by Luke, the Evangelist, in his gospel story of the Saviour. This inscription not only provides certain historical proof of the authenticity of the scriptural account, but also has an interesting

history of its own. For almost four centuries scholars have journeyed to Angora to copy and translate the inscribed story.

The first vague copy of the great Latin inscription, which schoolmen call the *Monumentum Ancryanum*, was made by an expedition of Dutch scholars, sent by Emperor Ferdinand II in 1555. This expedition missed entirely the Greek translation on the outer wall. More than a century later, in 1689, a Smyrna merchant named Cosom, made an imperfect copy. Louis XIV sent a mission to Angora in 1701, to study the ruin, but its report was incomplete. Another Frenchman, Paul Lucas, in 1705 made a full copy of the Latin. But the best translations to date were brought back to Europe in 1861 by two French scholars whom Napoleon III had sent to Angora for that purpose. It was left to the Germans to do the task with final completeness, when in 1882 Humann, representing the Academy of Berlin, carried back the plaster-casts of the full Latin and Greek texts.

In 1923 the inscription was done in English by Prof. E. G. Hardy, Principal of Jesus College, Oxford, and published by the Clarendon Press as *The Monumentum Ancryanum*.

So rich in classical information and historical data is this inscription that the scholars in general appear to have overlooked its peculiar significance to the truth of Scripture. That it completely substantiates Luke's story of the Roman census which was the occasion for the journey of Joseph and Mary to Bethlehem, and so of the birth of Jesus in that town of prophecy, is a fact of sensational importance.

If Luke were wrong as to the census, how could the reader be assured that he was right concerning any other statement alleged as fact? And wrong the critics declared him to be; since Roman history seemed wholly silent concerning a census at this time.

Quite casually and incidentally the Augustan inscription clears up the matter! The Emperor wrote this document, his political autobiography, when he was 76 years old. The record was put into the hands of the vestal virgins for safeguarding until his death; then it was inscribed upon bronze tablets outside of his mausoleum; and by direction of the Roman Senate, *cut into the walls of every temple of Augustus throughout the Empire*. The preamble on the Angora ruin reads:

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THE EDITOR'S MAIL BAG



Conducted by the Editor

The following questions sent in by a *Grace and Truth* reader occupy our attention:

QUESTION: *Was Ham black when he came out of the ark, or was the color of his skin and texture of his hair changed when the curse was pronounced on him? Surely the eleven nations that descended from him were not all negroes.*

ANSWER: The two special passages bearing on Ham's curse and his generations (Gen. 9:20-27; 10:15-18) do not indicate that the curse involved the changing of the color of his skin. The curse in the first passage is that Ham should be the servant of both the Semites and Japhethites. No one would deny that this has been fulfilled. It is a well understood fact that Old Testament names had prophetic significance. Adam, for example, stood for "the man." Seth, "in the place of." Methuselah, "by his death it shall bring." Terah, "delay." We quote from Smith's Bible dictionary, page 984, for the information concerning the etymology of the name, *Ham*. "HAM (swarthy). The name of one of the three sons of Noah, apparently, the second in age. It is probably derived from the Hebrew, meaning 'to be warm,' and signifies 'warm' or 'hot.' This meaning seems to be confirmed by that of the Egyptian word, KEM (Egypt), which we believe to be the Egyptian equivalent of 'Ham,' and which, as an adjective, signifies 'black,' probably implying warmth as well as black. If the Hebrew and Egyptian words be the same, Ham must mean the swarthy or sun-burned." Dr. Smith goes on further to explain that the three main divisions of the descendants of Ham were Egyptians, Canaanites, and Cushites. Even in the Word of God, Egypt is recognized as the land of Ham (Ps. 105:23). Ethiopians and other black tribes are without a question the descendants of Ham, bearing the curse in that they were subject to other people; and sharing his swarthy complexion in an accentuated form. Whether or not Ham was of a swarthy complexion all his life, the Bible does not say. The choice of name for him seems to indicate that his descendants were to be of the darker skin whether he was or not. It would seem to us that the change would be brought about gradually, thus accounting for the absence of revelation concerning it; rather than a sudden change, amounting to a miracle, such as the confusion of tongues, which certainly would have found space in Holy Writ. All dark-

skinned people are not negroes, but it is evident that all dark-skinned people, including negroes, have a common progenitor whose name was Ham.

QUESTION: *Are the Old Testament saints resurrected in the Rapture or at the Revelation of Jesus Christ?*

ANSWER: We believe the Old Testament saints are resurrected at the Revelation of Jesus Christ at the end of the Tribulation, called elsewhere "the time of Jacob's trouble." By saints, of course we mean those, who like Abraham and David, had placed their faith in the Lamb of God. Our first reason is as follows: (1) The Body Age, the Mystery, is not revealed in the Old Testament (Eph. 3:1-9), although allowed for in such passages as Daniel 9:25-27 and others. It is therefore reasonable to suppose that any resurrection predicted in the Old Testament will point to a revealed age, such as the Jewish Tribulation, rather than an unrevealed age, like the Body. I Thessalonians 4:16, 17, a Rapture passage, as some have taught, could include Old Testament saints, for all believers are in Christ, except that other passages do not so teach. Therefore, the resurrection of saints predicted in I Thessalonians 4:16, 17 is an exclusive Church or Body Affair. (2) Our second reason: There is said to be a resurrection of the believing dead at the beginning of the Kingdom (Rev. 20:4-6) as distinguished from the Great White Throne at the end of the Kingdom when both believers and unbelievers will be raised (Rev. 20:11-15). (3) The third reason: Several Old Testament prophecies point to the resurrection of Jewish saints just prior to the resurrection or regathering of the nation Israel, which is, of course the end of the Tribulation and beginning of the Kingdom. (a) One of these passages is found in Ezekiel 37:12-14. It is in this passage, verse fourteen, that the Lord says, "I shall place you in your own land." (b) Daniel 12:1, 2, the second verse reads as follows: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This sounds like a Great White Throne passage, for both believers and unbelievers will be raised. However, verse one forces it to be at the beginning of the Kingdom rather than at the end.

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BOOK REVIEWS



Conducted by L. E. McClellan and Others

KNOW YOUR BIBLE

This is the second of two volumes of the series on *Know Your Bible* by this well-known Scottish divine. Written in simple, forceful, scholarly manner, it presents an introductory analysis to the twenty-seven book of the New Testament. A valuable Bible study book for both layman and preacher.

Know Your Bible, by Dr. W. Graham Scroggie. Publishers, Pickering and Inglis Ltd., 14 Paternoster Row, London, E. C. 4. 377 pages. Price, \$3.00, cloth.

THE MESSIANIC HOPE OF ISRAEL

A scholarly presentation of the Bible outline of Jewish hope, as it is crystallized in Messiah. Max I. Reich, being a Hebrew Christian, and for years a teacher of God's Word, is thoroughly qualified to put forward the Scripture teaching on this interesting subject. The book deserves a place in the library of every earnest Bible student.

The Messianic Hope of Israel, by Max I. Reich. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 134 pages. Price, \$1.00, cloth.

IF NOT VIRGIN BORN—WHAT THEN?

A thirty-three page booklet in defense of the Bible declaration of the Virgin Birth of Jesus Christ. In outlining the consequences if Christ were not virgin born, the author proceeds through the customary manner of presenting the prophecies of the Old Testament and pointing out their fulfillment in the New Testament, with a brief outline of early Church thought on the subject. A very helpful and simple presentation of the subject.

If Not Virgin Born—What Then? by Kenneth Cornwell, Th. M., S. T. D., Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. 33 pages. Price, 25c, paper.

A-MILLENNIALISM

A kindly analysis of a current error in Second Coming teaching. It intelligently and fairly presents the A-Millennial position so that one need not be ignorant of the subject. It were well if Christians would read this booklet and be fortified against the heresy even before meeting it.

A-Millennialism, by Howard W. Kellogg. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Ave., Los Angeles, California. 24 pages. Price, 25c, paper.

HALLOWING THE HOME

The author divides his booklet into two parts: I. Hallowing the Home, II. Helpful Hints for Parents. Both points are clearly, truthfully, and appealingly presented. Mr. Harrison brings out the fact that children must be fortified against life when they grow older. He points out the value of grounding each little life in things eternal. The family tie can be greatly strengthened by family worship, which can be interesting, helpful, and pleasurable. Every parent should read this booklet that they might be blessed and helped by its truth.

Hallowing the Home, by Norman B. Harrison. Publishers, The Harrison Service, Bloomington-Lake Station, Minneapolis, Minnesota. 64 pages. Price, 25c, paper.

FURTHER ADVENTURES OF THE SUGAR CREEK GANG

The beloved author of *The Sugar Creek Gang* (and other stories) gives another thrilling book in the further adventures of "the gang." Filled with zest, fun, loyalty, and adventure, the book promises help as well as entertainment for any child. The author constantly appeals to the heart to trust in the Lord Jesus Christ, and proves that a Christian boy certainly can enjoy life.

Further Adventures of the Sugar Creek Gang, by Paul Hutchens, Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl St., N. W., Grand Rapids, Michigan. 88 pages. Price, 50c, cloth.

THE ROMANCE OF THE INCARNATION

Our beloved brother, now with the Lord, presents the subject of the Virgin Birth of our Lord Jesus Christ, from the angle of the courtship of Joseph and Mary according to the prevailing Jewish custom of the day. He proves the

truthfulness of the Bible record in Luke and Matthew and points out the peril of denying it. Being a Hebrew Christian for many years, his Jewish background makes *The Romance of the Incarnation* live to the reader. A helpful devotional and thought-provoking booklet for the Christmas Season.

The Romance of the Incarnation, by Joseph S. Flacks. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Ave., Los Angeles, California. 32 pages. Price, 20c, paper.

BY-PATHS IN THE BIBLE COUNTRY

One hundred twelve sermonettes and comments on as many little considered Bible texts. We tread with the godly author the by-paths of the Bible country, stopping here and there to admire hidden flowers and then rest by way-side streams of Divine truth. A helpful book for the spiritual development of earnest Christians everywhere.

By-Paths in the Bible Country, by C. A. S. Dwight. Publishers, The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Illinois. 128 pages. Price, \$1.00, cloth.

WHEN HE GIVETH QUIETNESS

One hundred brief statements, a paragraph or two in length, on a comforting text or well-chosen illustration of some Bible truth. Practical, thought-provoking, and comforting. A well-laid path for weary feet and a bunch of illustrations for the preacher.

When He Giveth Quietness, by Keith L. Brooks. Publishers, American Prophetic League, Inc., 4747-4751 Townsend Ave., Los Angeles, California. 45 pages. Price, 15c, paper.

NEVER FORGOTTEN

The phrase, "never forgotten," became a memory, a haunting question, a burning hope, a mockery, and then a reality, to Judith as time went so slowly on. The author again presents a refreshing Christian novel full of blessing and help, as well as thrilling entertainment. We regret that we cannot fully endorse her standard of worldliness. We believe that Christians should leave shows *entirely* alone because of the influence the rotten system has upon the hearts of people everywhere, not only on Sunday, but every day. Bertha B. Moore appeals to the heart through adventure, pathos, and admiration. This book is bound to find its way into the heart of its readers.

Never Forgotten, by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 192 pages. Price, \$1.00, cloth.

LIGHTED HORIZON

A very delightful piece of fiction that you will enjoy reading. The story is centered around three sisters, especially Judith, and her marriage to handsome Alan Varley, "captain of his soul"—except for his awful weakness for drink.

There is a long struggle for victory, with Judith standing by, but only failure results until Christ gives the victory. The way they find new life in the Saviour is interesting and worth your while to read.

Lighted Horizon, by Edith Snyder Pedersen. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl St., N. W., Grand Rapids, Michigan. 191 pages. Price, \$1.00, cloth.

CHRISTMAS TREASURES

This book is written primarily to center our thoughts on the Christmas theme, which the author feels is too often neglected, except for a few weeks in December.

The fifteen chapters are each prefaced by the words of a lovely Christmas hymn, and each chapter is a complete message in itself. The book, however, follows the story through all four Gospels. It is full of beauty and hope for a lost humanity and the salvation message is stressed in every chapter. Any minister will find it a real help, full of rich truths sweetly and humbly expressed. A real blessing and interesting enough to hold the attention of an unbeliever and gently draw him to the Saviour.

Christmas Treasures, by J. Harold Gwynne. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl St., N. W., Grand Rapids, Michigan. 160 pages. Price, \$1.00, cloth.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE LORD'S PRAYER

Matthew 6:9-13

- I. RELATIONSHIP
"Our Father Which art in heaven"
- II. REVERENCE
"Hallowed be Thy Name
Thy Kingdom come"
- III. RESIGNATION
"Thy will be done on earth as it is in heaven"
- IV. REQUEST
 - A. Food—"Give us this day our daily bread"
 - B. Forgiveness—"And forgive us our debts as we forgive our debtors"
 - C. Freedom—"And lead us not into temptation, but deliver us from evil"
 - D. Felicity—"For Thine is the Kingdom, and the power, and the glory, for ever, Amen."

—J. F.

THE GLADNESS OF GRACE

Psalms 21

- I. PRAISE GIVEN
vs. 1
- II. PRAYER ANSWERED
vs. 2
- III. PROVISION BESTOWED
vs. 3
- IV. PUNISHMENT METED
vs. 8
- V. POWER MAGNIFIED
vs. 13

—A. MacF.

WHAT SHOULD BE SEEN IN A CHRISTIAN

- I. AS TO BIRTH
A Child of God
Gal. 3:26
I John 5:1
John 3:5
- II. AS TO CHARACTER
A Possessor of the Righteousness of God
Rom. 3:22
Phil. 3:9
Gal. 3:6
- III. AS TO TRAINING
A Disciple (a Learner or Worker)
Luke 14:33
John 15:8
Matt. 4:19
- IV. AS TO SOCIETY
A Member of the "Body of Christ" (the Church)
I Cor. 12:13
Col. 1:24
Acts 2:47

—N. B. H.

SANCTIFICATION OF THE CHRISTIAN

- I. WE ARE SANCTIFIED BY GOD THE FATHER
Jude 1
Eph. 1:3, 4
I Peter. 1:15, 16
- II. WE ARE SANCTIFIED IN CHRIST JESUS
I Cor. 1:2, 30
Heb. 2:11
Heb. 10:10-14
Phil. 1:1
- III. WE ARE SANCTIFIED BY THE HOLY SPIRIT
Rom. 15:16
I Cor. 6:11
II Thess. 2:13
- IV. WE ARE SANCTIFIED BY FAITH
Acts 26:18
Acts 15:9
Gal. 5:6
I John 5:4, 5
- V. WE ARE SANCTIFIED BY THE BLOOD OF CHRIST
Heb. 13:12
Heb. 9:13, 14
I John 1:7
- VI. WE ARE SANCTIFIED BY THE TRUTH
John 17:17-19
I Tim. 4:5
I Pet. 1:22
- VII. WE OUGHT TO BE SANCTIFIED WHOLLY
I Thess. 5:23
I Pet. 3:15

—J. H. E.

FAR ABOVE RUBIES

or

THE WORTH OF A VIRTUOUS WOMAN

Proverbs 31:10-31

- I. THE PRINCIPLES OF A VIRTUOUS WOMAN
(She can be trusted)
Prov. 31:11, 12
A. Trustworthy (vs. 11)
B. Upright (vs. 12)
- II. THE PRACTISE OF A VIRTUOUS WOMAN
(She works willingly with her hands)
Prov. 31:13-27
A. Works willingly (vss. 13, 14)
B. Rises early (vs. 15)
C. Gives generously (vs. 20)
D. Clothes well (vss. 21-25)
E. Speaks kindly (vs. 26)
F. Manages well (vs. 27)
- III. THE PRAISE OF A VIRTUOUS WOMAN
(Her children call her blessed)
Prov. 31:28-31
A. Reasonable
1. Children (vs. 28a)
2. Husband (vss. 28b, 29)
3. Works (vs. 31)
B. Reason (vs. 30)

—A. H. Y.



IN THE HARVEST FIELD

Conducted by
Grace Crooks

Dr. Harry W. Vom Bruch, evangelist of Long Beach, California, assisted by James Davis, soloist and radio artist, and John Hallett, pianist and children's worker, have just closed a fine soul-winning campaign with the First Baptist Church of Tucson, Arizona, of which the Rev. R. S. Beal, D. D., is pastor, and the Rev. Jesse R. Jones ('23) is assistant pastor. Although the evangelist was under the strain of his mother lying at the point of death and passing away in the midst of the campaign, he preached with great conviction and power to large and enthusiastic audiences. The church has a membership of 2132 and the entire expense of the campaign was raised before the evangelists arrived on the field. Dr. Beal states that there were many reclamations and reconsecrations, especially among the young people, and about thirty souls were reached for Christ Jesus.

Mr. and Mrs. Carl Malmstrom, missionaries on furlough under the Central American Mission, are rejoicing in many opportunities granted them of witnessing for their Saviour in slum missions, to appreciative groups of Spanish-speaking people, over the radio, and to groups of God's praying people. They are anxious to return to Guatemala, thanking God for providing \$200.00 toward their return transportation, and trusting Him to provide an additional \$150.00 needed for replenishing their outfit and completing travel needs.

Rev. Martin S. Charles Mundell, a reclaimed infidel, recently held an old-fashioned "Back to the Bible" revival at the Edgemont Bible Church of East St. Louis, Illinois, of which the Rev. Joseph G. Wright ('28) is pastor. Prayer meetings were held each afternoon during the campaign. Through the kindness of Rev. Darrel Handel, former student and radio pastor of the Bible Broadcaster, Mr. Mundell spoke twice over WTMV. Mr. Mundell, the man who once said: "There is no God!" is being mightily used of God in his forceful, dynamic Gospel preaching.

Those who are interested in home mission work in neglected districts will rejoice to learn that Rev. and Mrs. Harry A. Sprague ('21) have launched out by faith into neglected district work and are planning to spend practically all of their time in the "out of the way" places. It is estimated that a minimum of seventy-five to eighty dollars a month will be needed to keep these home missionaries on the field. We trust that the Lord will find a responsive note in the hearts of many who read to pray and to help send the Spragues on their mission as "ambassadors for Christ." Anyone desiring further information concerning their work or wishing to make a contribution may write them in care of Mr. H. L. Jenison, 830 Arrow Highway, Upland, California.

Rev. Max Kronquest ('37) in addition to pastoring the Congregational Church at Eastlake, Colorado, is seeking to start a mission in the settlement at the Monarch Mine near Lafayette, Colorado. At his first meeting, held on a week night, a third of those attending made public decisions for Christ.

CAMPUS NEWS FLASHES

Thanksgiving Day was celebrated on November 21 in Colorado, and the majority of the D. B. I. "family" enjoyed a delicious feast around the table as well as a delightful time

of fellowship and fun throughout the day. Those who visited relatives and friends during the five day vacation were: Rev. and Mrs. Ernest E. Lott ('33 and '34) in North Platte, Nebraska; Alvin ('40) and Freda ('39) Cassens in St. Francis, Kansas; Albert, Alice, and Gladys Ostrander, and Nell Owens in Hale, Colorado; Leroy Selby in Benkelman, Nebraska; John McHenry and Reuben Bell in Boone, Colorado; Frank Price in Golden, Colorado; Eileen Nowack in Ft. Collins, Colorado; and Alice Leonard in Parker, Colorado.

Gladys Ewalt is recovering nicely from a tonsillectomy which she underwent at the Lamb Hospital in Denver during the vacation period.

During President Lindquist's convalescence from his recent tonsillectomy, Rev. Hilland H. Stewart ('37) taught his day school class in Bible Psychology, and Rev. E. Glen Lindquist ('35) taught his class in Bible Distinctions. Rev. Leland E. McClellan ('39) taught his Tuesday evening Bible Class at Boulder, Colorado. Those who kindly substituted in the teaching of the Bible Class conducted every Sunday afternoon by the Institute in the downtown auditorium were: Rev. Clarence Van Der Veen of Brighton; Rev. John W. Bailey ('26), pastor of the Fruitdale Baptist Church of Denver; and Rev. A. H. Yetter ('28), pastor of the Berean Fundamental Church of Denver and instructor in Bible Dispensations, Bible Analysis, and Homiletics at the Institute. President Lindquist has now recovered sufficiently to teach his regular classes in the Day School.



Rev. and Mrs.

E. G. Lindquist

The traditional Thanksgiving Day on November 28 marked the wedding of Rev. E. Glen Lindquist ('35) and Olive Ellis ('40), members of the Institute faculty and staff. The ceremony was performed by Rev. C. Reuben Lindquist ('27), assisted by Rev. A. H. Yetter ('28), at the Campus in the chapel of Chapman Hall, which was beautifully decorated with palms and candelabra. A large company of friends and relatives assembled to witness the ceremony. Mrs. J. M. Ellis, mother of the bride, came from Barnes, Kansas, for the occasion. Miss Doris Ellis and Mr. Paul Lindquist were the attendants, and the bride was given away by Mr. J. M. McKown. Wagner's wedding march from "Lohengrin" and Mendelssohn's recessional were played by Mrs. C. R. Lindquist ('27).

Musical numbers used were: "If I Gained the World," by Rev. E. E. Lott ('33); "God Is Love," by the student girls' trio, consisting of Misses Mary Wood, Harriet McKown, and Doris Henry; "O, Jesus I Have Promised," by Miss Cornelia Nelson, relative. Following the ceremony, a reception was tendered Mr. and Mrs. Lindquist in Chapman Dining Hall by the Institute. After a honeymoon in Faith Cottage at Institute Park, they have resumed their duties at the Institute.

(CONTINUED ON PAGE 396)



The Berean African Missionary Society

The Foreign Missionary Department of The Denver Bible Institute

Rose Encinas, Home Secretary



The mail service from the field continues to be slow, taking several weeks to reach the homeland, but we are glad for the encouraging news received concerning the work, even though it dates back several months.

MUSUKU STATION

Kitele, our native preacher, and one who has been greatly used of the Lord in both stations, takes a trip from Ikozi to Musuku at regular intervals. Mrs. Amie wrote on September 13 that Kitele had taken his regular trip to Musuku and had come back with glowing reports of the work there. He said he had helped with only two affairs, and they were both just ordinary problems that came up between natives. He also stated that the Jansens had a fine work, and that the natives were beginning to realize what it was all about.

On July 27 Mrs. Jansen wrote a very interesting letter to her father, who has kindly consented to let us use excerpts from the letter to pass on to our readers.

BUILDING

"Mr. Jansen is very busy these days. The last five weeks he has been carrying two heavy programs—building houses and making gardens. The mission boys (we have fifty of them) have been living in houses made entirely of sticks and leaves. These get infested with bugs very soon, and, of course, are very temporary. Their houses have lasted them a year and a half now, so Mr. Jansen has torn down half of them and has put up the frames or walls of five houses and has roofed them with leaves. He will continue building thus until the rains come, and then will put the mud on the walls."

GARDENING

"The other project is the gardening, which is also a big job. He has had to clear off the side of our mountain for the planting of gardens for our native boys and girls. When we think of gardens at home, we think of vegetables. Here the biggest gardens are of plantain trees. These trees look almost exactly like banana trees. The fruit is almost the same, only it is more fibrous and solid, and harder to peel. The natives eat from six to ten of these each day, and since a tree bears one cluster and dies, it takes many, many trees to feed fifty boys for a whole year. So the trees have to be replanted every year. The new trees are just shoots coming out of the big tree from the roots; and when the big tree bears, it fall over and the shoot grows in its place.

"The rest of the garden consists of dry land rice. We also plant peanuts and manioc for them. The manioc is tuberous like potatoes. The natives eat this root, either roasting it in the fire or pounding it into flour after a soaking and drying process. They mix the flour with boiling water and eat it that way without further cooking. They eat the leaves of the plant with this flour mixture.

"We try to raise as much of our own food as possible. We have not had as much success as we should like to have had, because we have several things to combat: the foreign seed; then it is too wet in the rainy season and too dry in the dry season. Other problems are the washing down of the ground, since we are on a hillside; hot suns; and lack of sufficient time to take care of the gardens properly. But we have had lots of tomatoes, sweet potatoes, black-eyed peas, Irish potatoes, carrots, cabbage, beans, peanuts, and, occasionally, strawberries.

"To get meat is our greatest problem. A disease has attacked our chickens several times, and at one time most of our chickens died. But now we have an injection which we use on them every four or five months, and we have lost only one chicken since using it. Our flock is building up, but we get mostly pullets! So we don't have much chicken to eat because we want to save all the hens.

DISPENSARY WORK

"Mr. Jansen has been getting a lot of medical experience. He has had punctured arteries, big cuts, and awful looking

wounds to care for. At least once a week someone comes with a finger *nearly cut off*. This occurs while they are cutting weeds in their gardens. The natives treat a wound by filling it with dirt, ashes, or something like that. And they tie up the wound with a strip of cloth torn from a loin cloth which has not been washed for months! One boy was suffering from a wound on his leg. His parents poured boiling water on the wound thinking it would help it. This is ignorance, not cruelty. They believe medicine must hurt or taste bitter if it is to be effective. Hence they thoroughly approve both iodine and salts!"

EVANGELISTIC WORK

Mr. Jansen gave some interesting news concerning their evangelistic work. "I have been teaching personal work in school and our responsibility to bring the Gospel to our fellow-men. The boys in my class are beginning to do personal work, and at the last class period they reported three having accepted the Lord as their Saviour. In order to get most of our 'fish' here, we must go out after them, although there are some who come to us. The past two months my boys have shown real interest in the Bible class, and now that school is closing for a month, they have asked me to meet with them on Tuesday and Thursday nights to give them special instruction. On September 3, we had our first evening class in personal workers training, and there were eight in the class. Eight decisions for Christ were reported. I instructed them also on follow-up work. Pray for our boys that they shall enter into the burden and become 'fishers of men' among their own people."

IKOZI STATION

While Mr. Lindquist was away at Tunda receiving medical treatment for the trouble in his ear, Mrs. Amie and Miss Johnson took care of things at the Ikozi station, of course, with the help of Kitele. The State agricultural head called at our station and promised our missionaries all the seeds for the Mission Fields if they would have an Agricultural Class in the school under his direction. Mrs. Amie says, "We gladly agreed, and he has sent one of his head natives to instruct our boys for a month in the making of fields. The boys each have a field of peanuts, 100 metres square, and 200 square metres in plantains. They will be graded on how they keep their field. We will sell them seed, such as peanuts, rice, plantains, etc., and they will have the food they raise for themselves. Then we will also have planted acres of rice, peanuts, plantains, etc., for Mission use. It will feed the girls and help out when the boys run out of food. This agricultural man is training Simona to be the agricultural kapita for us. Simona is a Muluba and has some agricultural instruction books in his own language, gotten at Mututo. He will get along fine, once he has been taught how the State wants the work done. Mr. Lindquist was away when the State native teacher came, so I had Kitele talk with him about the work on the fields; and from the singing and sound of falling trees down in the valley, things seem to be running at a high pitch. I feel very happy over the way the Lord has worked and the progress we have seen in the lives of our boys. There are eighty of them this term."

THE HUSBAND THE HEAD OF THE HOME

Some people think that the native in Congo is not intelligent, but it is amazing to see the many things they can do, and the way they have of reasoning things out. Mrs. Amie visited in Kama some time ago, and while there heard a native teacher preaching. The preacher was saying, "Women should obey their husbands. The Bible says so. Man is the head of the woman, and if you don't obey your husbands, you are like a hen with its head cut off. It does not know where it is going. It just runs hither and yon with no sense." Mrs. Amie said they had a good laugh over the above statement, but felt it was a good way of explaining what the Bible has to say about the headship of the home.



THE DAYS OF YOUTH

"The Shepherd's Gift"

A Story for Christmas Eve

By Mildred Philbrook

It was quite cool and very dark, a close soft darkness like thick woolen goods. The stars shone bright and twinkling. They seemed near the earth, one with it, not things apart. It was as though in the stillness of the night all things were conscious of a secret which they held in common.

The wind blew gently against Obed as he leaned on his staff, watching his sheep, scarcely discernable in the darkness. It pushed his rough garments against his body, and he gathered his outer cloak more closely to him, for it was chilly, even so early in the night.

Perhaps it was his melancholy train of thought that made Obed shiver. For had he not quarreled with Salome, his wife, that very morning? She had tried to dissuade him from taking his sheep to pasture himself. She had begged him to hire a lad, for she was loathe to stay in their house with only her mother, old lame Anna, with her. For were not all the Jews of the lineage of David coming to Bethlehem to pay their taxes? And would not there be rough ones among them who, going by the little house, might demand lodging for the night? Could he blame her for being afraid? Was she not of much more worth than hundreds of sheep?

Obed frowned, remembering the sob in her husky voice, the pleading in her dark eyes. He had answered her sharply, "Tish! Foolishness! Bar the door with both bolts, and shutter the windows. Open to no one. Listen to neither pleadings nor threats; and admit not a single soul—man, woman, or child; and you will be perfectly safe. Don't be a child. Do you not value our sheep? A hireling would leave them to the wolves. They are our living, the beginning of our wealth. You are soft, silly. Go in and close the door." So he had left her abruptly, and strode angrily away from her without even a word of farewell.

Salome annoyed Obed with her continued pleadings that he would stay at home. If it were not one excuse, it was another. She did not feel well; she feared molestation by highwaymen; there was a storm coming. Always she had some reason why he should get a lad to watch the sheep and stay at home himself.

Obed was vexed now with himself for his worry about Salome, for though he had set his will against it, he felt a vague uneasiness about her. He shook himself, feeling her hands clinging to him as he had left her.

A little ewe lamb darted from the flock and ran bleating toward Obed. The others stirred, were restless. Obed cursed impatiently at the lamb and flung her aside with his foot. The other shepherds aroused themselves, muttering at the disturbance. Some wild animal was about, likely. The frightened sheep huddled together, bleating and crowding one another.

Obed put fresh fuel on the fire, and then helped his companions quiet the sheep. Though he was much younger than the other shepherds, Obed was, by tacit consent, the leader. There was a quality of steadiness and firm will about him that made his fellow shepherds turn to him in emergencies, although they felt no friendliness toward him.

The sheep quiet again, the shepherds returned to the fire. Except for Obed, they threw themselves down by it, wrapping their blankets about them. Obed stood a bit apart, regarding his companions with dark, somber eyes. He listened with an amused smile as they talked and argued. Their topic now was the paying of taxes to the Roman government.

"Eh," sighed old Isaac, "the taxes are becoming a grievous burden indeed. It is hard—a hard thing to take the very food from the mouths of the children so that one may pay the vile Roman tax."

There was a general grunt of approval. "It is so," said Jacob, a small, sharp-faced fellow. "They oppress us, the dogs, until life is not worth living. It matters not that one works both night and day—the taxes eat up all the profits. What does one have at the end of the year? Nothing. Worse, one must go to the money-lenders. Bah!" and he spat viciously into the fire.

A third man now joined the conversation. His voice was low and he spoke hesitantly, as though he feared to express his ideas to the others. "It is well that we know our Deliverer will soon come—otherwise it would be unbearable. Have you heard about the child of Zacharias and Elizabeth? But of course you have. I have wondered. Perhaps he will be the Messiah." His voice faltered on the last words and he stopped uncertainly.

There was a short, derisive laugh from Jacob. Isaac was openly disinterested. Obed, who had stood silently by leaning on his staff, now spoke. "Nay, 'tis not he, for the King of the Jews shall be born in Bethlehem." He said the words flatly, as if there were no room for argument.

"And how do you know this?" Amos ventured to ask.

"Because it is said in the Scriptures, 'And thou Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor that shall rule My people Israel.' Is that not an answer to your question?"

The men by the fire exchanged glances. So! Obed, the silent one, was an authority on the Scriptures when he chose to speak. They regarded with added respect this tall, handsome young man who had quite recently married gentle Salome, daughter of old lame Anna. Yet, though they respected him more, they felt not one whit nearer to knowing him.

"Well, we must wait and bide our time," sighed Amos. "I pray that the God of my fathers may let me live to see that great day when the Deliverer and Ruler of the Jews shall come and overthrow this accursed Roman government."

"That will be a great day indeed!" exclaimed Jacob, sitting up. "Oh, what sweetness on my tongue to tell some Roman dog to stand by and let me pass!" And the little man threw back his thin shoulders and licked his tongue along his lips.

In the firelight Obed smiled scornfully at little Jacob.

The three by the fire became drowsy again. Their words were fewer and finally ceased. Obed knew they were sleeping. It was Old Isaac's watch, but Obed did not awaken him. This he did, not because he felt any particular sympathy for the old man, but because he did not trust him to watch the sheep.

It was very quiet again. Obed could hear the sheep breathing and moving a little. The fire crackled and snapped and finally died down to a dull red glow. There were faint whisperings in the air as though the glowing stars spoke to one another of their secret.

Obed looked off to the southwest where Bethlehem lay, silhouetted darkly against the sky. He knew that between him and the village there lay first the large stony pasture, then the plots of cultivated land, and, on the hill, the little town of Bethlehem.

To the south of the town, on the ridge road, was the small, one-roomed house where he lived with Salome and her mother. There would be many travelers on that road this night. He found himself thinking of Salome again. He wished he knew how she fared. Perhaps even now some ruffians were pounding on the door demanding entrance. He shook himself impatiently and moved to put more wood on

the fire. The little lamb lay near it. She looked at him as the fire blazed up, and Obed fancied that her eyes held a look like Salome's.

It was very chilly now. Obed stood near the fire, his cloak wrapped tightly around him and his blanket over his shoulders. He looked down at his sleeping fellow-herders. He had nothing but contempt for Jacob. A tight, hard little man he was, a braggart and a coward. His glance shifted to Amos. Here was an easy man. Too soft, too diffident, too full of dreams. He spent his time hoping for the coming of the Messiah. And old Isaac—Obed felt a sort of pity for the poor old fellow. His was an aimless life, always purposeless and unordered. Obed turned his thoughts to himself. He knew himself stronger than any of the others, for he was younger, and head and shoulders taller. His life was steady by ambition. One day he would be rich, honestly so (for he scorned such trickery as Jacob, for instance, would resort to). He would be held in high esteem by his townsmen. He would have a fine house with many rooms and an inner court and fountain. Salome was gracious and beautiful. She would enhance any house, no matter how fine, by her loveliness. He would study, too, and be wise in all matters, for he despised ignorance.

So Obed's thoughts ran on and the fire died down again. The three sleeping men breathed regularly; and Obed, tired more than he would admit to himself by his quarrel with Salome and the long self-imposed night watch, bowed his head upon his hands clasped over his shepherd's rod and slept. He drifted slowly out across the pasture and the fields to a little house on the south ridge road.

It seemed to him a man, and a woman riding on a small donkey, came at eventide to the house and begged a place for the night. "Let us in, I pray thee," the man besought. "My wife is not well. She is soon to bear a child. We have been all thorough the village, and there is no place for us there."

Then came Salome's voice. "No, go on. The door is barred. There is no room here for you. I will not let you in." Obed knew by her voice that she was almost hysterical, torn between fear and her natural longing to help another.

So the man and the woman turned slowly back toward Bethlehem. And as they went, Obed saw the woman's face clearly. It was white and drawn, and her eyes reproached him.

Obed awoke with a start. His first, half-conscious thought was of the sheep. Then he became aware of a great light about him. It was a blinding glory from the heavens. The other shepherds awoke and all threw themselves upon the ground, trembling with fear. A voice spoke and said, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Then many other voices took up a refrain, "Glory to God in the highest, and on earth, peace, good will toward men."

Now in that white light each man saw himself as he was. Old Isaac wept because of his long life of indifference; and he longed, with an intensity he had never known before, to see this Babe Who was the Christ. Jacob lay groveling on the ground, wailing over his bitter and selfish life. He desired more than anything else to see the Child Who was the Christ, and in some way to be made clean. Amos was transfigured with joy. His timid soul rejoiced that his prayers were answered at last.

And what of Obed? He sat upon the ground, bent to earth with grief and shame so terrible that he could not but cry aloud in anguish. He saw himself as a self-centered and arrogant man, lower than Isaac, who at least sought nothing for himself; lower than Jacob, who had never pretended to be righteous; lower than the weak Amos, who had hoped to see this very thing come to pass. And seeing himself thus, Obed buried his face in his hands and sobbed, because, although he desired to see the infant Who was Christ, he felt himself too unworthy.

It was Amos who spoke first and said, "Let us now go even unto Bethlehem and see this thing which has come to pass which the Lord has made known unto us."

So they arose, and, led by Amos who was followed first by Isaac, then by Jacob, and lastly by Obed, they started toward Bethlehem. As Obed stepped away from the fire

where he had sat he noticed the little ewe lamb. She looked at him and he stooped and picked her up, covering her with his cloak.

With unerring instinct Amos took them to a stable in a hillside on the outskirts of the town. Eyes cast down and heads bowed, the shepherds knelt before the mother and Child. Then did a peace come to them, and each was made a new man. Isaac was fired with a determination to tell abroad the miracle, and Jacob felt himself cleansed from the filth of his life. The joy Amos felt for himself became an all-embracing joy for his people, the Israelites. And Obed was filled with a humble and contrite happiness. He raised his eyes to those of the mother as he laid the little ewe lamb at her feet, and something there told him that she knew and understood.

So Obed went out of the stable, his heart swelling with his blessing. He hurried along the south ridge road. He could not wait to see Salome and tell her his great story. He ran and came at last breathless to the door. He rapped. There was no answer. Ah! his punishment. He had meted it out himself. He called softly. Salome's frightened voice answered. It was some time before he could get her to unbar the door and let him in.

Salome stood before Obed, small and white, her long dark hair falling almost to her knees. Her eyes were red with weeping. She did not touch him, for she still remembered his anger.

Very gently Obed took her trembling hands in his and kissed them. Very gently he told her his story. Instead of the joy he expected to see in her face, she burst into weeping. "They were here," she cried, "and I turned them away."

A pain like a knife-thrust pierced through Obed, for he remembered his dream. He wept with Salome bitterly, holding her close to him, his lips on her hair. He could feel her heart thumping wildly in her breast, and she clung to him murmuring, "Oh, Obed! I'm so glad you're here. I love you so, I cannot bear it when we are apart."

Then did a light as bright as the heavenly glory break upon Obed. It had not been fear for herself, nor yet a carelessness for the sheep that had caused Salome to beg him to stay with her. She loved him. She wanted to be near him. Obed's great happiness filled him and thrilled him through and through. "Come," he said gently, "let us go back to Bethlehem. The Child came to us and we turned Him away. Now, let us go to Him—together."

A Voice in the Night

(Continued from last month)

The young man laughed. "Do you think I can answer all those questions in one breath? That is the way you asked them." They both laughed good naturedly and he continued, "Perhaps I'll be a preacher some day. I hope so. But, I have a great deal to learn yet. I'm only a student. I've been at the Moody Bible Institute a year or so."

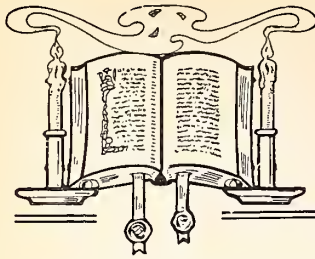
"Oh—h, I see." Nancy was becoming educated in new things. "How did you get way out here in Denver, then?" she queried.

"I have a friend whose home is here and I came out with him on his vacation."

"That's right, you did mention about being with a friend, but I was thinking of other things and had forgotten for the moment. But, tell me some more about what you have learned about the Bible."

So they talked on. Nancy listened and learned as they walked toward her home. She could not help but compare this walk with that taken earlier in the evening. How different life really was. How delightful the atmosphere. The stars above twinkled their brilliance into her heart as she realized that the Infinite One had created them—and her for His own purpose. She wondered at the new desires that were penetrating her consciousness. The young man by her side was the instrument of blessing sent by God. Thoughts of another and of his associates—her associates—brought a sense of abhorrence. How could she have been so enamored with that side of life—no, not life? *This* was life, reality, Christ and hope, even more than she had ever hoped for in Christian experience. Joy had come again in far fuller richness than she had known when she had found the Saviour months before.

(CONTINUED ON PAGE 396)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by Ernest E. Lott

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

FIRST QUARTER, LESSON I

SUNDAY, JANUARY 5, 1941

JESUS AND HUMAN AFFLICTION

Lesson Text: Luke 13

Printed Text: Luke 13:1-5; 10-17

Devotional Reading: Exodus 3:7-12

Golden Text: "We have not a high priest that cannot be touched with the feeling of our infirmities" (Heb. 4:15).

King James Version

Luke 13:1 There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

10 And He was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And He laid His hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering.

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

LESSON EXPOSITION

Two seemingly direct contradictions in Jesus' attitude toward human affliction are presented in these incidents in today's lesson. In the first He is ostensibly unconcerned about human suffering in comparison to their great spiritual needs. Then in the second we see Him exceedingly solicitous about the physical as well as the spiritual needs. So we know that Jesus was concerned about human affliction as pertaining to physical suffering, but He was much more concerned about the great spiritual need of the human race.

Our outline is: I. Specific Calamities and Universal Judgment (Luke 13:1-5); II. Satanic Bondage and Christian Liberty (Luke 13:10-17).

I. SPECIFIC CALAMITIES AND UNIVERSAL JUDGMENT

Luke 13:1-5

Two groups of people that met a disastrous end, as far as their physical existence is concerned, come before us in this section.

The first was a group of Galilaeans who had come up to Jerusalem to offer sacrifices, and they themselves had been the victims of Pilate's merciless treatment, as their own blood had been mingled with that of the animals they had brought. Whether they were guilty of any misconduct, or just the object of Pilate's cruelty, we know not, but we are told that such atrocities were common. Probably the reason this incident is given is no other mention is due to this fact.

The second group our Lord mentions as the first incident is brought to His attention. These were eighteen people who were slain when the tower in Siloam fell. It is to be observed that the first group suffered violence by human volition, while the second group met death fortuitously or as the result of a natural cataclysm. Their implication in relating this incident was obvious in view of our Lord's answer. They were sure that He would tell them that this was a Divine judgment for sin. But He merely warned them of universal judgment. His allusion to the second incident is evidently to indicate that it bears more earmarks of Divine judgment than the

first; yet in neither case, said He, were these people greater sinners than the rest. But, "Except ye repent ye shall all likewise perish."

We believe that the great truth that Jesus was here teaching was that God was not then (nor is He now) pronouncing judgment for sins apart from the cross of Calvary. Prior to that time sins accumulated and were covered and passed over through the forbearance of God (Rom. 3:25). Then at Calvary they were all heaped on His Son Jesus Christ as He became "the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). And now Paul says concerning the judgment of the cross, "And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18, 19). We have here the "thus saith the Lord" that God is not now imputing trespasses unto men. Whatever may happen in this life, we know that it is not Divine judgment. God is dealing with men and manifesting Himself in their affairs, but it is all in grace.

But Christ sounds out the warning: the day of grace will one day end, and "Except ye repent ye shall all likewise perish." Those who fail to accept God's grace in this life will sometime find God dealing with them in judgment.

So we raise the question: "What part does repentance play in accepting God's grace?" A definition of the word will help to clarify matters. Some form of the word "repentance" occurs sixty-four times in the New Testament. Fifty-seven of these instances it is thus translated from the Greek word "metaneo," which means to change the mind. There are a few instances where the Greek word "metamelomai," meaning "contrition," is translated "repentance," but this is never used in connection with salvation. So in the passage before us, Jesus is warning of God's ultimatum—"turn or burn." God does desire to see real contrition and sincere penitence on the part of the sinner who has been saved, but this has

no part in salvation. The repentance that Jesus is speaking of here is a turning from any course the lost person may have been pursuing, and turning to Christ, Who alone can save.

II. SATANIC BONDAGE AND CHRISTIAN LIBERTY Luke 13:10-17

The woman was put in bondage by Satan. The physician, Luke, is careful to note that this woman had a *spirit* of infirmity, which was the cause of her physical deformity. A demon held her in his clutches.

Eighteen years is a long, long time to be bowed down in in despondency and despair. Time flies rapidly when everything is pleasant and joyous, but how the years drag on endlessly when one has nothing but misery to look forward to. That is all Satan can give; regardless of the hold that he has on the life, he still has nothing else to offer. Those who start with him, believing that he can give pleasures which they may take or leave alone, will soon find out that he has them in his power, and that he offers only misery and regret. He is the strong one, and is ever trying to draw tighter and tighter the net he has cast about his victim. (See I Pet. 5:8.)

But someone speaks with authority: "Woman, thou art loosed from thine infirmity." A stronger than Satan speaks the most blessed news that ever fell on this woman's ears—freedom, release, liberty—how wonderful this news must have sounded. Small wonder that she glorified God! Eighteen years, a few short years, or a long lifetime—it makes no difference to our Lord Jesus Christ, He is able to loose instantly. Glorious liberty in Christ! "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). O, that men everywhere would realize the binding power of Satan, and turn to Christ Who can make free indeed!

Some weeks ago a Christian worker was detained for a few minutes in a small mountain town while the car was receiving some attention in a garage. He became engaged in conversation with a man there in the meantime. After conversing for a few minutes, he handed the man a Gospel of John, and told him to read it. The man graciously accepted it, but after noting the nature of its contents, his manner changed perceptibly. His attitude seemed to indicate that prior to this time he had thought himself to be conversing with a normally intelligent person. A supercilious smile crept over his face as he looked down with understanding pity. "I used to believe that stuff, until I started studying," he explained, with ill-disguised connotation. Knowing the futility of discussing the matter (except with one who is really an honest doubter) the Christian raised only one question: "Do you know of anything apart from the blood of Jesus Christ that will cleanse a man from sin and change his life?" The interview ended abruptly, for the man turned and walked away with no answer. When the skeptics can explain this miracle that happens when a willing soul comes to the Word of God and is lifted from a life of sin and shame, he will have done more to undermine the Word than all the textual critics have through the years. The Gospel of Jesus Christ is still the power of God unto salvation, for He is still the one Who can break Satan's bondage.

Satan lost one of his victims, but he still had a few to mourn his loss—the ruler of the synagogue and other adversaries of Christ. Sad as was the condition of the woman, it was no more deplorable than these men. Her duress may have so fettered her that she did not have the exercise of her will, but these men had free use of theirs. They were willingly entering into Satan's machinations. They were professing to be servants of God, but they were opposing a great work of God. Probably jealousy motivated them to this attitude, but it is always to be regretted when any person or institution allows ritualism, ceremonialism, or ecclesiasticism to stand in the way of the free course of the Spirit of God. These men were evidently wholly given over to self-will and selfish motives in the work in which they were engaged. Right here is a good place to drop a word of warning to all Christian workers. It behooves the servant of God to stop occasionally and carefully examine himself and analyze his motives. Sometimes in the hurry of the Lord's work and the desire to do well, Satan succeeds in getting a person to put more emphasis on ways, means, and methods, and personal responsibility than on God and His way of doing His work. It is always well to do the work the way God would have it done and let the Spirit of God accomplish His purpose in His own way. The apostle Paul exhibited the true spirit in

being willing to become a fool for Christ's sake. What matter whether one plants, waters, or what part he has in the work—it is God that gives the increase; and when the servants of God really become concerned about seeing lost men come to Christ, there will be a lot less jealousy, envy, and friction in the work of the Lord. It takes a glimpse of the Spirit of God really working through an unchoked channel to make one heartily ashamed of carnal weapons in the Christian warfare. Self fades into insignificance in the light of His glory and grace.

THE LESSON ILLUSTRATED

One of the most touching incidents ever written regarding the Prince of Wales appeared in the October 13, 1934 issue of *Liberty* magazine.

Frazier Hunt, the famous foreign correspondent relates the incident. The gist of the story is that the Prince recently visited a small private hospital where thirty-six hopelessly injured and disfigured veterans of the World War were kept. He stopped at each cot and shook hands with the veteran and spoke words of encouragement. After he had spent an hour in this manner, the head nurse led him to the exit. Before leaving, he said to the nurse: "I understand you had thirty-six patients here—but I've seen only twenty-nine." The nurse explained that the others were so hideously disfigured that he was not taken into their ward. The Prince, learning that it was in consideration of his feelings that he was not taken into that ward, insisted on being taken in. He was led into the room. He stopped long enough to thank each soldier for the sacrifice he had made and to assure each man that neither he nor England would ever forget it. When he had finished, he again turned to the nurse and said: "But I've only seen six men. Where is the seventh?" He was informed that no one was permitted to see him. Blind, maimed, the most hideously disfigured of all, he was kept alone in a room which he would never leave alive. "Please do not ask to see him, sir," she pleaded. But the Prince insisted on seeing him. Reluctantly the nurse turned and led the way to the darkened room. The Prince walked firmly to the bed. His face was white and his lips were drawn. In the dim light he looked down on what had once been a man but was now a horror. Tears came to his eyes. Then impulsively he bent down and kissed the cheeks of the broken hero. It was his tribute, not only to this individual, but to the Empire's 900,000 dead and to her million disabled men. Never was he to forget his comrades in arms. Never was he to desert or betray them. What grace on the part of the Prince to stoop and kiss what had once been a man but was now a horror.

Yet, how much greater was divine grace on the part of the Prince of princes, the Lord Jesus Christ, to stoop so low as to die upon the cross for man who had been made in the image and likeness of God, but who by his sin became a physical, moral, and spiritual wreck. The Prince of Wales couldn't change the "horror's" condition, but the Lord Jesus can completely change the condition of the helpless sinner, for He forgives, cleanses, and saves.

—Tom M. Olson

POINTED QUESTIONS ON THE LESSON

1. Are catastrophies and calamities to be interpreted as Divine visitation in judgment? (II Cor. 5:18, 19)
2. What explanation shall be made for such misfortunes? (Luke 5:24, 25; John 9:3)
3. When a life is seemingly free from trouble, is that an indication that it is righteous? (Ps. 37:35, 36; 73:3-5; 92:6, 7)
4. Is judgment inevitable for those who do not repent? (Luke 13:5; Rev. 2:22)
5. Can we find instances of physical bondage imposed by Satan? (Matt. 12:22; 17:14, 15; Luke 8:27-33; 9:42)
6. Does Satan purpose to intercept the spiritual development of man? (I Tim. 3:7b; II Tim. 2:26; I Pet. 5:8)
7. Is the adversary deceptive in his spectacular offers to men? (II Cor. 11:14; Eph. 6:11)
8. How can one become free from the bondage of sin? (John 8:32, 36; Rom. 6:17, 18; 7:24, 25; 8:2)
9. Is the blood of Christ effective? (Heb. 9:12; I Pet. 1:18, 19; I John 2:2)
10. When done with the right motive, do good works bring glory to God? (Matt. 5:16; John 15:8; I Pet. 2:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

We cannot read our Bible without realizing that Jesus loves us. In God's Word, He tells us that we are sinners, and that "the soul that sinneth, it shall die." But when He tells us that, He also tells us that "God so loved the world (of sinners), that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In our lesson today, we read in Luke thirteen. The first five verses tell us of those that are sinners, and that no matter who we might be, we still need the Lord. Then beginning with verse ten, we read of a woman who was ill for eighteen years, and the Saviour restored her health and strength back to her. Then we hear some of the folks around, complaining because Jesus made her well again. How selfish we all are. As long as something is done for us, we are happy; but the moment that another is helped, then we like to stand by and have our say as to whether it was done just right.

This woman had come to the temple where Jesus was preaching. She wanted to hear the Saviour. The loving invitation of the Lord was given to her, and she came to Him. It was the Jewish Sabbath Day, and after Jesus had brought this woman back to health again, the ruler of the synagogue began to complain because Jesus healed her. But the Lord Jesus told him that Satan had been holding this woman in

bondage, and He merely released her. It was then that the ruler and those with him were ashamed for what they had spoken. Now they too rejoiced in the things that Jesus did.

But everyone who has not let the Lord Jesus dwell in his heart is just like the poor woman in the temple. They are bound by sin, and no one can help them, until they come to the Lord Himself. He stands with outstretched arms and says, "Come unto me." If you are bound by sin, and need to be released, then answer His call of "Come." He bids you come, and all you need do is listen, and obey the call of the Lord Jesus. The woman was not healed until she went to the Lord, when he bade her come. The Lord Jesus can break the hold that sin has on your life. John 10:11 says, "I am the good shepherd: the good shepherd giveth His life for the sheep." The Lord Jesus died on the cross of Calvary for sin. He gave His life for you, that you might not have to die. With God, it is, "The soul that sinneth it shall die." And now Jesus has died in your place, so that you might have life instead of death.

When the people in the temple saw what Jesus had done for the woman, they rejoiced; and we can truly rejoice in that Jesus died for us to set us free from the penalty of sin. Are you rejoicing and happy today because Jesus is your Saviour, or are you still bound by the chains of sin?

Yours in Christ Jesus,

Aunt Anna

FIRST QUARTER, LESSON 2

SUNDAY, JANUARY 12, 1941

CHRIST'S VALUATION OF PERSONALITY (CHRIST APPEALS FOR UNSELFISHNESS)

Printed Text: Luke 14:1-14

Devotional Reading: Matthew 6:25-34

Golden Text: "Is not the life more than meat, and the body than raiment?" (Matt. 6:25).

King James Version

Luke 14:1 And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched Him.

2 And, behold, there was a certain man before Him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And He took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man

than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

LESSON EXPOSITION

Today we find our Lord in the house of a ruler of the Pharisees breaking bread and enjoying his hospitality. Christ often was found in the homes of friends, and of citizens of Palestine who could not exactly be called friends. Some of the most beautiful incidents in the Gospels are those connected with Christ's visits to the homes of those who invited Him to their feasts. We do not know what was the original purpose of the meeting in this Pharisee's house, but we do know that those present were the object of some specific instructions before the feast had finished. The outline is as follows: I. Compassion Taught by Precedent (Luke 14:1-6); II. Humility Taught by Principle (Luke 14:7-14).

I. COMPASSION TAUGHT BY PRECEDENT

Luke 14:1-6

The first incident to come before us is that of the healing of a sick man on the sabbath day, for this feast occurred on Saturday. In this respect, it was exactly like the miracle in last Sunday's lesson, Luke 13:10-17, where Christ also

healed on the day of rest and proved the rightness of His act.

The question arises in our minds as to the friendliness of the Pharisee in whose house Christ was being entertained. Was he friendly? Was the whole affair a put-up job, the purpose being to trap Christ by the clever lawyers and Pharisees who were present? (vs. 3). The phrase, "they watched Him," in verse one indicates animosity on the part of some of those present. Whether the man with dropsy made a planned appearance or came of his own accord, uninvited, seeking healing, we do not know. Surely not all of the Pharisees were blind to Christ's divine connection, and we would rather believe this host to be sincere, and the insincerity and malice to be on the part of his guests. Nothing is indicated in the six verses of audible opposition to what Christ was about to do, but Christ reads men's hearts (Heb. 4:12) and discerns their objections before they can be stated.

Another question which might be asked is, "Why did the lawyers and Pharisees keep silent?" It may have been embarrassment or courtesy which made them keep silent before

the healing, but certainly after Christ's argument regarding the ass or the ox, their reason for silence was that they had nothing to say; so perfect was the rebuttal to their own argument that they were confused and confounded. Verse six says, "They could not answer Him again to these things."

Our next question is, "What was the matter with the lawyers and Pharisees?" The trouble with these fellows was that they had put the law ahead of love. Wilbur M. Smith summarizes the Pharisees' frame of mind as follows: "They were theocratic in their conception of life, rather than democratic. They had no true sympathy with the people as struggling souls. Their interest lay rather in binding the yoke of the law upon them and compelling them to obedience. This they did from zeal for the glory of God, with the idea, however, dominant in their minds that they thus acquired merit in God's eye, and would gain high rewards in the coming Kingdom, which they looked upon as the political as well as the religious supremacy of the Jews over the world. They were the soul of the opposition to Jesus, opposing Him on national and religious ground. Their spirit is characterized by Jesus as *hypocrisy*. This hypocrisy was, however, largely unconscious. They had not always been untruthful, but had come to be so, setting the letter above the spirit, cultivating the "form of godliness, but denying the power thereof." It is indeed a pity that these leaders of the Jewish nation had become so occupied with the letter of the law that they had lost the spirit. Let us look again at the bitter antagonism of the synagogue rulers in the case of another sabbath healing. "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day" (Luke 13:14). No compassion or love is seen in this man's statement. And the next verse, verse fifteen, and the corresponding one in today's lesson, verse five, shows that the Pharisees thought more of the physical salvation of a dumb animal than they did of healing a human being. Blindness of law is a terrible thing. These men were not even acquiring the golden rule of doing unto others as they would have others do unto them (Luke 6:31). One-half of the ten commandments were epitomized thus: "Love thy neighbor as thyself." They had failed in the law of love. How terrible our state would be if Christ had failed to love us! We know that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. The apostle John warns: "Beloved, let us love one another: for love is of God; everyone that loveth is born of God, and knoweth God." "Beloved, if God so loved us, we ought also to love one another" (I John 4:7, 11). The far-reaching significance of true love and compassion is seen in Christ's words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40).

II. HUMILITY TAUGHT BY PRINCIPLE

Luke 14:7-14

A. Humility of the Guests (vss. 7-11).

Christ's watchful eye is ever observing how we live and act. Nothing escapes His loving scrutiny. Unknown to the other guests at this feast, Christ had been watching them as they chose their seats at the table. The word "room" in verse seven should be rendered "seats" or "places." The strong implication of this part of the chapter is that there had been some self-exaltation, doubtless a mad scramble on the part of these supposedly dignified guests, to occupy the places of honor at the table. The best illustration we can think of, although not very complimentary, would be the approach of a group of fine, pedigreed, Poland China hogs to a delicious meal in a hog trough. It is a case of every hog for himself. It is a shame that such a comparison could be made, but there can be no question but that we are right.

The teaching of Christ on the subject of being seated at the chief table can be summed up in three statements: First, the prerogative of the host; second, the punishment of the selfish guest; third, the promotion of the unselfish guest.

The *prerogative* of the host (vs. 8). Christ teaches that the courteous procedure is, when one is bidden to a feast, not to seat himself but to wait until the host tells him where he should be placed. It is possible that a more honorable man might be present and would be given the higher place. We are reminded of the admonition in Proverbs, "Let another man praise thee" (Prov. 27:2).

The *punishment* of the selfish guest (vs. 9). "Let him that thinketh he standeth take heed lest he fall." If a man pushes himself into the highest place, he may be asked to take the

lowest place. This truth is stated in a Proverb in verse 11, "For whosoever exalteth himself shall be abased." James adds his word, "God resisteth the proud, but giveth grace unto the humble" (James 4:6). Peter says the same thing in I Peter 5:5.

The *promotion* of the unselfish guest (vs. 10). This is the secret of success. When bidden to a feast, always take the lowest place. Then the host may come and give you a better or mayhap the best place. This truth also is stated in the proverb in verse 11, "He that humbleth himself shall be exalted." We quote James again: "Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4:10). The Apostle Paul has this to say, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (I Corinthians 3:18). Nor can we forget verse four of the famous "Love Chapter," I Corinthians 13: "Charity (love) vaunteth (exalteth) not itself, is not puffed up."

B. Humility of the Host.

Christ always has a message for everyone, and the medicine which He prescribes will always be exactly right to fit the need. Turning to the host, He says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; that they also bid thee again, and a recompense be made thee" (vs. 12). How often all of us are guilty of the very thing which Christ condemned here. We measure our giving to others by what we think they will give to us. We make mother a present of a five dollar Bible because we know that she will give us a five dollar pair of shoes. This is not emptying one's self as did Christ on Calvary. Supposing the Son of God had viewed giving in that light. He died for us while we were yet sinners, and throughout eternity we will never be able to repay Him for what He has given us. The true principle of giving is to give with no thought of recompense.

A suggestion is made by our Lord that the good host make a feast and call the poor and the maimed and the lame and the blind to that feast—those who are destitute, those who have not the wherewithal to repay the host, and perhaps are so uninstructed in the amenities of life that they would forget to repay even if able. We are reminded of the ungratefulness of the nine lepers. A word from the book of Proverbs on this point would be helpful: "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

Christ assures this man that God will not forget his labor of love (Hebrews 6:10), but will reward him at the resurrection of the just. God keeps good books and is able to make the proper analysis of the worth of our earthly labors. The reward which he will give in that day will be just right and will depend upon our human works. Our presence in heaven, however, will be upon the basis of His works and not ours. We are convinced that humility will pay a very high premium in heaven. Why not strive for the best instead of the least?

THE LESSON ILLUSTRATED

I used to think that God's gifts were on shelves, one above the other, and that the taller we grew in Christian character the easier we could reach them. I find now that God's gifts are on shelves, one beneath the other, and that it is not the question of growing taller, but of stooping lower, and that we have to go down, always down to get His best gifts.

—*Sunday School Times*

Father Taylor, the sailor preacher of Boston, was once talking to Dr. Charles Lowell about a famous preacher who added: "I should like to come to see him, and hear him preach." Taylor instantly broke out with, "You cannot see him, sir, he's always behind the Master." That is the sort of preaching that catches men. Let the Master be seen first.

—*Sunday Circle*

POINTED QUESTIONS ON THE LESSON

1. What instances do we find of man's being silenced before truth? (Matt. 22:20-23, 33, 34, 46; Luke 14:4-6; Acts 15:12)
2. Does God understand the heart? Gen. 16:13; 18:12, 13; I Sam. 16:7. Ps. 139:1-6; Prov. 5:21; Heb. 4:12)
3. Should love transcend the law and all other virtues? (Matt. 22:37-39; I Cor. 13:1, 2; II Cor. 3:6; Gal. 5:6; I Tim. 1:5)

4. Where does love originate? (1 John 4:7, 8)
5. Should we seek praise and position for ourselves? (Prov. 25:6, 7; 27:2; Jer. 45:5; Gal. 5:26; Phil. 2:3)
6. Does love forget self? (1 Cor. 13:4, 5; Phil. 2:7, 8)
7. What is the result of self-exaltation? (Ps. 138:6; Prov. 16:18; 29:23a; Matt. 23:12; James 4:6; 1 Pet. 5:5)
8. Should we give without any thought of recompense? (Matt. 6:3; Luke 14:12-14)
9. Is Divine giving wholly unselfish? (John 3:16; Phil. 2:7; 1 Pet. 2:23, 24)
10. Shall humility be rewarded? (Isa. 57:15; Matt. 20:16; 23:12; Luke 18:14)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

In our lesson today, the Lord Jesus gives us some good instructions concerning our conduct when invited out. I am sure that each boy and girl has been invited out to a party at one time or another. Perhaps the table is beautifully decorated, and as you stand around it, you look for the best place at the table. That is what happened at the supper Jesus had in the home of one of the chief men of that day. The guests that came to the supper were all scrambling for the best seats. Each one was looking out for himself. But when the Lord was asked to speak to them, He told them always to take the lowest place. Then the Saviour turned to the one that invited the guests, and said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors . . . but when thou makest a feast, call the poor, the maimed, the lame, the blind" (Luke 14:12, 13).

How often we give to others, that we might receive from them. These guests that were invited in to this supper would probably invite this man and others to their home later on. It was a matter of each one seeing that his supper was the best. Then, too, each invited guest would seek the highest place at the occasion. If these people were thinking of those who did not have enough to eat, they would invite them. It would not be a matter of seeking honor for themselves, but inviting the less fortunate ones so that they might enjoy it. Thinking of others and their needs is far more important than thinking of the good time that we shall have when our friends gather into our homes with us.

The Lord Jesus was always thinking of the needs of others. He never lost an opportunity of being a help to others in need. May we, like the Saviour, see the needs of others, and seek to help them. There may be a playmate of yours who does not have the nice things that you have. Maybe you have not been as kind to that one as you should have been. You would rather show a little kindness to another playmate who has more to share with you. Let us forget the things that we might get, and only think of others and their need. You may not receive a lot here, but the Lord will not forget to reward you for what you have done. If we take for our motto, "Jesus first, others second, and yourself last" then we will put things in their right order.

May each boy and girl do something for some playmate who does not have all that you have, and do it because you want them to be made happy. It will bring joy to your own life, and the Lord will bless what you have done so that it will make your chum happy too.

Yours in His joy and service,

Aunt Anna

First Quarter, Lesson 3

Sunday, January 19, 1941

THE SLIGHTED INVITATION

Lesson Text: Luke 14:15-35

Printed Text: Luke 14:15-24

Golden Text: "Come; for all things are now ready" (Luke 14:17).

King James Version

Luke 14:15 And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the Kingdom of God.

16 Then said He unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yokes of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

LESSON EXPOSITION

The demonstration of Christ's divine ministry came in His miracles—performing a service for men of which no ordinary man was capable. The explanation of Christ's divine ministry came in His parables—teaching for those who were spiritually minded (Matt. 13:10, 11). These parables were numerous in His ministry, and we are convinced that for the most part they still conceal vast deposits of truth. Were we able to fully comprehend them, our spiritual understanding would be greatly enlightened. The Scripture before us concerning the great supper may or may not be a parable. When Christ introduces an illustration with the words, "A certain man," He may be using a parable or referring to an actual incident which occurred—a true story from life. (See Luke 10:30, Luke 15:11, and Luke 16:10.) But whether the great supper was a true happening or a parable, the truth taught by Christ remains the same. All parables, illustrations, or miracles have a three-fold message—local, prophetic, and applicational. We shall spend our time investigating the latter two. Our outline will be as follows: I. Three Invitations (Luke 14:15-24); II. Three Excuses (Luke 14:18-20).

I. THREE INVITATIONS

Luke 14:15-24

The future setting of this great supper is immediately established by the information given us in verse fifteen: "Blessed is he that shall eat bread in the kingdom of God." While the Body of Christ has been often referred to as the kingdom, the Word of God reveals that the thousand year millennium of Revelation twenty is the one and only kingdom of God. The present-day careless usage of the word confuses people rather than helps them.

In order to further classify this supper, we turn to the book of the Revelation, where we find two references to a supper in chapter nineteen—the first one, verse nine, and the second one, verse seventeen. Both occur in the immediate context of the announcement of the second coming of Christ in the glory as King of kings (vs. 11-16). This coming is unquestionably the second advent at the end of the tribulation and the beginning of the Kingdom. We may conclude that the great supper of Luke 14:16 is the same event.

The first invitation. Some expositors have mistaken the phrase, "And bade many," as the first invitation. It seems

to us that this is the general invitation covering all three specific ones. It is the same principle as our planning a supper and sending out invitations to many of our friends. Then when the supper is ready we announce to these same friends that everything is ready for them. Therefore we believe the first specific invitation to be in verse seventeen. The servants were sent to them who were already bidden, urging them to come with haste, as everything was ready. As in the case of the Good Samaritan passage and many others, we believe the "certain man" to be Jesus Christ Himself. The servant in this case could easily have been John the Baptist. The Kingdom had been prepared in the mind of God long years before the birth of John the Baptist. The covenant of this Kingdom had been established with David (II Sam. 7:16). Further evidence of the Davidic covenant being the Kingdom Covenant is seen in the prophecy that Christ, in the Kingdom, would sit on the throne of His father David. While the covenant was made with King David, it was for all Jews primarily and any other individuals who were willing to meet God's demand.

The "bade many" invitation to all Jews occurred here in the Old Testament. When John the Baptist appeared on the scene, all things were ready, for Christ Himself was there in the land of Palestine; but those who were bidden did not come to the supper. This was the first reiteration of the original invitation. We see in verses eighteen, nineteen, and twenty the excuses which were made by the invited guests. They spurned the gracious invitation to the great supper of rejoicing. The Gospels are the historical record of how the Jews not only spurned the invitation, but sought to do violence to the King Who had invited them.

The second invitation. This time the master of the house sends his servants out into the streets and lanes to bring in the poor, the maimed, the halt, and the blind (vs. 21). This evidently was the Kingdom offer made by the apostle Peter on the Day of Pentecost (Acts 2). Peter and his fellow-apostles had better success than did Christ or John the Baptist, but three thousand souls is still far short of a national acceptance which God required. Even Gentiles were permitted to accept the Kingdom offer, and some of them did (Acts 28:28-31). The supper again had to be postponed because there was still room (vs. 22).

The third invitation. This last invitation, showing even more urgency than the other two, is undoubtedly future, belonging to the Tribulation age. This time the servants represent the 144,000. They will be found in such Scriptures as the following: Matthew 10:1-9; Revelation 7:4-8; 14:1-5. This time God's messengers will have more success, perhaps, because the lukewarm individuals as well as objectors will meet a sorry fate at the hands of the Antichrist. Those who do escape will, without question, be so grateful to God, that they will gladly accept the invitation to the supper. A nation shall be born in a day. All Israel shall be saved (Rom. 11:26).

II. THREE EXCUSES

Luke 14:18-20

This is the application of our lesson to everyday life.

Men do not go to hell because of the unfairness or caprice of an unknown, disinterested God. They go to the place of eternal punishment because of a decision to spurn God's offer of rescue. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

The excuses outlined here are representative of the answers given and attitudes taken by the majority of men toward the Gospel. The first one is over-concerned with his possessions, the second is unduly solicitous over business, and the third one over-emphasizes the place of domestic demands. We classify these three as follows: first, Possessions; second, Business; third, Human relationships. Each constitutes an idol in its sphere, for idolatry is letting something else take the place which belongs to God.

Let us look at the first excuse further. This man purchased some land. Whose land was it to start with? We quote from the *Reader's Digest* the following news item entitled "Louisiana Purchase," and contributed by Walter F. Dillingham:

The Post Office Department at Washington, searching the titles to post-office sites in Louisiana, was dissatisfied with one because it went back no

farther than 1803. To the Department's request for earlier information, the attorney for the owners replied as follows:

"Please be advised that the Government of the United States acquired the Territory of Louisiana, including the tract to which your inquiry applies, by purchase from the Government of France, in the year 1803.

The Government of France acquired title by conquest from the Government of Spain.

The Government of Spain acquired title by discovery of Christopher Columbus, explorer, a resident of Genoa, Italy, who, by agreement concerning the acquisition of title to any land he discovered, traveled under the sponsorship and patronage of Her Majesty, the Queen of Spain.

The Queen of Spain had received sanction of her title by consent of the Pope, a resident of Rome, Italy, an ex-officio representative and vicegerent of Jesus Christ.

Jesus Christ was the son and heir apparent of God.

God made Louisiana.

I trust this complies with your request."

We like the lawyer's logic, although we do not care for the Catholic atmosphere. Since the land was originally God's, then the man should have shown gratitude to that extent. Furthermore, the man was a poor judge of values, for he was more interested in an earthly possession which he must leave behind when death overtakes him, than in what he would have beyond death (Luke 12:18). No wonder God calls men fools. A fool is one who cheats himself in the face of warnings to the contrary. Our God is a reasonable God, and, in seeking to win us, He appeals to our reason and logic. He reasons thus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). What better answer could be found? Then He counsels, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. 6:19, 20).

The second excuse was very similar to the first one, in that it also involved property. However, it carries the suggestion of business or occupation as well as possessing property. The man had five yoke of oxen which he felt he must give a tryout on his farm. He was "diligent in business," without a doubt. But he was not "fervent in spirit, serving the Lord." He forgot what Christ said to his mother: "Wist ye not that I must be about My Father's business?" The business of God must take first place over all other business.

The third man's excuse was domestic demands. Domestic ties or the love of some godless woman keep many a man from Christ (Matt. 10:37; Mark 10:29, 30; I Cor. 7:29-31). A recent marriage by the Mosaic law would have excused the man from military duty or business (Deut. 24:5) for a year, but not from a feast—a time of rejoicing. Business in itself is not sinful, but it can become sin when it separates one from Christ. God Himself said, "Thou shalt have no other gods before Me"—not even a wife, or mother, as precious as they are. This same thing can be said for all three excuses.

THE LESSON ILLUSTRATED

I remember reading some time ago of a talk a man had with his little son one Sunday when they were looking at the pictures of an illustrated Bible. One of the pictures was a reproduction of Holman Hunt's "The Light of the World." You know it well—that picture of Christ standing outside the closed door of a house. The hinges were rusty, the portals were overgrown with weeds and ivy, and the Suppliant, whose hand knocked, seemed to get no response. The father told the little boy the story it portrayed—of Christ standing there knocking, seeking admission. After some thought the little boy said, "Father, did He get in?" "No, I don't think He did, son." "Why didn't He get in?" "I don't know why; but I'm quite sure He did not." "Was it because they did not hear Him?" "I don't know, my boy. I don't see quite how they could help hearing Him." The little fellow thought

for a while, and then said: "Oh, father, I think, I know! They must have been living in the cellar. That's why they didn't hear Him."

We smile at the child's explanation; but as we think about it we stop smiling, for we realize the truth of it. Yes! that is why a great many people never hear the voice of Jesus. They are living in the cellar, in the lowest things of life—for self-gratification, pleasure, sport, money-getting and money spending and the like! Oh, let us all make quite sure of this, that we are not living down in the cellar, or away at the back of the house, lest when Jesus comes to us saying, "Where is My guest chamber?" we are unable to recognize His voice.

—Church and Home Monthly

POINTED QUESTIONS ON THE LESSON

1. Did Christ use parables in order to reveal truth to willing souls? (Matt. 13:10-15, 35)
2. Does the Scripture reveal the identity of the "certain man" in the parables? (Matt. 13:37)
3. Was the message of the kingdom preached to Israel? (Matt. 3:1, 2; 4:17, 23; Luke 4:43, 44; Acts 3:19-21, 25, 26)
4. Did the Jews reject God's invitation to them? (Isa. 53:3; Matt. 23:37; Acts 2:22, 23, 36)
5. Who shall be the servants of the tribulational period? (Rev. 7:3-8; 14:1-5)
6. Shall the nation of Israel as a whole turn to the Lord? (Rom. 11:26)
7. Upon what basis are men condemned before God? (John 3:18, 36)
8. Does the Scripture set forth the folly of neglecting the spiritual life in order to amass worldly possessions? (Matt. 6:19, 20; Luke 12:20; I Cor. 7: 29-31)
9. Is it wrong to place the emphasis upon business or service? (Zech. 4:6; Luke 10:38-42)
10. Does first place always belong to the Lord? (Matt. 10:37; Mark 10:28-30; Col. 1:18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

I am sure that if there were a great feast and supper for a King or President, and you were one of the invited guests, you would want to go. To think that you were in-

vited would make you happy. But you might not go because you would not be able to come up to the style of such an affair. You would offer your excuse, and ask to be excused. But you could never say that you were not invited.

Now the Lord tells us in a parable that a man made a great feast, and sent out invitations to come. But one after another began to ask to be excused. One man was so busy taking care of his land, that he would not be able to come. Another man said he had just bought some oxen, and he would have to try them out, and so he asked to be excused. Then another man said he was just married and he did not think he had better go. When the servant came to the master telling him of these excuses that were given, the master sent the servant out into the streets to invite any one that might be there. Many people came, but there was still room for more; and so the servant was sent out again, and this time into the country roads; and instead of inviting them in, he was to insist that they come, so great was the invitation to this great feast. But this is just a picture of the loving heart of God for a people who need to be saved.

God has room in heaven for all. He has invited all to "Come." Some have accepted His gracious invitation, but some are making excuses just as they did to the man who sent out invitations to his feast. They are too busy with the affairs of this life, to have time to "Come to Jesus." But God is not satisfied to leave it stand that way. He sends His servants out to invite others to Jesus. They go to all the lands of the earth and speak to people to come to Jesus. Some of them come at the invitation, but still there is room for more. Now the Lord sends His servants out to compel them to come, lest it be too late to enter into heaven. We do not know what a day may hold, and when life will be over for us here. Where will you spend eternity? Will it be with the Lord Jesus in heaven?

The invitation is sent out by God to all the corners of the earth, but what will your response be to His loving invitation? Will you say "no" to it, or will someone have to compel you to come? Listen to the words of the Saviour: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And again, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6). The Father is in heaven, and Jesus is the Way to heaven. He invites you to "Come." Will you accept His invitation?

Yours in the love of the Saviour,

Aunt Anna

FIRST QUARTER, LESSON 4

SUNDAY, JANUARY 26, 1941

CHRIST'S CONCERN FOR THE LOST

Lesson Text: Luke 15

Printed Text: Luke 15:1-10

Devotional Reading: John 10:11-18

Golden Text: "The Son of Man is come to seek and to save that which was lost" (Luke 19:10).

King James Version

Luke 15:1 Then drew near unto Him all the publicans and sinners for to hear Him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And He spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his

friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

LESSON EXPOSITION

(Expositions numbers one and four were written by Hilland

While our lesson committee has assigned for the printed text the first two parables in Luke 15, the text includes the whole chapter; so we will consider the three parables in this lesson: I. The Lost Sheep (Luke 15:3-7); II. The Lost Coin (Luke 15:8-10); III. The Lost Son (Luke 15:10-24).

The occasion for these three parables was an accusation made by the scribes and Pharisees which Jesus readily admitted—"This man receiveth sinners and eateth with them."

H. Stewart whose help is greatly appreciated.—Editor)

Jesus might have answered them as He did on another occasion—"They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance." But He chose to bring the truth to them in a more graphic manner. Jesus often chose well-known truths by which to present eternal verities.

Since these three parables all have a similar message, we believe that it will suit our purposes to handle them from

three angles. The first, we shall view dispensationally; the second, historically; and the third, applicationally.

I. THE LOST SHEEP

Luke 15:3-7

The man in the parable is the shepherd of the sheep. Jesus said that He was "the Good Shepherd." If these Jews had not heard Him say that, the figure was still not unfamiliar to them. Any Jew should have remembered the prayer of Israel in Psalm 80:1: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth." Likewise Psalm 23:1: "The Lord is my Shepherd."

The Shepherd of Israel identified, the identity of the sheep is also unmistakable. "We Thy people and sheep of Thy pasture will give Thee praise for ever" is Israel's testimony in the verse preceding the one where they call God the Shepherd of Israel.

The straying sheep accurately portrays Israel's inveterate aberration. Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way." In view of this appraisal of Israel's sin by Isaiah, it seems that our Lord ironically overdraws the picture, for the sake of those self-righteous scribes and Pharisees, when He speaks of the one going astray.

The Shepherd's quest for the lost sheep beautifully portrays the great loving heart of God, as He yearned over His people and sought out this sin-bent nation. In the parable before us, our Lord says He will go after that sheep until He find it. God will yet bring this nation back to Himself. God will one day place Israel back in the place of blessing. The prophet Isaiah graphically portrays this, using the same symbols our Lord does. "O Zion, that bringest good tidings, get thee up into a high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

Let us remember that, though this message pertains dispensationally to Israel, that nation is God's photograph of the individual believing soul. God's guarantee to seek and search out that nation is God's guarantee of security to every individual believing soul. "I give unto them eternal life and they shall never perish."

II. THE LOST COIN

Luke 15:8-10

Dr. H. A. Ironside's new book, *Things Seen and Heard in Bible Lands* provides us with some very interesting material on the background of this parable.

"And then it is here at Bethlehem that you understand clearly what Jesus meant when He taught that parable about the woman having ten pieces of silver. Underneath this cap (a very high-peaked cap and a long veil flowing from it) they have a fez and the cap fits down over it, and right across the front of it they have ten pieces of silver linked together. When a woman is married, her husband gives her this chain of silver coins to wear on her forehead. If a woman should lose one of those pieces, the implication is, and her neighbors would think, that she has been unfaithful to her husband, and her husband would very likely think it was ground for divorce. So you can imagine, if a woman lost one, how frantically she would look for it. She calls for a light, she searches the house, peering into each corner trying to find the lost piece before her husband comes home. When she has found it, she calls her women friends together, and says, 'Rejoice with me; for I have found the piece which I had lost' (Luke 15:9)."

"You remember how the Lord Jesus used that as a picture of His own joy and the joy of heaven in the salvation of sinners, for He says, 'Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance' (Luke 15:7)."

III. THE LOST SON

Luke 15:11-24

We shall consider this remarkable parable purely from the personal angle.

1. Relationship verse 11

The relationship is that which exists between a father and son. The universal fatherhood of God by right of creation, as

taught by Modernists, is entirely erroneous. A person becomes a child of God by faith in Jesus Christ (Gal. 3:26). But by this act, a glorious relationship is entered into—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

2. Request verse 12

It is only after a person becomes a child of God that he has a right to come to Him with requests. However, the request that this young man made was certainly unwise. But the request was granted. Does God ever so deal with His children? He does under certain conditions. It is readily apparent that this son was very self-willed and determined. There is no indication of his asking according to his father's will and judgment. Contrarily, "Give me the portion of goods that falleth to me." One time Israel became persistent and importunate in asking God for that which was not good for them. They "lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness to the soul." God sometimes grants an unwise request, but the price is leanness to the soul. He does it to demonstrate the superiority of His will over the self-will of the suppliant. It is a dangerous thing to seek any thing without first ascertaining whether it is God's will.

3. Reveling verse 13

Not many days after this request, we find this son away in a far country wasting his substance in riotous living. It does not take one very long to get a long way from the Father when one decides to turn his back on Him. God is the only obstacle on the "Broad road," and when one asks Him to step aside, the road becomes mighty declivitous. The vast throng on this highway are always glad for added company. Especially do they delight to take with them one who has maintained Christian standards. It seems to salve the conscience of the ungodly to have a Christian indulge in their amusements. This certainly offers added incentive for Christians to keep out of the enemies' camp, so as not to drag down into shame that name that is above every name.

4. Remorse verses 14-16

Solomon, the wise, said, "Poverty and shame shall be to him that refuseth instruction." This young man found, to his sorrow, how true were these words. The money did not last long; famine arose, and he began to be in want. What ignominy it must have been to a Jew to have to feed swine to keep body and soul together. He would have welcomed a meal even of the swine's food, but no man gave unto him. How quickly those friends, who had helped him waste his substance, faded out of the picture in time of need. This young man, at this time, may have recalled other words of Solomon: "A friend loveth at all times, and a brother is born for adversity." Unquestionably he realized his need of someone to lift him out of his misery.

5. Repentance verse 17

And then the record says, "He came to himself." He had thought that he could not really "live in his father's household, and now he suddenly awakens to the realization that there is the only place that he can "live." How foolish he has been. He was the very man Jeremiah spoke of—"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh." Poor deluded soul—he had everything heart could desire, but turned his eyes on the arm of flesh, and could not even see the good. But his eyes are opened at last. There is bread in his father's house. It takes bread to satisfy the human hunger. Satan has no bread. He thought one time that he had an answer for Isaiah's question—"Wherefore do ye spend money for that which is not bread?"—but now he knows that there is no answer.

6. Return verses 18-20

Down in the depths of sin and degradation, this son has been pondering over the way back to the father. But his theorizing and speculation amounted to just nothing. His whole responsibility can be summed up in two little words found in verse eighteen—"I will." The father aided nor abetted him not one whit in his wayward journey, but how his loving heart led him out to seek and restore this erring son when he was ready to return. The return to the heavenly Father

is never more than a matter of a willing heart in a penitent sinner. Our God is able!

7. Restoration verses 21, 22

The son came back to be a servant, but the Father restored him as a son. The best robe was brought forth. A robe always symbolizes righteousness (Rev. 19:8). How marvelous that a wayward sinner can return and be cleansed from sin and he restored in fellowship! "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." A ring was placed on his finger. The ring of the Oriental was used as a seal; hence, it denoted authority. Also the endlessness of the ring symbolized eternity. Here the picture is restoration to the place of authority because of the eternal relationship between Father and son. "And shoes on his feet"—he was ready once again for service. His feet were "shod with the preparation of the Gospel of peace." The place of fellowship with the Father is the place of service. This son did no good thing in the far country. It is not likely that he was concerned, but barely possible that he excused his going by thinking his influence would be salutary among the ungodly; but were this the case, he found that he had no strength apart from that he received in fellowship with the Father.

8. Rejoicing verses 23, 24

"And they began to be merry." The joy of the son back in the place of provision, safety, and security is obvious. Of course, his joy knew no bounds. But the enigma is the joy of the Father. The only explanation is love which passeth knowledge. "There is joy in the presence of the angels of God over one sinner that repenteth."

THE LESSON ILLUSTRATED

In a suburb of the ancient city of Foo-choo, in China, a man might have been seen some years ago standing at a half-open door listening to something going on inside. The house at which he stood was a room opened by two earnest servants of Christ who had left their homes in England to go forth with the Gospel message to the far East. Day after day this intelligent Chinaman stood at that half-open door listening to the Word of Life. The two missionaries, afraid their hearer might be frightened away, let him come and go for several weeks without making any approach toward him for personal conversation until one night of his own choice he came in at the close of the meeting and said, in his own language: "I never heard of Jesus Christ, until I came here. I did not know that there was such a God as you tell of, Who loves sinners and saves them." Then, with a look of intense anxiety on his face, he added, "Are you sure that He will save a sinner like me?" "We are glad to be able to answer your question in Christ's own words," said one of the missionaries. "He says, 'The Son of Man is come to seek and to save that which was lost' (Luke 19:10), and the Apostle Paul, who was himself a sinner saved by grace, has written, 'Christ Jesus came into the world to save sinners; of whom I am chief' " (I Tim. 1:15). "But I have been a gambler, an opium smoker, and a sorcerer," said the man. "His name was called Jesus, because He would 'save His people from their sins,' and He is able to save you from these sins. He surely will if you trust Him and yield yourself to His power," said the missionary. The inquirer turned away greatly astonished, and was seen no more for some time. Weeks later, he appeared at the Mission Room, his face radiant with peace, saying, "I know now that Jesus can save me from my sins, for He has done it." Day after day he came, and grew in the knowledge of God and His Word . . . God blessed his testimony to the saving power of Christ, to many. —*Scattered Seed*

POINTED QUESTIONS ON THE LESSON

1. What are the typical meanings of *shepherd* and *sheep*? (Ps. 79:13; Isa. 40:10, 11; Jer. 23:1, 2; John 10:11; Heb. 13:20)
2. Has God promised to restore His straying sheep to the fold? (Isa. 11:12; Jer. 23:3; 29:14; 30:3; Ezek. 34:11,12)
3. Is the security of the individual believer guaranteed? (John 10:28; Rom 8:38, 39; I Tim. 1:12; Heb. 7:25)
4. Does the return of the backslider bring joy to the Lord? (Matt. 18:12, 13; Luke 15:7, 10, 32)
5. How can depraved man become the child of God? (John 1:12, 13; Gal. 3:26; I John 3:1, 2)
6. In making petitions, should we seek the Lord's will

first? (Matt. 6:10; 26:39; Luke 22:42)

7. Should the Christian avoid evil for the sake of those who are weaker? (Rom. 14:21; I Cor. 8:13; 9:19; 10:33; II Thess. 3:9)

8. What does the Scripture say about those who refuse instruction? (Prov. 12:1; 13:18; 15:5)

9. What are the blessings of restoration? (Isa. 35:10; 51:11; I John 1:7, 9)

10. Does the heavenly Father completely satisfy? (Isa. 55:1-3; Ps. 34:10; 107:9; 132:15-17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Out on the hillside you will see a shepherd and his flock of sheep. If he is a careful shepherd, he is concerned about each one of the sheep. He sees that they have plenty of good grass for feed, and plenty of fresh water to drink. When a storm arises, he is sure that the sheep are safe within the fold. Sometimes a sheep may stray from the flock, and the shepherd must go out and find it. He may be tired after he has worked hard all day, but that makes little difference to him. He knows the sheep is helpless, and so he goes out into the night in search for it. He carries his lantern at his side, and while he is out a great storm arises. He is prepared to meet the storm, but he may suffer from the cold, and even injure himself in search for one sheep. He does not say, "This one unruly sheep is not worth going out after." All he is thinking about is finding the sheep. Way up on a rock he sees the sheep. It cannot move. It has injured its foot, and so the shepherd climbs the rocks and gets the sheep. He carries it home, and then cares for it.

What a picture this gives us of our Saviour. He is the Good shepherd, as John 10:11 says: "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." A sinner is like a sheep that has gone astray. It wanders around not knowing where it is going, until the Shepherd leads it home. That is the reason that in Isaiah 53:6 we read, "All we like sheep have gone astray." We are wandering about as though we had no shepherd. But Jesus seeks the lost sheep. He has given His life on the Cross of Calvary to rescue the lost.

But even after we have been found by the Shepherd, we still wander from His loving care. He does just as the shepherd who went out for the sheep. He seeks us till He finds us. The Good Shepherd knows where each one is, and He brings us safely back to the fold. His loving care for us should make us want to stay close by His side. If we stay in the path that He leads, then we will not stray from Him. Just as the sheep need the care of the shepherd, so we need His tender care.

Yours in His love,
Aunt Anna

THE IRREDUCIBLE MINIMUM

(CONTINUED FROM PAGE 372)

lize that it was to bear your sins that He hung upon the tree? There can be no forgiveness of sins for you until and unless you behold the Lamb of God taking away your sin and dying in your stead. He bore the curse which rested upon you. Believe it, and you will become a Christian!

We come now to the third and last truth which one must believe to become a Christian, for to believe that Christ died for you is to believe that Christ comes to live *in you*. It is absolutely essential, in order to become a Christian, that one undergo the miraculous work of divine grace by which one is born from above. Christ indwells the heart by faith, then, "In Christ God is *in us*."

That man needs divine life is evident to every serious-minded student of humanity. The regeneration of human nature is admitted even by skeptics. None other than H. G. Wells, who on his own confession is not a Christian, writes about what he calls "the great change." That man needs a new heart, or a new nature, is evident, for human nature left to itself is very much of a wild thing. Until a divine miracle is accomplished upon it and in it, it is very much like any other bit of nature.

Nature has its calm and quiet days—how quiet is beautifully expressed by Susan Ertz: "So calm and settled was the day that it seemed its beauty must be universal. One imagined that the blue sky stretched and stretched until it covered the whole surface of the globe with a seamless mantle. Far out on the Atlantic, on such a day, a petal might lie as quietly as upon a duck pond; wheat would be standing motionless in the great shimmering fields of Kansas; the grass of the Siberian steppes would be unruffled by so much as a playful breath; the Pacific would lace its edge with tiny rims of foam, and murmur softly along its thousand beaches; the fronds of the palms in tropical atolls would hang unfretted; the smoke from steamers plying between London and Archangel would lie level on the air, and everywhere, throughout the world, the flags of all nations would forget to wave."

But when nature is as quiet as this, are we to conclude that she is always genial and gracious and kindly; that it is a changed and regenerated nature that we see, a nature that has forgotten how to be wrathful and cruel? No, indeed, for that nature which today looks so gracious and benign can break out in hurricanes and tornadoes and earthquakes. Sometimes her brow grows black as she lets forth her devastating storms and large sections of the country are ravished, while on the ocean, ships are wrecked and add to the toll of unnumbered dead. Fierce fires burn in her bosom which sometimes break out in flame and convulsion and bury a city of thousands.

Human nature, in its unregenerated state, is very much like that. It has its genial days; in fact, look into the faces of the average congregation and they look like very nice people—and they are—at times! Look at that young man of twenty-one, the son of a minister, but a kidnapper and a murderer of a little boy in Florida. Perhaps his neighbors said: "But we cannot believe it. He grew up with our boys and he seemed to be such a fine young fellow." And that was true, to a certain point, but "that which is born of the flesh is flesh" even though he be born of a preacher. Fires and storms and earthquakes are within the breast of every human, and now and again break out and spread death and destruction all around.

Education and culture are helps to tame and curb the beast within man; but he needs to be born again, for vital Christianity goes beyond the head and enters the realm of the heart. "Out of the heart are the issues of life." The core of human personality is in the heart center, this center is spirit. Man is a spirit. He does not have a spirit and a body; he is a spirit with a body. It is this spiritual center of man that needs to be quickened and made alive to spiritual things. This is accomplished through the agency of the Holy Spirit, for through supernatural regeneration, the Holy Spirit blends Christ into union with the human heart-center, producing that glorious experience called the *new birth*. Then it is that the believer experiences inner cleansing, illumination, and spiritual anointing. Christ is formed within, for Christianity is not our goodness or any human effort or virtue, but Christ living His own life within which finds expression through the Christian.

No wonder, then, that Paul spoke of a great mystery when he wrote:

Christ in you, the hope of glory.

He refers to it as a mystery not because it is ethereal or incomprehensible, but because reason unaided could never have discovered it. If you are troubled to know how Christ is formed within, may I call your attention to simple mysterious processes in the realm of nature: the vine runs into the branch and the branch abides in the vine; the seed is first put in the soil, but ere long, the soil is in the seed; the piece of iron is put in the fire, but ere long, the fire is in the iron. How? None can tell, but in a similar, though higher way, when you yield your will to Christ, He gives His life to you. Nor is this some mystical teaching of Paul only, for our Lord stated a similar truth in John 14:23 when He said to His disciples:

If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him.

The word *abode* is the same word as that used in the first part of the chapter when Christ said: "In My Father's house are many mansions." Weymouth translates both of these words as *home*; in short, Christ and God make their *home* in the human heart by the presence and power of the Holy Spirit. Therefore

He that hath the Son hath life, and he that hath not

the Son, hath not life.

To become a Christian one must not only believe in the Deity of Christ and in His sacrificial death, but one must actually receive the divine Christ into his inner life until Christ is formed within him. The duties and responsibilities of the Christian life can then be assumed with the assurance that the power and presence of an indwelling Saviour will "thoroughly furnish him unto every good work."

May God help you to believe in these three great facts that:

In Christ, God is *with us*;

In Christ, God is *for us*; and

In Christ, God is *in us*,

the *Irreducible Minimum* of the Christian faith, that you might become, at this very moment, a child of God.

STAR OUT OF JACOB

(CONTINUED FROM PAGE 373)

This prophecy looks ahead to the "Day of the Lord." With this some may not agree, saying, "The phrase, 'There shall come forth a *star out of Jacob*,' was fulfilled *that day*, when the Saviour was born, now over nineteen hundred years past." It is true that "His Star" which led the Wise Men cannot be thought of without thinking of the birth of Immanuel, "God with us." But, on the other hand, neither can one divorce the "star out of Jacob" and "the Bright and Morning Star" from the day which the whole creation is waiting for, the day when Jesus shall come to reign. The literary structure of this prophecy should help clarify this difficulty. It can be shown thus:

A.

The Star out of Jacob
The Sceptre out of Israel

ISRAEL'S VICTOR

B.

He shall *smite* . . . Moab
He shall *break down* . . . Sheth

ENEMIES SMITTEN

B¹.

He shall *possess* Edom
He shall *possess* Seir

ENEMIES DOMINATED

A¹.

Israel shall do valiently
Jacob's enemies dominated

ISRAEL'S VICTORY

Parallelisms—repetitions of a truth in parallel or successive lines—are not at all uncommon in the Hebrew Scriptures, being used for the sake of *emphasis* and *clarification* of important truths. Here four simple parallelisms are used, which together make a complex parallelism. Since "star out of Jacob" and "Sceptre out of Israel" are brought together, we can conclude that the "star," like the "sceptre," is One with *power* and *authority*. And when we consider that the last simple parallelism (A¹), answering to A, reads, "One out of Jacob shall have *dominion*," that conclusion is confirmed. Without a doubt, the prophecy concerning the "Star out of Jacob" that shall come, looks ahead to the day of the "Sceptre."

It was in the closing days of Israel's forty years of wandering that Balaam's prophecy of hope was given them. It will be at the close of another dark period—the Tribulation—that that prophecy shall be fulfilled.

That a Deliverer shall come out of Jacob, the Scriptures plainly declare. In the book of Jeremiah (23:5), we read:

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Very similar is the message given by Isaiah (11:1-4a):

And there shall come forth a Rod out of the stem of Jesse, . . . and He shall not judge after the sight of His eyes, neither reprove after the hearing of his ears: but with righteousness shall He judge.

And in the New Testament, set forth in figurative language, the Apostle John in Revelation (12:1, 5) shows that Israel shall give birth to a deliverer. This prophecy reads:

A woman clothed with the *sun*, and the *moon* under her feet, and upon her head a crown of twelve *stars* (the woman is Israel, see Gen. 37:9, 10): . . . brought

forth a *man child*, who was to *rule all nations* with a *rod of iron*.

After all the little Hitlers, Mussolinis, and Stalins have had their fling and have had their say—and *all to no avail*—a mighty Deliverer, “the *star out of Jacob*” shall come, and set things aright.

Great will be His Power and Authority; multitudinous will be the realms affected by His Presence.

The wicked will be put out of His presence. Isaiah (11:4) writes:

And He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He *slay the wicked*.

The nations shall be judged by Him. One of the many prophecies concerning that fact is found in the second chapter of Isaiah (vs. 4). It reads:

And He shall judge among the *nations*, and shall rebuke many people: . . . nation shall not lift sword against nation, neither shall they learn war any more.

And the nations will then serve and worship Him. Daniel 7:14 gives us light on their service, in these words:

And there was given Him *dominion* . . . that all people, *nations*, and languages, should *serve* Him.

And concerning that which is the real basis for service and worship, we read in Psalm 86:9:

All nations whom *Thou* hast made shall come and *worship* before Thee, O Lord; and shall *glorify* Thy name.

Then, too, “what a change” will have come over His own people Israel. He shall purify them.

And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi . . . and I will come near to you in judgment . . . I change not; therefore ye sons of Jacob are not consumed (Mal. 3:3, 5, 6).

Following their purification they will fulfill their God-given purpose. How thrilling sound the words of Isaiah and Zechariah.

The *mountain* (nation) of the Lord’s house shall be established in the top of the mountains (nations) . . . and *all* nations shall flow unto it . . . for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem (Isa. 2:2, 3).

In those days . . . (they) shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that *God is with you* (Zech. 8:23).

No longer will Israel be the “tail” of the nations. But with Messiah enthroned, and with her sins “blotted out,” she will be “fountain of life” to all nations.

What a transformation when the light of the “Bright and Morning Star,” “the Star out of Jacob,” dispells the darkness that for over 6,000 years obtained! “Hallelujah, What a Saviour!”

Although our hearts are made to thrill as we think of the Day when He *shall* come, we cannot but look back nineteen hundred years when He, in humility instead of majesty, *did* come. And *that* coming was announced by the angels (stars, in symbol), and by “His Star” in the heavens above.

“His Star,” too, made its appearance in a day of darkness. Israel was under Gentile dominion. The nations were morally corrupt. There was need of light. Simeon was waiting to see the Light that would “lighten the Gentiles”; the Magi, students of the stars, who evidently through “the Peculiar People of the Captivity” had heard of the “Star” that would come out of Jacob, were waiting for that heavenly light; and the Shepherds, who knew *the* Shepherd, waited for the “Morning Star.” But, alas, alas, what darkness! “He came unto His own, and His own received Him not.”

But that is not the end of the truth taken from chapter one of John’s Gospel. It goes on to say:

But as many as *received* Him, to them *gave* He power to become the *children* of God (John 1:12, R. V.).

How marvelous the grace of our loving Lord. He gives, and gives, and gives!

But have *you* received? Do not delay! The “*star out of Jacob*” will bring *judgment* upon him that “believeth not.” But joy, unspeakable joy to him that “receiveth,” even as He will to this sin-sick world when He comes to reign.

Pre-written in the Book of Books,

The prophet well declares,
They’ll change no spears to pruning hooks,
No swords into plow shares,
Until He comes to rule and reign,
Where He once *bled* and *died*,
With *them* that follow in His train
Forever glorified.

Then *Israel* shall be restored

To its dear native land;
No longer scattered and abhorred,
Obey the Lord’s command.
The *earth* shall blossom as the rose,
Bring forth its full increase;
The *Star out of Jacob* disclose
The promised Age of Peace.

—J. H. R.

DID AUGUSTUS ORDER A CENSUS?

(CONTINUED FROM PAGE 376)

Subjoined is a copy made of the exploits of the defied Augustus, by which he brought the whole world under the empire of the Roman people; and of the sums of money expended by him on the Republic and people of Rome. The original record is engraved upon the brazen pillars set up in Rome.

Passing by all the other vastly interesting contents of the not over-modest record left by the Imperial biographer—he repeatedly boasts of his own modesty; as when he says, “The Capitoline Temple and the Theatre of Pompeius I repaired with enormous outlay on both works, and without having my name inscribed on either”—we come to the all-important census passage, which is his unique contribution to Scripture literature.

Three times I held a *lectio senatus* and in my sixth consulship, with M. Agrippa as my colleague, I carried out a census of the Roman people (28 B. C.). I performed the *lustrum* after an interval of 42 years. At this *lustrum* 4,063,000 (free) Roman citizens were entered on the rolls. A second time in the consulship of C. Censorinus and C. Aisinus, (This was the Luke census nowhere else mentioned), I completed a *lustrum* without the help of a colleague invested with the consular imperium. At this second *lustrum*, 4,233,000 Roman citizens were entered on the rolls. A third time, in the consulate of Sextus Pompeius and Sextus Appuleius (14 A. D.) I completed a *lustrum*, being invested with the consular imperium, and having my son, Tiberius Caesar, as my colleague. At this third *lustrum*, 4,937,000 Roman citizens were entered on the rolls.

This simple paragraph, of significance hardly to be measured, is the emperor’s mention of a second census, *nowhere else alluded to in surviving documents*. Now, in full imperial glory and power, the Emperor Augustus himself strides forth from the silence of 2,000 years to confirm that Luke was a reliable historian.

GOLD. FRANKINCENSE. AND MYRRH

(CONTINUED FROM PAGE 375)

is the number of solidity, as three supports may make a tripod; and of separation, as three lines may set apart a space as in a triangle. In turning to the Scripture for the number *three*, we think immediately of the Holy Trinity of the Godhead, composed of three blessed Persons—Father, Son, and Holy Spirit. The godhead in three Persons, and yet mysteriously one, are indeed the foundation or support of all things physical and spiritual, finite and infinite. Without them nothing would be, or continue to be. So, unconsciously, these wise men were worshipping the triune God, when they were worshipping Jesus Christ, as indicated by their three-

fold gift. Furthermore, the number *three* speaks to us of the third Person of the Godhead, the blessed Holy Spirit Who is so blessedly manifest in the birth and life of the Saviour. The angel, when speaking to Joseph concerning the birth of Christ, said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for *That Which is conceived in her is of the Holy Ghost*" (Matt. 1:20).

Now let us consider the exact symbolic nature of these interesting gifts.

Gold—Is it not that magic yellow metal which has been a symbol of power to men since man first appeared on the face of the earth? To have it is to him the apex of power and influence. To have it not, is to be poor in man's estimation.

In its first occurrence in the Bible, *gold* stands connected with Eden, the garden of God, where man and woman were placed in great peace and joy and authority. It is also associated with the land of Havilah, which means *circle*. Circles symbolize *eternity*, or that which is without end. So we have the suggestion at the very first mention of gold in the Bible, as connected with a time of unprecedented peace amongst man and nature, and that this period of prosperity was linked with a circle, which speaks of eternal duration. Gold, therefore, stands for the Kingdom of God, and its significance remains the same throughout the Scriptures. The spiritual lesson begins to unfold itself before us now. The gold, symbolizing the Kingdom of that future dispensation, is presented by these Gentile men, to the Christ-child, the One Whom they believe to be the King of Israel. This brings to our minds such words as these in Isaiah 49:7-12: "Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him Whom man despiseth, to Him Whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship because of the Lord . . ."

The Lord Jesus as the King will sit upon the throne of His Father David in Jerusalem and will rule in righteousness over the peoples of all the earth. Edenic conditions will prevail. And what the Lord doeth will be *forever*. Eternal righteousness will cover the earth forever, when the King of kings sits upon His Throne. The wise men of the East recognized this child as Jesus Christ, the King, and hence brought *gold* unto Him.

Another gift from the chest of these wise men was *frankincense*. The word *frankincense* is not named so often in the Scriptures, and hence is not so well known as gold. Frankincense is an aromatic substance, snowy white in appearance, which was used in the offering of certain sacrifices by Israel, as required by law. Let us look at the first occurrence of *frankincense* as found in Exodus 30:34 where we read,

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with *pure frankincense*: of each shall there be a light weight:

And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Thus we see that frankincense is connected with that which is fragrant and pure in character. Does this not suggest to us that our Lord Jesus is that fair and lovely One, whose fragrance ascended to the Father while He was here on earth, and brought from Him the exclamation:

This is My beloved Son, in Whom I am well pleased (Matt. 3:17).

There was no guile found in Him, and no man could successfully accuse Him of sin. His life was beautiful in its simplicity and holiness and its fragrance pleased the nostrils of God and man. Certainly His life was what the old Levitical sacrifices symbolized—a sweet-smelling sacrifice to God. And did not the Apostle Paul say, "I beseech you by the

meekness and gentleness of Christ or the sweetness of Christ." Surely His life was fragrant, and the wise men were led of God to bring *frankincense* to Him. Have we brought the gift of "frankincense" to His blessed feet? Do we own Him as the spotless Son of God, the Lamb of God that taketh away the sin of the world? "Every Spirit that confesseth that Jesus Christ is come in the flesh is of God" (I John 4:2). The words of the old hymn come to our minds:

Jesus the Name we love so well,
The Name we love to hear:
No saint on earth its worth can tell,
No heart conceive how dear.
This Name shall shed its fragrance still
Along this thorny road,
Shall sweetly smooth the rugged hill
That leads us up to God.

But the life of our blessed Lord, no matter how exemplary or beautiful in practical character, was not intended to save us from our sin. His beautiful and sinless life could only show every sinner to be a sinner by contrast. But not like the Law, which was only a schoolmaster or child leader to bring us to Christ, and was helpless to save that which it condemned; the Lord Jesus came to give Himself in death for our sin. II Corinthians 8:9: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that we through His poverty might be rich."

This brings us to the consideration of the third gift which the wise men brought to Christ—*myrrh*. Myrrh is an aromatic gum which is extremely bitter to the taste. The word is the same in derivation as that rendered "Marah" in Exodus 15:23-26, where we have the incident in the journey of the Israelites from Egypt to Sinai when they came to the waters of Marah and found it bitter. And Moses sweetened the water by casting a tree into it. Had they not obtained sweetened or pure water then, they might have died in the wilderness, but God intervened miraculously, and the tree cast into the waters of Marah caused them to become sweet. Therefore the water brought life out of death, for the Israelites. It is the Cross of Calvary, the cursed tree cast into the bitter waters of death, that brings eternal life to every soul that believes in Christ. Myrrh is connected with death. This symbology of myrrh is true throughout the Scriptures. Two interesting occurrences in the New Testament will suffice to give us the spiritual significance of the gift of myrrh, which these wise men brought to the Christ-child. In Mark 15:23 we read how the soldiers offered to Christ on the Cross, wine mingled with myrrh, but He refused the opiate because He would not have His senses dulled by the bitterness of the myrrh or the alcohol of wine. He offered Himself without spot. He gave His life voluntarily. He bore the bitter cup to His own lips and drank deeply of the sorrows of death, the result of human sin. And then, after He had died, Nicodemus, who at the first came to Jesus by night, together with Joseph of Arimathæa, took that blessed form from the Cross, and prepared it for burial, using *myrrh* and aloes about an hundred pound weight (John 19:39). Perhaps it is in anticipation of this that the Psalmist writes in Psalm 45:7, 8:

Thou lovest righteousness, and hatest wickedness:
therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made thee glad.

Thus we have come to see that myrrh is associated with, and symbolizes the bitterness of death, and in this instance, the death of Christ on the Cross. The gift of myrrh was brought in anticipation of the death of this young child who would grow up to manhood, and give His life a ransom for many.

And now let us gather together the threads and reverse the pattern to the front side, and lo, what do we see pictured in these magnificent gifts which the wise men brought unto Him. In the Kingdom Period or Millennium, the Jew (represented by Mary the Mother) shall worship before that Babe of Bethlehem, Jesus Christ. The Nations of the world, (represented by the Gentile wise men,) will be seen bowing before the regal Throne of Christ the King. This is the One whose life was filled with sweetness and the fragrance of holiness represented by the frankincense, but Who died, going through bitterness and sorrow for all, represented by the

myrrh. He arose from the dead and ascended to Heaven, and is coming again to be the Eternal King. Upon His head is the crown of gold, the symbol of an eternal kingdom. Death could not hold Him. He lives to reign. Hallelujah!

III. THE RECIPIENT OF THE GIFTS

THE One to Whom the wise men brought their gifts was the Lord Jesus Christ. They were occupied with Him. He filled their whole gaze, and they went away talking about Him. All others fade away in this picture of words. Mary and Joseph are not seen, only in His light. It is that way when we come to Jesus. Everything else in life is as nothing compared to Him. Our earthly relationships are sweet, but they are incomparable to the relationship my soul can enjoy with Christ as His child. John 1:11, 12: "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." The things which accumulate through life, are as nothing compared to the precious jewels of Christ's giving. What can I bring to Him? Like the good wise men of our text, we bring our confession of faith in Him, as our Saviour, Priest, and King. We believe He died for our sins, as represented by the myrrh; that He lives and intercedes for us, as represented by the ascending smoke of the frankincense on the bleeding sacrifice; and that He is coming again as our glorious King, as represented by the gold. These were gifts which the wise men brought, but they first bowed and worshipped and presented themselves to Christ. Have we done that?

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Romans 12:1).

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 377)

The translator, Rotherham, clears the difficulty for us. He translates verse two as follows: "Many of the sleepers of the dust of the ground shall awake.—these shall be to age-abiding life, but those to reproach and age-abiding abhorrence." This instantly clears the difficulty. We see perfect harmony between this and Revelation 20:4-6. The believing dead shall rise but the unbelieving dead shall remain for another thousand years. The believing dead in this passage could not be church saints, for they are already in heaven. It therefore resolves itself to this fact—all saints outside of the Body group will be raised at the juncture of the Tribulation and Kingdom ages.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 383)

Safely at her door her companion left her. With a cheerful goodnight, he was gone as soon as she saw a member of the family coming to answer the bell.

"Of all things, Nancy, *where* have you been? I thought Mack was out of town for a month. Isn't that what you said? You were home when we left. I thought you were in bed. I couldn't imagine who was ringing the bell."

"Mother, I'll explain—if you—. Mack is out of town. I went for a walk and forgot my key so I—" But Nancy realized she was getting herself involved and she did not wish to explain everything—not yet.

"But, child, you're so late. Was that one of Mack's crowd who brought you home? Have you been out with *them* again?"

"No, Mother, No! I'm through with Mack and his crowd." Her reply was definite and her mother's attitude changed from worry and suspicion to a sense of relief. Then Nancy added assuringly, "I found out tonight a little of what it

means to be a Christian, Mother. I want to live like one from now on."

"My dear!" The Mother's arms were about her daughter. "I'm so glad. I'm so glad! You don't know how concerned about you I have been since you began going out with Mack."

"I know, Mother, but I couldn't see it then. I'll tell you about it later." The tears had begun to fall and Nancy pulled herself together and rushed to her room.

Kneeling beside her bed, the tears and sobs of contrition spent themselves as she poured out her soul to the One Who had become real and precious to her. Then she dug out from among her belongings the marked Bible her mother had given her a year before when she had become a Christian. Turning through the pages, her eyes fell upon these words underlined in red,

Come unto Me all ye . . . that are heavy laden
and I will give you rest.

Rest and peace had come from Him, her Saviour, and she knew whence it came. Her heart was quiet and unafraid as she addressed an envelope, stamped it, and then penned a brief note and enclosed it, to be mailed early the next morning. The note read,

Mack, I'm through. Can't go your way any longer. I am a Christian. I hope you will come to Christ before it is too late. I'm glad you have kept me in the dark, as I'm sure you have, on some things. The letter which came tonight gave me some hints that there is something bad behind the scenes. But, I know nothing, so don't ever see me or write me again.

N. V.

When Nancy lay down to her rest the experiences of the months past and the present evening again came before her in vision. The young man whose voice had spoken in the darkness stood as a beacon pointing to realms of gladness and heaven's light, a deliverer in her distress to lead her out of a black maze into a plain path, straight and narrow and flooded with light. Then suddenly she was almost startled with the consciousness of the recollection. The young man—she did not know his name! How stupid of her not to have asked him. He had not told her, nor had he told her where he lived. She would never see him again.

Three weeks later Nancy sat scanning the morning newspaper.

"Oh—h—h!" was the sudden exclamation that escaped her lips and brought her mother from the next room.

"What is it? Has something—?" But the pale face of her daughter brought Mrs. Vernon to Nancy's side.

"What is it, dear, are you ill?"

"No, Mother," replied the girl, now calm. Holding the paper before her mother, she pointed to a prominent news item. Mrs. Vernon read the following caption in bold letters:

DETECTIVES DISCOVER CRIME RING

—, Ohio. Two young men, Tony Cevarro (alias Mack Dowell), Steve Kachasky (alias Bill Stevens), and a young woman, Zola Zimmerman, are held on burglary charges. Goods found in their possession answer description of articles stolen from several wealthy homes in two large cities. One youth confessed 'gang' is part of an organized crime ring operating in six mid-western cities.

"Nancy!! Is that the Mack you know?"

"It can't be anyone else. One night when I was out with him I met Bill Stevens."

"My child, did you know?—Did you get envol—?"

"Absolutely not, Mother. I didn't know what he was doing. And you know that I'm through with him. I'm sure there is nothing for you to worry about, Mother."

"Thank God! You were through just in time."

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 380)

Rev. Ed. Calvin Clark, Superintendent of the Colorado Gospel Center which meets in the basement of the auditorium building at 2047 Glenarm Place, reports "a slow but healthy growth" in the work. Daily neighborhood visitation is being carried on by Mr. and Mrs. Clark and others. Services are held each week night, and souls have been saved. Much prayer is being offered for funds to make an entrance from the street direct to the mission hall downstairs, thus giving the mission an entrance separate from that of the church. The building is located in a transient neighborhood, and affords a wonderful field for reaching the lost for Christ.

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